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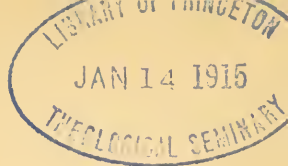








A



# GRAMMAR

OF THE

# HEBREW LANGUAGE.

BY

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*New Edition.*

CAREFULLY REVISED THROUGHOUT  
AND THE SYNTAX GREATLY ENLARGED.

SECOND THOUSAND.

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## PREFACE.

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THE twenty-seven years, which have elapsed since the first publication of this Grammar, have been exceedingly fruitful in the philological and exegetical study of the Old Testament. And important progress has been made toward a more thorough and accurate knowledge of the grammatical structure of the Hebrew language. This edition of the Grammar has been carefully revised throughout that it may better represent the advanced state of scholarship on this subject. Nearly every page exhibits corrections or additions of greater or less consequence. And the Syntax particularly, which was not fully elaborated before, has been greatly enlarged, and for the most part entirely rewritten. The plan of the Grammar, the method of treatment, and in general the order of the sections are unchanged. And little occasion has been found to alter the more general and comprehensive statements, which are distinguished by being printed in large type. The changes are chiefly in the addition of fuller details enlarging and multiplying the paragraphs in small type.

The principle of eschewing all supposititious forms and adducing none but such as really occur in the Old Testament, has been steadfastly adhered to as heretofore, with the view of rigorously conforming all rules and examples to the actual phenomena of the language. The text of Baer is preferred so far as published, the disputed orthophonic Daghesh-forte excepted, though it is recognized and its rules are stated. In the discussion of the

poetic accents free use has been made of the elaborate treatises of Baer and Wickes ; and the names which they employ are given as well as those which previously were more familiar. The intricate rules for the employment of Methegh are also drawn from Baer. The position of the accent is indicated as in previous editions by a small vertical stroke above all Hebrew words except monosyllables.

The convenience of students has been consulted in removing the paradigms of pronouns, verbs, and nouns from the body of the volume and placing them together at the end. A new paradigm has been introduced, affording a succinct view of the formation of nouns of different classes, with their respective significations. The declensions of nouns have been simplified by an arrangement which corresponds at once with their etymological structure and with the vowel changes to which they are severally liable. While every part of the Syntax is much more fully developed than before, special attention has been paid to the use of the tenses, which is so thoroughly discussed in the admirable treatise of Dr. Driver. The old names preterite and future are, for reasons given on pp. 299-302, preferred to perfect and imperfect, which are now so generally adopted ; but the latter are used in conjunction with the former for the convenience of those who like them better. The various kinds of compound sentences, involving relative, conditional, circumstantial, and co-ordinate clauses, receive the attention which is due to their peculiar character and separate importance. The different rules and statements of the Grammar, and particularly of the Syntax, are illustrated and confirmed by a copious citation of passages in which they are exemplified. Full indexes, as before, accompany the Grammar to facilitate its use.

PRINCETON, *August 22, 1888.*

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## PART FIRST.

### ORTHOGRAPHY.

§ 1. LANGUAGE is the communication of thought by means of spoken or written sounds. The utterance of a single thought constitutes a sentence. Each sentence is composed of words expressing individual conceptions or their relations. And words are made up of sounds produced by the organs of speech and represented by written signs. It is the province of grammar as the science of language to investigate these several elements. It hence consists of three parts. First, Orthography, which treats of the sounds employed and the mode of representing them. Second, Etymology, which treats of the different kinds of words, their formation, and the changes which they undergo. Third, Syntax, which treats of sentences, or the manner in which words are joined together to express ideas. The task of the Hebrew grammarian is to furnish a complete exhibition of the phenomena of this particular language, carefully digested and referred as far as practicable to their appropriate causes in the organs of speech and the operations of the mind.

### THE LETTERS.

§ 2. The Hebrew being no longer a spoken tongue, is only known as the language of books, and particularly of the Old Testament, which is the most interesting and

important as well as the only pure monument of it. The first step towards its investigation must accordingly be to ascertain the meaning of the symbols in which it is recorded. Then having learned its sounds, as they are thus represented, it will be possible to advance one step further, and inquire into the laws by which these are governed in their employment and mutations.

The symbols used in writing Hebrew are of two sorts, viz. letters (אותיות) and points (נקודות). The number of the letters is twenty-two; these are written from right to left, and are exclusively consonants. The alphabetical table upon the opposite page exhibits their forms, English equivalents, names, and numerical values, together with the corresponding forms of the Rabbinical character employed to a considerable extent in the commentaries and other writings of the modern Jews.

§ 3. There is always more or less difficulty in representing the sounds of one language by those of another. But this is in the case of the Hebrew greatly aggravated by its having been for ages a dead language, so that some of its sounds cannot now be accurately determined, and also by its belonging to a different family or group of tongues from our own, possessing sounds entirely foreign to the English, for which it consequently affords no equivalent, and which are in fact incapable of being pronounced by our organs. The equivalents of the following table are not therefore to be regarded as in every instance exact representations of the proper powers of the letters. They are simply approximations sufficiently near the truth for every practical purpose, the best which can now be proposed, and sanctioned by tradition and the conventional usage of the best Hebraists.

1. It will be observed that a double pronounciation has been assigned to seven of the letters. A native Hebrew

Order.	Forms and Equivalents.	Names.	Rabbinical Alphabet.	Numerical values.
1	א —	אַלֶּפֶּה Áleph	א	1
2	ב Bh, B	בֵּית Béth	ב	2
3	ג Gh, G	גִּימֶל Gímel	ג	3
4	ד Dh, D	דָּלֶת Dáleth	ד	4
5	ה H	הֵא Hē	ה	5
6	ו V or W	וָ Vāv (Wāw)	ו	6
7	ז Z	זַיִן Záyin	ז	7
8	ח Hh	חֵית Hhēth	ח	8
9	ט T	טֵית Tēth	ט	9
10	י Y	יּוֹד Yōdh	י	10
11	ך Kh, K	כַּפַּה Kaph	כ	20
12	ל L	לָמֶד Lamedh	ל	30
13	ם M	מֵם Mēm	מ	40
14	נ N	נּוֹן Nūn	נ	50
15	ס S	סָמֶךְ Sámekh	ס	60
16	ע —	עֵיִן Áyin	ע	70
17	פ Ph, P	פֶּה Pē	פ	80
18	צ Ts	צַדִּי Tsádhē	צ	90
19	ק K	קוֹפֶה Kōph	ק	100
20	ר R	רֵשׁ Rēsh	ר	200
21	ש Sh, S	שִׁין Shīn	ש	300
22	ת Th, T	תַּו Tāv	ת	400

would readily decide without assistance which of these was to be adopted in any given case, just as we are sensible of no inconvenience from the various sounds of the English letters which are so embarrassing to foreigners learning our language. The ambiguity is in every case

removed, however, by the addition of a dot or point indicating which sound they are to receive. Thus ב with a point in its bosom has the sound of *b*, ב unpointed that of the corresponding *v*, or as it is commonly represented for the sake of uniformity in notation, *bh*; ג is pronounced as *g*, ג unpointed had an aspirated sound which may accordingly be represented by *gh*, but as it is difficult to produce it, or even to determine with exactness what it was, and as there is no corresponding sound in English, the aspiration is mostly neglected, and the letter, whether pointed or not, sounded indifferently as *g*; ד is *d*, ד unpointed is the aspirate *dh*, equivalent to *th* in *the*; כ is *k*, כ unpointed its aspirate *kh*, perhaps resembling the German *ch* in *ich*, though its aspiration, like that of ג, is commonly neglected in modern reading; פ is *p*, פ unpointed *ph* or *f*; ט is *t*, ט unpointed *th* in *thin*. The letter ש with a dot over its right arm is pronounced like *sh*, and called *Shin*; ש with a dot over its left arm is called *Sin*, and pronounced like *s*, no attempt being made in modern usage to discriminate between its sound and that of ס Samekh. Although there may anciently have been a distinction between them, this can no longer be defined nor even positively asserted; it has therefore been thought unnecessary to preserve the individuality of these letters in the notation, and both of them will accordingly be represented by *s*.

a. The double sound of the first six of the letters just named is purely euphonic, and has no effect whatever upon the meaning of the words in which they stand. The case of ש is different. Its primary sound was that of *sh*, as is evident from the contrast in Judg. 12:6 of שִׁבְּלֵת *shibboleth* with סִבְּלֵת *sibboleth*. In certain words, however, and sometimes for the sake of creating a distinction between different words of like orthography, it received the sound of *s*, thus almost assuming the character of a distinct letter, e. g. שִׁבַּר *to break*, שִׁבָּר *to hope*. That Sin and Samekh were distinguishable to the ear, appears probable from the fact that there are words of separate significations which differ only in the use of one or the other of these letters, and in which they are never interchanged, e. g. שָׁבַל *to be*



*bereaved*, שָׁכַל *to be wise*, כָּכַל *to be foolish*; שָׁכַר *to be drunken*, הִשָּׁכַר *to hire*, כָּכַר *to shut up*; נִזָּר *to look*, שָׁר *to rule*, כָּוַר *to turn back*; שָׁפָה *a lip*, כָּפָה *to destroy*. The close affinity between the sounds which they represent is, however, shown by the equivalence of such roots as כָּפַן and שָׁפַן, כָּפַק and שָׁפַק, כָּחַם and שָׁחַם, and by the fact that ס is in a few instances written for ש, e. g. נָסָה Ps. 4 : 7 from נִשָּׂא Eccles. 1 : 17 for כָּכָה; חָרַס Jer. 19 : 2 from חָרַשׁ but שָׁחַח Isa. 3 : 17. The original identity of ש and ט is apparent from their being used interchangeably in the alphabetic psalms Ps. 119 : 161—168 and other biblical acrostics Lam. 3 : 61—63, as well as from the etymological connection between שָׁאָר *leaven* and כִּשְׁאָרָה *a vessel in which bread is leavened*; שָׁדַר *to shudder*, שָׁדָרָה *horrible, causing a shudder*; שָׁכַר *to hire*, אֶשְׁכָּר *a recompense*. In Arabic the division of single letters into two distinguished by diacritical points is carried to a much greater length, the alphabet of that language being by this means enlarged from twenty-two to twenty-eight letters.

b. The palatal aspirate *gh* is still preserved in the spelling of many English words, although it is now lost in pronunciation, being either compensated by lengthening the vowel, e. g. *light* (Ger. *licht*), *knight* (Ger. *knecht*), *plough* (Ger. *pflug*), or changed to a labial, e. g. *laugh*, *tough*, or to an unaspirated surd, e. g. *hough*.

2. In their original power ט *t* differed from ת *t*, and כּ *k* from ק *k*, for these letters are not confused nor liable to interchange, and the distinction is preserved to this day in the cognate Arabic; yet it is not easy to state intelligibly wherein the difference consisted. They are currently pronounced precisely alike.

3. The letter ח has a stronger sound than ה the simple *h*, and is accordingly represented by *hh*; ר is represented by *r*, although it had some peculiarity of sound which we cannot at this day attempt to reproduce, by which it was allied to the gutturals.

4. For two letters, א and ע, no equivalent has been given in the table, and they are commonly altogether neglected in pronunciation. א is the weakest of the letters, and was probably always inaudible. It stands for the slight and involuntary emission of breath necessary to the utterance of a vowel unattended by a more distinct consonant sound. It therefore merely serves to mark the beginning or the close of the syllable of which it is a

part, while to the ear it is entirely lost in the accompanying or preceding vowel. Its power has been likened to that of the smooth breathing (') of the Greeks or the English silent *h* in *hour*. On the other hand ש had a deep guttural sound which was always heard, but like that of the corresponding letter among the Arabs is very difficult of utterance by occidental organs; consequently no attempt is made to reproduce it. In the Septuagint it is sometimes represented by *γ*, sometimes by the rough and sometimes by the smooth breathing; thus שְׁמַחָה Γόμορρα, שְׁחִי 'Ηλί, שְׁחִיךְ Ἀμαλῆκ. Some of the modern Jews give it the sound of *ng* or of the French *gn* in *campagne*, either wherever it occurs or only at the end of words, e. g. שְׁמַחָה *Sh'mang*, שְׁחִיךְ *gnūmodh*.

§ 4. The forms of the letters exhibited in the preceding table, though found without important variation in all existing manuscripts, are not the original ones. An older character is preserved upon the Jewish coins struck in the age of the Maccabees, which bears a considerable resemblance to the Samaritan and still more to the Phœnician. Some of the steps in the transition from one to the other can still be traced upon extant monuments. There was first a cursive tendency, disposing to unite the different letters of the same word, which is the established practice in Syriac and Arabic. This was followed by a predominance of the calligraphic principle, which again separated the letters and reduced them to their present rectangular forms and nearly uniform size. The cursive stage has, however, left its traces upon the five letters which appear in the table with double forms; ש פ נ מ כ when standing at the beginning or in the middle of words terminate in a bottom horizontal stroke, which is the remnant of the connecting link with the following letter; at the end of words no such link was needed, and the



letter was continued vertically downward in a sort of terminal flourish thus, ך ך ך ך, or closed up by joining its last with its initial stroke, thus ך.

a. The few instances in which final letters are found in the middle of words, as ךֿךֿךֿ Isa. 9:6, or their ordinary forms at the end, as ךֿ Neh. 2:13, ךֿ Job 38:1, are probably due to the inadvertence of early transcribers which has been faithfully perpetuated since, or if intentional they may have had a connection now unknown with the enumeration of letters or the signification of words. The same may be said of letters larger than usual, as ךֿ Ps. 80:16, or smaller, as ךֿ Gen. 2:4, or above the line, as ךֿ Ps. 80:14, or inverted, as ךֿ Num. 10:35 (in manuscripts and the older editions, e.g. that of Stephanus in 1541), or with extraordinary points, as ךֿ Gen. 33:4, ךֿ Ps. 27:13, in all which the Rabbins find concealed meanings of the most fanciful and absurd character. Thus in their opinion the suspended ךֿ in ךֿ Judg. 18:30 suggests that the idolaters described were descended from Moses but had the character of Manasseh. In ךֿ Lev. 11:42 the Vav, which is of unusual size, is the middle letter of the Pentateuch; ךֿ Gen. 16:5 with an extraordinary point over the second Yodh, is the only instance in which the word is written with that letter (the correct reading 1 Kin. 15:19 is ךֿ); the large letters in Deut. 6:4 emphasize the capital article of the Jewish faith. All such anomalous forms or marks, with the conceits of the Rabbins respecting them, are reviewed in detail in Buxtorf's *Tiberias*, pp. 152 etc.

§ 5. All the names of the letters were probably significant at first, although the meanings of some of them are now doubtful or obscure. It is commonly supposed that these describe the objects to which their forms originally bore a rude resemblance. If this be so, however, the mutations which they have since undergone are such, that the relation is no longer traceable, unless it be faintly in a few. The power of the letter is in every instance the initial sound of its name.

a. The opinion advocated by Schultens, *Fundamenta Ling. Heb.* p. 10, that the invention of the letters was long anterior to that of their names, and that the latter was a pedagogical expedient to facilitate the learning of the letters by associating their forms and sounds with familiar objects, has met with little favour and possesses little intrinsic probability. An interesting corroboration of the antiquity of these names is found in their preservation in the Greek alphabet, though destitute of meaning in that language, the Greeks having borrowed their letters at an early period from the Phœnicians, and hence the appended *a* of Ἀλφα, etc., which points to the Aramaic form ךֿ.

*b.* The Semitic derivation of the names proves incontestably that the alphabet had its origin among a people speaking a language kindred to the Hebrew. Their most probable meanings, so far as they are still explicable, are as follows, viz: Aleph, *an ox*; Beth, *a house*; Gimel, *a camel*; Daleth, *a door*; He, doubtful, possibly *a window*; Vav, *a hook*; Zayin, *a weapon*; Hheth, probably *a fence*; Teth, *a snake or a bag*; Yodh, *a hand*; Kaph, *the palm of the hand*; Lamedh, *an ox-goad*; Mem, *water*; Nun, *a fish*; Samekh, *a prop*; Ayin, *an eye*; Pe, *a mouth*; Tsadhe, *a fish-hook or a hunter's dart*; Koph, perhaps *an axe-head*; Resh, *a head*; Shin, *a tooth*; Tav, *a cross mark*.

Eusebius (Praep. Evang. x. 5) and Jerome give a mystical explanation of the alphabet, in which the names of the letters are read as a continuous sentence. See Fürst's *Aramäische Lehrgebäude*, p. 26.

§ 6. The order of the letters appears to be entirely arbitrary, though it has been remarked that the three middle mutes כ ג ד succeed each other, as in like manner the three liquids ל נ מ. The juxtaposition of a few of the letters may perhaps be owing to the kindred signification of their names, e. g. Yodh and Kaph *the hand*, Mem *water* and Nun *a fish*, Resh *the head* and Shin *a tooth*. The antiquity of the existing arrangement of the alphabet is shown, 1. by psalms and other portions of the Old Testament in which successive clauses or verses begin with the letters disposed in regular order, viz. Ps. 25 (פ omitted), 34, 37 (alternate verses, ו omitted), 111 (every clause), 112 (every clause), 119 (each letter eight times), 145 (ז omitted), Prov. 31:10—31, Lam. ch. 1, 2, 3 (each letter three times), 4. In the first chapter of Lamentations the order is exactly preserved, but in the remaining three chapters ו and ז are transposed. 2. By the correspondence of the Greek and Roman alphabets, which have sprung from the same origin with the Hebrew.

*a.* The most ingenious attempt to discover a regular structure in the Hebrew alphabet is that of Lepsius, in an essay upon this subject published in 1836. Omitting the sibilants and Resh, he finds the following triple correspondence of a breathing succeeded by the same three mutes carried through each of the three orders, the second rank being enlarged by the addition of the liquids.

	Breathings.	Mutes.		Liquids.
Middle	א	ב ג ד		
Smooth	ה	ו ז ח ט	(כּי)	ל מ נ
Rough	ע	פ ק צ		

Curious as this result certainly is, it must be confessed that the alleged correspondence is in part imaginary, and the method by which it is reached is too arbitrary to warrant the conclusion that this scheme was really in the mind of the author of the alphabet, much less to sustain the further speculations built upon it, reducing the original number and modifying the powers of the letters.

b. It is curious to see how, in the adaptation of the alphabet to different languages, the sounds of the letters have been modified, needless ones dropped, and others found necessary added at the end, without disturbing the arrangement of the original stock. Thus the Greeks dropped ו and ק, only retaining them as numerical signs, while the Roman alphabet has F and Q; on the other hand the Romans found ט and ס superfluous, while the Greeks made of them θ and ξ; ג and ד, in Greek γ and ζ, become in Latin C and G, while ח, in Latin H, is in Greek converted like the rest of the gutturals into a vowel γ.

## § 7. The letters may be variously divided:

1. First, with respect to the organs by which they are pronounced.

<i>below palate</i>	Gutturals	א	ה	ח	ע	
	Palatals	ג	י	כ	ק	
<i>tip or front of</i>	Linguals	ד	ט	ל	נ	ה
<i>tip of tongue</i>	Dentals	ז	ס	צ	ש	<i>Tongue</i>
<i>lips</i>	Labials	ב	ו	מ	פ	<i>at or near front of</i>

ר has been differently classed, but as its peculiarities are those of the gutturals (אֵוֶה גְּרוּלִּית) it is usually reckoned with them.

2. Secondly, according to their respective strength, into three classes, which may be denominated weak, medium, and strong. The strong consonants offer the greatest resistance to change, and are capable of entering into any combinations which the formation or inflection of words may require. The weak have not this capacity,

but when analogy would bring them into combinations foreign to their nature, they are either liable to mutation themselves or occasion changes in the rest of the word. Those of medium strength have neither the absolute stability of the former nor the feeble and fluctuating character of the latter.

Weak,	{	א ה ו י	Vowel-Letters,
		א ה ע	
Medium,	{	ל מ נ ר	Liquids,
		ז ס צ ש	
Strong,	{	ב פ	Aspirates and Mutes.
		ג כ ק	
		ד ט	

The special characteristics of these several classes and the influence which they exert upon the constitution of words will be considered hereafter. It is sufficient to remark here that vowel-letters are so called because they sometimes represent not consonant but vowel-sounds.

*a.* It will be observed that while the *p*, *k*, and *t*-mutes agree in having smooth פ כ ט and middle forms ב ג ד, which may be either aspirated or unaspirated, the two last have each an additional representative ק ט which is lacking to the first. This, coupled with the fact that two of the alphabetic Psalms, Ps. 25, 34, repeat פ as the initial of the closing verse, has given rise to the conjecture that the missing *p* mute was supplied by this letter, having a double sound and a double place in the alphabet. In curious coincidence with this ingenious but unsustained hypothesis, the Ethiopic has an additional *p*, as the Greek alphabet has both  $\pi$  and  $\phi$ .

3. Thirdly, the letters may be divided, with respect to their function in the formation of words, into radicals (אותיות פְּרָשִׁיּוֹת) and serviles (אותיות הַשְּׂמִיּוֹת). The former, which comprise just one half of the alphabet, are never employed except in the roots or radical portions of words. The latter may also enter into the constitution of roots, but they are likewise put to the less independent use of the formation of derivatives and inflections, of prefixes and suffixes. The serviles are embraced in the memorial

words **אֵיתָן מֹשֶׁה וְכָלֵב** (Ethan Moses and Caleb); of these, besides other uses, **אֵיתָן** are prefixed to form the future of verbs, and the remainder are prefixed as particles to nouns. The letters **הֵאֵינִי־נִתְּיִי** are used in the formation of nouns from their roots. The only exception to the division now stated is the substitution of **ט** for servile **ת** in a certain class of cases, as explained § 54. 4.

a. Kimchi in his *Mikhlol* (מִקְלָל) fol. 46, gives several additional anagrams of the serviles made out by different grammarians as aids to the memory, e. g. **שֶׁלֹא־בָרוּךְ בִּינָה** for *his work is understanding*; **אֲנִי שֶׁלֹא־בָרוּךְ** *I Solomon am writing*; **כֹּחַב אֶךְ הַבִּנָּה** *only build thou my peace*, **כֹּחַב אֶבְרָהָם אֲבִי הַבְּנוֹן** *like a branch of the father of multitude*; **מֹשֶׁה כָּתַב אֵלֵינוּ** *Moses has written to us*. To which Elias Levita added **שֶׁבַע אֱלִיָּהוּ נִכְתָּב** *the name of Elias is written*; and Nordheimer **שֶׁאֵל הָיוּ מִכְתָּבִי** *consult the riches of my book*.

§ 8. In Hebrew writing and printing, words are never divided. Hence various expedients are resorted to upon occasion, in manuscripts and old printed editions, to fill out the lines, such as giving a broad form to certain letters, **א ה ל = ת**, occupying the vacant space with some letter, as **ק**, repeated as often as may be necessary, or with the first letters of the next word, which were not, however, accounted part of the text, as they were left without vowels, and the word was written in full at the beginning of the following line. The same end is accomplished more neatly in modern printing by judicious spacing.

§ 9. 1. The later Jews make frequent use of abbreviations. There are none, however, in the text of the Hebrew Bible; those which are found in the margin are explained in a special lexicon at the back of the editions in most common use, e. g. **וְגו'** for **וְגִמְרָה** *et completio*=etc.

2. The numerical employment of the letters, common to the Hebrews with the Greeks, is indicated in the table of the alphabet. The hundreds from 500 to 900 are represented either by the five final letters or by the combin-



ation of ה with the letters immediately preceding; thus ך or תק 500, ם or חר 600, ן or חק 700, ף or חח 800, ץ or חח 900. Thousands are represented by units with two dots placed over them, thus ס 1000, etc. Compound numbers are formed by joining the appropriate units to the tens and hundreds, thus חכא 421. Fifteen is, however, made not by יה, which are the initial letters of the divine name Jehovah, יהוה, but by טו 9 + 6.

This use of the letters is found in the accessories of the Hebrew text, e. g. in the numeration of the chapters and verses, and in the Massoretic notes, but not in the text itself. Whether these or any other signs of number were ever employed by the original writers of Scripture, or by the scribes in copying it, may be a doubtful matter. It has been ingeniously conjectured, and with a show of plausibility, that some of the discrepancies of numbers in the Old Testament may be accounted for by assuming the existence of such a system of symbols, in which errors might more easily arise than in fully written words.

### THE VOWELS.

§ 10. The letters now explained constitute the body of the Hebrew text. These are all that belonged to it in its original form, and so long as the language was a living one nothing more was necessary, for the reader could mentally supply the deficiencies of the notation from his familiarity with his native tongue. But when Hebrew ceased to be spoken the case was different; the knowledge of the true pronunciation could no longer be presumed, and difficulties would arise from the ambiguity of individual words and their doubtful relation to one another. It is the design of the Massoretic points (מסורה *tradition*) to remedy or obviate these inconveniences by supplying what was lacking in this mode of writing. The

authors of this system did not venture to make any change in the letters of the sacred text. The signs which they introduced were entirely supplementary, consisting of dots and marks about the text fixing its true pronunciation and auxiliary to its proper interpretation. This has been done with the utmost nicety and minuteness, and with such evident accuracy and care as to make them reliable and efficient if not indispensable helps. These points or signs are of three kinds, 1. those representing the vowels, 2. those affecting the consonants, 3. those attached to words.

a. As illustrations of the ambiguity both as to sound and sense of individual words, when written by the letters only, it may be stated that דָּבָר is in Gen. 12: 4 דָּבָר *he spake*, in Ex. 6: 29 דָּבָר *speak* and דְּבָר *speaking*, in Prov. 25: 11 דְּבָר *spoken*, in Gen. 37: 14 דְּבָר *word*, in 1 Kin. 6: 16 הַדָּבָר *the oracle* or most holy place of the temple, in Ex. 9: 3 הָדָבָר *pestilence*. So וַיִּשָּׂק is in Gen. 29: 10 וַיִּשָּׂק *and he watered*, and in the next verse וַיִּשָּׂק *and he kissed*; וּבֹא occurs twice in Gen. 29: 23, the first time it is וַיִּבֹּא *and he brought*, the second וַיָּבֹא *and he came*; וַיְהַשְׁבֵּרֵם is in Jer. 32: 37 first וַיְהַשְׁבֵּרֵם *and I will bring them again*, and then וַיְהַשְׁבִּיחֵם *and I will cause them to dwell*; שָׁמַיִם is in Gen. 14: 19 שָׁמַיִם *heaven*, and in Isa. 5: 20 מְטַיֵּרִים *putting*. This ambiguity is, however, in most cases removed by the connection in which the words are found, so that there is little practical difficulty for one who is well acquainted with the language. Modern Hebrew is commonly written and read without the points: and the same is true of its kindred tongues the Syriac and Arabic, though each of these has a system of points additional to the letters.

§ 11. 1. The alphabet, as has been seen, consisted exclusively of consonants, since these were regarded as a sufficiently exact representation of the syllables into which in Hebrew they invariably enter. And the omission of the vowels occasioned less embarrassment, because in the Semitic family of languages generally, unlike the Indo-European, they form no part, properly speaking, of the radical structure of the word, and consequently do not aid in expressing its essential meaning, but only its nicer shades and modifications. Still some notation of vowels was always necessary, and this was furnished in

a scanty measure by the vowel-letters, or, as they are also called, quiescents, or *matres lectionis* (guides in reading). The weakest of the palatals י was taken as the representative of the vowels  $\bar{i}$  and  $\bar{e}$  of the same organ to which in sound it bears a close affinity; the weakest of the labials ב was in like manner made to represent its cognates  $\bar{u}$  and  $\bar{o}$ ; and the two weak gutturals א and ה were written for the guttural vowel  $\bar{a}$ , as well as for the compound vowels  $\bar{e}$  and  $\bar{o}$  of which  $a$  is one of the elements. Letters were more rarely employed to represent short vowels; ה or י for  $\bar{e}$  is the most frequent case; others are exceptional.

a. Medial  $\bar{a}$  when written at all, as it very rarely is, is denoted by א, e. g. לאַט *lāt* Judg. 4: 21, דאָג *dāg* Neh. 13: 16 K'thibh, קאַם *kām* Hos. 10: 14, זאַזֶּל "zāzēl Lev. 16: 8, ראַשׁ *rāsh* Prov. 10: 4 and in a few other passages, ציאר *tsavtār*, אַמאַסאַך *amāsāk*, Hos. 4: 6 if not an error in the text perhaps for *emāsāk*; final  $\bar{a}$ , which is much more frequently written, is denoted by ה, e. g. גַּלָּה *gālā*, מַלְכָּה *malkā*, אַתָּה *attā*, rarely and only as an Aramæism by א, e. g. חֲגָגָה *hhoggā* Isa. 19: 17, קֶרְחָה *korhhā* Ezek. 27: 31 K'thibh, גַּבְּחָה *gābh'hā* Ezek. 31: 5 K'thibh. The writing of  $\bar{e}$  and  $\bar{i}$ ,  $\bar{o}$  and  $\bar{u}$  is optional in the middle of words but necessary at the end, e. g. צִיִּוְהִים or צִיִּוְהִי *tsivvūhīm*, צִיִּוְהִי *tsivvūhī*; שִׁבּוּי or שִׁבּוּי *shūbbū*. In the former position י stands for the first pair of vowels, and ב for the second, e. g. מִיִּנְיָקִית *mēnīkōthī*, נִסְגְּחִית *n'sūghōthī*; א for  $\bar{e}$  and  $\bar{o}$  so situated is rare and exceptional, e. g. רֶשֶׁשׁ *rēsh* Prov. 6: 11, 30: 8, and perhaps יֵאֵנֶתֶס *yānēts* Eccles. 12: 5; זֹהֶת *zōth*, פֹּרֹהֶת *pōrōth* Ezek. 31: 8, בִּטְסֹהֶת *bitstsōthāv* Ezek. 47: 11. At the end of words  $\bar{e}$  is commonly expressed by י, and  $\bar{o}$  by ב, though ה is frequently and א rarely employed for the same purpose, e. g. מַלְכֵּה *malkhē*, מַלְכֹּה *malkō*; הֵיֶי *hēyē*, פַּרֹּה *parō*; לֹה *lō*. Final  $\bar{e}$  is represented by ה, medial  $\bar{e}$  by י, though this is only written in a few particular forms, e. g. יִהְיֶה *yih'yē*, תִּהְיֶנָּה or תִּהְיֶנָּה *tih'yenā*; מִלְלֶתְהֶם *millēthēm* Ezek. 11: 6, if not a textual error, is at least quite unusual.

b. The employment of the vowel-letters in conformity with the scale just given, is further governed, (1.) By usage, which is in many words and forms almost or quite invariable; in others it fluctuates, thus *sōbhēbh* is commonly כִּבֵּב or כִּבֵּב, only once כִּבֵּב 2 Kin. 8: 21; *ya<sup>a</sup>kōbh* is יִקְבֵּב except in Jer. 33: 26 where it is יִקְבֵּב; *thēāse* is תִּנְשֶׁה, but in Ex. 25: 31 תִּנְשֶׁה; *ēthām* according to the analogy of similar grammatical forms would be אֶתֶם, but in Ps. 19: 14 it is אֶתֶם; *hēmūr* is in Jer. 2: 11 written in both the usual and an unusual way, הִמְיֹר and הִמְיֹר; *m'lāk'hīm* is מַלְכִּים except in 2 Sam. 11: 1, where it is מַלְאכִים; *g'bhūlōth* is in Deut. 32: 8 גְּבוּלָה, in Isa. 10: 13 גְּבוּלָה, in Ps. 74: 17 גְּבוּלָה; *lō* meaning *not* is לֹא, meaning *to*



*him* is לו, though these are occasionally interchanged; *zō* is written both זח and זו; and *pō* פח, פי and פא. (2.) The indisposition to multiply the vowel-letters unduly in the same word, e. g. אֱלֹהִים *ēlōhīm*; נָתַן *nāthūn*, נָתַן *n'thūnīm* or נָתַן. (3.) The increased tendency to their employment in the later books of the Bible, e. g. כֹּחַ *kō<sup>h</sup>h* Dan. 11: 6, always elsewhere כַּח; קֹדֶשׁ *kōdhesh* Dan. 11: 30, for קֶדֶשׁ; דָּוִיד *dāvīdh* in the books of Chronicles Ezra, Nehemiah and Zechariah, elsewhere commonly דוֹד. This must, however, be taken with considerable abatement, as is shown by such examples as אֲדִירִים *addīrīm* Ex. 15: 10, אֲדָרִם *Ezek.* 32: 18.

It is to be observed that those cases in which א is used to record vowels must be carefully distinguished from those in which it properly belongs to the consonantal structure of the word, though from its weakness it may have lost its sound, as מַצָּא *mātsā*, רִשְׁוֹן *rīshōn*, § 57, 2.

2. When used to represent the Hebrew vowels, *ā* is sounded as in *father*, *ǣ* as in *fat*, *ē* as in *there*, *ě* as in *met*, *ī* as in *machine*, *ĩ* as in *pin*, *ō* as in *note*, *õ* as in *not*, *ū* as in *rule*, and *ũ* as in *full*. The quantity will be marked when the vowels are long, but not when they are short.

§ 12. There are nine points or massoretic signs representing vowels (תְּנוּעוֹת *motions*, viz., by which consonants are moved or pronounced); of these three are long, three short, and three doubtful. They are shown in the following table, the horizontal stroke indicating their position with reference to the letters of the text.

Long Vowels.			Short Vowels.		
קָמֶץ Kámets	<i>ā</i>	ֿ	פָּתַח Páttahh	<i>ǣ</i>	ֿ
צֶרֶךְ Tsérē	<i>ē</i>	ֿ	סֶגוֹל Séghol	<i>ě</i>	ֿ
חֹלֶם Hhólem	<i>ō</i>	ֿ	קָמֶץ חֹטֵף Kámets Hhātúph	<i>õ</i>	ֿ

#### Doubtful Vowels.

חִירֶק Hhírik	ֿ	<i>ī</i> or <i>ĩ</i>
שׁוּרֶק Shúrek	ֿֿ	} <i>ū</i> or <i>ũ</i>
קִבּוּץ Kíbbuts	ֿֿ	

All these vowel-points are written under the letter after which they are pronounced except two, viz., Hholem

and Shurek. Hholem is placed over the left edge of the letter to which it belongs, and is thus distinguished from the accent R'bhi<sup>a</sup>, which is a dot over its centre. When followed by װ or preceded by װ it coincides with the diacritical point over the letter, e. g. מֹשֶׁה *mōshe*, שֹׁנֶה *sōnē*; when it follows װ or precedes װ it is written over its opposite arm, e. g. שְׁמֹר *shōmēr*, תִּרְפוֹשׁ *tirpōs*. Its presence in these cases must accordingly be determined by the circumstances. Since a vowel-sign (or Sh'va § 16) is regularly written with every initial or medial consonant, װ must be *ōsh* and װ *ōs*, whenever it is preceded by a consonant without a vowel-sign; if it have itself no vowel-sign, װ will be *sō* and װ *shō*, except at the end of words. If Shin be preceded by a letter which itself represents a vowel the point over its right arm will not be Hholem, e. g. אִשׁ *īsh* not *iyōsh*, רָאשִׁים *rāshīm*, רִישׁוֹן *rīshōn*, but בֹּשֶׁת *b'osh* where ם is a consonant. Shurek is a dot in the bosom of the letter Vav, thus ץ. It will be observed that there is a double notation of the vowel *u*. When there is a ץ in the text this vowel, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of ץ it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

a. The division of the vowels given above differs from the common one into five long and five short, according to which Hhirik is counted as two, viz., Hhirik magnum ף = *ī*, and Hhirik parvum ף = *ī*; and Shurek is reckoned a distinct vowel from Kibbutz, the former being *ū* and the latter *ū*. To this there are two objections. (1.) It confuses the massoretic signs with the letters of the text, as though they were coeval with them and formed part of the same primitive mode of writing, instead of being quite distinct in origin and character. The massoretic vowel-sign is not ף, but ף. The punctuators never introduced the letter ף into the text; they found it already written precisely where it is at present, and all that they did was to add the point. And instead of using two signs for *i*, as they had done in the case of *a*, *e*, and *o*, they used but one, viz., a dot beneath the letter, whether *i* was long or short. The confusion of things thus separate in their nature was pardonable at a time when the points were supposed

to be an original constituent of the sacred text, but not now when their more recent origin is universally admitted. (2.) It is inaccurate. The distinction between ך and ם, ף and ץ, is not one of quantity, for ם and ץ are expressed indifferently with or without Yodh and Vav.

Gesenius, in his *Lehrgebäude*, while he retains the division of the vowels into five long and five short, admits that it is erroneous and calculated to mislead; and it has been discarded in the latest editions of his smaller grammar. That which was proposed by Gesenius, however, as a substitute, is perplexed and obscure, and for this reason, if there were no others, is unfitted for the wants of pupils in the early stage of their progress. On the other hand, the triple arrangement here adopted after the example of Ewald, has the recommendation not only of clearness and correctness, but of being, instead of an innovation, a return to old opinions. The scheme of five long and five short vowels originated with Moses and David Kimchi, who were led to it by a comparison of the Latin and its derivatives. From them it was adopted by Reuchlin in his *Rudimenta Hebraica*, and thus became current among Christians. The Jewish grammarians, before the Kimchis, however, reckoned Kibbuts and Shurek as one vowel, Hhirik as one, and even Kamets and Kamets Hhatuph as one on account of the identity of the symbol employed to represent them. They thus made out seven vowels, the same number as in Greek, where the distinction into long, short and doubtful also prevails.

b. The names of the vowels, with the exception of Kamets-Hhatuph, contain the sounds of the vowels which they are intended to represent, Kibbuts in the last, the others in their first syllable. Their signification is indicative either of the figure of the vowel or the mode of pronouncing it. Kamets and Kibbuts, *contraction*, i. e. of the mouth; Pattahh, *opening*; Tsere, *bursting forth*; Seghol, *cluster of grapes*; Hhirik, *gnashing*; Hholem, *strength*; Kamets-Hhatuph, *hurried Kamets*; Shurek, *whistling*. It is a curious circumstance that notwithstanding the diversity of the vowel-systems in the Syriac, Arabic, and Hebrew, the name Pattahh is common to them all.

§ 13. This later and more complete method of noting the vowels does not displace but is superinduced upon the scanty one previously described. Hence it comes to pass that such vowels as were indicated by letters in the first instance are now doubly written, i. e. both by letters and points. By this combination each of the two methods serves to illustrate and explain the other. Thus the added signs determine whether the letters אהרי (which have been formed into the technical word אהרי *Eh'vî*) are in any given case to be regarded as vowels or as consonants. If these letters are themselves followed by a vowel or a

Sh'va, § 16, or have a Daghesht-forte, § 23, they retain their consonant sound; for two vowels never come together in Hebrew, and Sh'va and Daghesht-forte belong only to consonants: thus קוֹיָה *kōvekā*, עוֹן *āvōn*, מִצּוֹת *mitsvōth* (where צ being provided with a separate point, the Hholem must belong after ו), עֲדוֹת *ēdh'vōth*, וְהָיָה *v'hāyā*, קִיָּם *kiyyam*. Otherwise they quiesce in a preceding or accompanying vowel-sign, that is to say, they have the sound indicated by it, the vowel-sign merely interpreting what was originally denoted by the letter. At the end of words, where Sh'va and Daghesht-forte are rarely written, ם is a vowel-letter if preceded by the sign for either of its homogeneous vowels *e* or *i*, and ן if accompanied by the sign for *o* or *u*; otherwise they are consonants, thus בִּי *bī*, מֵי *mē*, גֵּי *gē*, בּוֹ *bō*, לוֹ *lū*, but שָׂרִי *sāray*, גּוֹי *gōy*, גָּלוּי *gālūy*, תָּו *tāv*, שָׁלֵוֹ *shālēv*, זֵו *zēv*; the combination יוֹ is pronounced *āv*, עָנוּ and אָנָו *ānāv*, סָתָו and סָתָו *s'thāv*. In consequence of its extreme weakness, ם not only quiesces when it is properly a vowel-letter, but may give up its consonant character after any vowel whatever, e. g. טַיִת *tītē*, רִישׁוֹן *rīshōn*, פֹּרָא *pūrā*; final ם is always either quiescent or otiant, § 16. 1; ה is never used as a vowel-letter except at the end of words, and there it always quiesces unless it receives a Mappik, § 26.

a. As a letter was scarcely ever used to express *ō*, the quiescence of ן in Kamets-Hhatuph is very rare, and where it does occur the margin always substitutes a reading without the ן, e. g. רִיבְּנָה Jer. 27: 20, רִיבְּנָה Ezek. 27: 15, כִּי־רִיבְּנָה Ps. 30: 4, וְסִי־נָה Isa. 44: 17, לְכִי Jer. 33: 8, וְיִרְדְּלֵנָה Nah. 1: 3. In אִי־נָה 2 Chron. 8: 18, and בְּמִנְיָה Deut. 32: 13, ן represents or quiesces in the still briefer *ō* of Hhateph-Kamets, § 16. 3.

b. In a few proper names medial ה quiesces at the end of the first member of the compound, e. g. פְּדָה־צִיר Num. 1: 10, עֲשׂוֹה־אֵל 2 Sam. 2: 19, also written עֲשׂוֹה־אֵל 1 Chron. 2: 16. In such words as נוֹשֶׁבֶה Jer. 22: 6, טָפְסָה Deut. 21: 7, ה does not quiesce in Kibbutz, for the points belong to the marginal readings נוֹשְׁבִי, טָפְסִי § 46.

§ 14. On the other hand the vowel-letters shed light upon the stability of the vowels and the quantity of the

doubtful signs. 1. As *ĩ* was scarcely ever and *ũ* seldom represented by a vowel-letter, Hhirik with Yodh (י.) is almost invariably long and Shurek (י) commonly so. 2. The occasional absence in individual cases of the vowel-letters, does not determine the quantity of the signs for *i* and *u*; but their uniform absence in any particular words or forms makes it almost certain that the vowel is short. 3. The occasional presence of י and י to represent one of their homogeneous long vowels proves nothing as to its character; but if in any word or form these letters are regularly written, the vowel is, as a general rule, immutable. When י and י stand for their long homogeneous vowels, these latter are said to be written fully, e. g. קֹל *kōl*, נִיר *nīr*, מִוּת *mūth*; without these quiescent letters they are said to be written defectively, e. g. הַקְמֹתִי *h<sup>a</sup>kīmōthī*, כָּמֹס *kāmūs*.

*a.* Hhirik with Yodh is short in וְהַמִּיָּדִי *vah<sup>a</sup>mittiv* 1 Sam. 17: 35, בִּיקְרוּתִי *bikk'rōthehhā* Ps. 45: 10, לִיקְהַתִּי *likk'hath* Prov. 30: 17, לִיסֹדִי *lissōdh* 2 Chron. 31: 7. In צִיָּקָלִי 1 Chron. 12: 1, 20, *i* is probably long, although the word is always elsewhere written without the Yodh; as it sometimes has a secondary accent on the first syllable and sometimes not (see 1 Sam. 30: 1), it may have had a twofold pronunciation *tsik'lag*, and *tsiklag*. Shurek as *ũ* is of much more frequent occurrence, e. g. חֻקֵּי *hhukkē*, לְאֻמִּים *l'ummīm*, יוּלַדְהָ *yulladh*, חֻקָּה *hhukkā* Ps. 102: 5, אֲלֻמִּים 2 Chron. 2: 7, וְיָדָה Ezek. 16: 34.

§ 15. The vowels may be further distinguished into pure, *a*, *i*, *u*, and diphthongal, *e*, *o*; *e* being a combination of *a* and *i*, or intermediate between them, and *o* holding the same relation to *a* and *u*.

## SH'VA.

§ 16. 1. The absence of a vowel is indicated by — Sh'va (שְׁוָא *emptiness*, or as written by Chayug, the oldest of Jewish grammarians, שְׁוָא), which serves to assure the reader that one has not been inadvertently omitted. It



is accordingly placed under all vowelless consonants except at the end of words, where it is regarded as unnecessary, the absence of a vowel being there a matter of course. If, however, the last letter of a word be ך, or if it be immediately preceded by another vowelless letter, or be doubled by the point called Daghesch-forte, § 23, Sh'va is written to preclude the doubt which is possible in these cases, e. g. מְשִׁיבֵּרָם, מְלִכָּה, קֶשֶׁט, אֲמֵרָה, אֵת, נְהִי. Sh'va is not given to a quiescent letter, since it represents not a consonant but a vowel, e. g. הִירִיקָה, nor as a general rule to a final consonant preceded by a quiescent; thus הֶשְׁתָּא וְבָאָה Ruth 3: 4; וְהָיָה Isa. 62: 3, though in this case it is sometimes written, e. g. וְבָאָה 2 Sam. 14: 3; וְהָיָה 2 Sam. 14: 2; וְהָיָה Judg. 13: 3; הוֹצֵאתָ 1 Kin. 17: 13. א at the end of a word, preceded either by a vowelless letter or a quiescent, is termed otiant, and is left unpointed, e. g. הָטָא, בִּירָא, רְבִיא, דְּהוּא; so likewise in the middle of a word, when followed by a vowel-letter and preceded by a consonant to which it has surrendered this vowel, its own consonant character being lost, § 57, 2 (3), e. g. יִרְאוּ y'rū Josh. 24: 14, שְׂמֹל s'mōl Num. 20: 17, רִישׁוֹן rishōn Job 15: 7, תִּסְנֵנָה tissena Ezek. 23: 49.

a. Final ך may receive Sh'va for the sake of distinction not only from ך, as already suggested, but also from ך with which it might be in danger of being confounded in manuscripts; Freytag conjectures that it is properly a part of the letter, like the stroke in the corresponding final ع in Arabic. In such forms as רִשְׁוֹן Sh'va is omitted with the closing letters because the ך is not sounded.

2. Sh'va may be either silent (הָ *quiescens*), or vocal (נָ *mobile*). At the close of syllables it is silent. But at the beginning of a syllable the Hebrews always facilitated the pronunciation of concurrent consonants by the introduction of a hiatus or slight breathing between them; a Sh'va so situated is consequently said to be vocal, and has a sound approaching that of a hastily uttered *e*, as

in *given*. This will be represented by an apostrophe, thus, בְּמִדְבָּר *b'midhbar*, בְּקַדְחֵם *p'kadhtem*.

a. According to Kimchi (Mikhlol fol. 189) Sh'va was pronounced in three different ways, according to circumstances. (1.) Before a guttural it inclined to the sound of the following vowel, e. g. יַאֲבֵד *y<sup>a</sup>abbēdh*, שֶׁתִּהְיֶה *s<sup>e</sup>ēth*, דְּוִי *d<sup>u</sup>ī*, and if accompanied by Methegh, § 44, it had the full sound of that vowel, e. g. שׁוּׁוּ *sūū*, תִּיחִי *tīkhī*, לֹלָאֵם *lōlām*. (2.) Before Yodh it inclined to *i*, e. g. בְּיָאֵב *b<sup>i</sup>yā<sup>a</sup>kōbh*, כִּיֹּם *k<sup>i</sup>yōm*, and with Methegh was sounded as Hhirik, e. g. בִּיָּאֵד *biyadh*. (3.) Before any other letter it inclined to *a*, e. g. בְּרָחָה *b<sup>a</sup>rākhā*, גְּלִילִים *g<sup>a</sup>līlīm*, and with Methegh was pronounced as Pattahh e. g. בְּמַקְהֵלֹת *bamakhēlōth*.

3. Sh'va may, again, be simple or compound. Sometimes, particularly when the first consonant is a guttural, which from its weakness is in danger of not being distinctly heard, the hiatus becomes still more audible, and is assimilated in sound to the short guttural vowel *ā*, or the diphthongal *ē* or *ō*, into which it enters. This assimilation is represented by combining the sign for Sh'va with those for the short vowels, thus forming what are called the compound Sh'vas in distinction from the simple Sh'va previously explained.

These are,

Hhātēph-Pattahh —; thus, עֲמֹד *•mōdh*.

Hhātēph-Seghol —; thus, עֲמֹר *•mōr*.

Hhātēph-Kamets —; thus, הֵלִי *hh<sup>o</sup>lī*.

a. Hhātēph (הֲטֶהַח *snatching*) denotes the rapidity of utterance or the hurried character of the sounds represented by these symbols.

b. The compound Sh'vas, though for the most part restricted to the gutturals, are occasionally written under other consonants in place of simple Sh'va, to indicate more distinctly that it is vocal. Luzzatto specifies the following cases: Hhateph Pattahh is found under the first of two similar letters, e. g. רַבְבוֹתַי Num. 10: 36, or a letter from which Daghes-forte has been omitted הִבְרַחְתָּ Gen. 27: 38, after initial וַיְהִי Gen. 2: 12, וַיִּשְׁרַע Dan. 9: 18, וַיִּשְׁנֶה Lev. 25: 34, וַיִּהְיֶה Ezek. 26: 21, after a vowel which has arisen from Sh'va קָבְעִי and in certain forms of אָכַל *to eat* and בֵּרַךְ *to bless*, e. g. הִאֲבִינָה Gen. 3: 17, מִבְּרַחֲיָה Gen. 12: 3. Hhateph-Kamets is less frequent, but sometimes occurs where Hholem has been dropped הִקְבִּנִי (from הִקְבִּי) Num. 23: 25, קִדְרִי Job 2: 7, הִקְרַשְׁתִּי Ezek. 41: 4, שִׁבְלִים Gen. 41: 5, צִפְרִים Ps. 104: 17, אֲצַרְנָה Isa. 27: 3, אֲצַהֲבֶנָּה Jer. 31: 33, and in a few other

instances לְהַתְּחִיל Gen. 2: 23, אֶלְכֶּכֶּה Ruth 2: 2, 7, וְסִפְּרָה 1 Kin. 13: 7, וְיִצְחָקִי. Hhateph-Seghol occurs but once אֶלְכֶּכֶּה 2 Sam. 6: 5 (edition of Stephanus). Manuscripts and editions differ greatly in this use of the compound Sh'vas; and the same word is differently written in the current text, e. g. בְּסִפְּרָה 2 Kin. 2: 1, בְּסִפְּרָה ver. 11.

### PATAHH FURTIVE.

§ 17. A similar hiatus or slight transition sound was used at the end of words in connection with the gutturals. When א, ה, or the consonantal ו at the end of words is preceded by a long heterogeneous vowel (i. e. another than *a*), or is followed by another vowelless consonant, it receives a Pattahh furtive —, which resembles in sound an extremely short *a*, and is pronounced before the letter under which it is written, e. g. רוּחַ rū'ahh, שָׁמוֹ׃ shāmō׃, מַגְבִּי׃ maghbī׃, שָׁמֹ׃ shāmā׃, יִיחַד׃ yī'hhhd.

*a.* Some grammarians deny that Pattahh furtive (גָּנוּב *stolen*) can be found under a penultimate guttural, contending that the vowel-sign is in such cases a proper Pattahh, and that שָׁמוֹ׃ should accordingly be read *shāmaat*, and יִיחַד׃ *yihhad*. But both the Sh'va under the final letter, § 16, and the Daghesh-lene in it, § 21, show that the guttural is not followed by a vowel. The sign beneath it must consequently be Pattahh furtive, and represent an antecedent vowel-sound. In some manuscripts Pattahh furtive is written as Hhateph-Pattahh, or even as simple Sh'va; thus, רָקִי׃ or רָקִי׃ for רָקִי׃.

### SYLLABLES.

§ 18. 1. Syllables are formed by the combination of consonants and vowels. As two vowels never come together in the same word in Hebrew without an intervening consonant, there can never be more than one vowel in the same syllable; and with the single exception of ה occurring at the beginning of words, no syllable ever consists of a vowel alone. Every syllable, with the exception just stated, must begin with a consonant, and may begin with two, but never with more than two. Syllables ending with a vowel, whether represented by



a quiescent letter or not, are called simple, e. g.  $\text{לְכָה} \text{ } l'khā$ ,  $\text{לֹלֵה} \text{ } ō-lū$ . (The first syllable of this second example begins, it will be perceived, with the consonant  $\text{ל}$ , though this disappears in the notation given of its sound.) Syllables ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed: thus  $\text{קַמְתֶּם} \text{ } kam-tem$ ,  $\text{הִלַּכְתֶּם} \text{ } hā-lakht$ . As the vocal Sh'vas, whether simple or compound, are not vowels properly speaking, but simply involuntary transition sounds, they, with the consonants under which they stand, cannot form distinct syllables, but are attached to that of the following vowel. Pattahh furtive in like manner belongs to the syllable formed by the preceding vowel. Thus  $\text{זְרוֹרָה} \text{ } z'rō^a$ ,  $\text{נִי} \text{ } nī$  are monosyllables.

2. Long vowels always stand in simple syllables, and short vowels in mixed syllables, unless they be accented. But accented syllables, whether simple or mixed, may contain indifferently a long or a short vowel.

a. The following may serve as a specimen of the division of Hebrew words into their proper syllables; thus,

$\text{אָדָם}$	$\text{אֱלֹהִים}$	$\text{בָּרוּךְ}$	$\text{בְּיוֹם}$	$\text{אֲדָמָה}$	$\text{הוֹלֵכֶת}$	$\text{סֵפֶר}$	$\text{זֶה}$
ā-dhām	ʿlō-hīm	b'rō	b'yōm	ā-dhām	tō-l'dhōth	sé-pher	zé

Gen. 5: 1.  $\text{אָדָם}$   $\text{וְשָׁרָה}$   $\text{אֱלֹהִים}$   $\text{בְּדִחְיָה}$   
 ō-thō ā-sá ʿlō-hīm bidh-múth

b. The reason of the rule for the quantity of syllables appears to be this. In consequence of their brevity, the short vowels required the addition of a following consonant to make the utterance full and complete, unless the want of this was compensated by the greater energy of pronunciation due to the accent. The long vowels were sufficiently complete without any such addition, though they were capable of receiving it under the new energy imparted by the accent. This pervading regularity, which is so striking a feature of the Hebrew language, was the foundation of the *systema morarum* advocated by some of the older grammarians of Holland and Germany. The idea of this was, that each syllable was equal to three *morae*, that is, three rests, or a bar of three beats; a long vowel being equivalent to two *morae*, or two beats, a short vowel to one, and the initial or final consonant or consonants also to one: thus  $\text{קָהָל} \text{ } k \text{ (1) } + \bar{a} \text{ (2)} = 3$ ,  $t \text{ (1) } + a \text{ (1) } + lt \text{ (1)} = 3$ . An accented syllable might have one *mora* or beat either more or less than the normal quantity. This system

was not only proposed by way of grammatical explanation, but also made the basis of a peculiar theory of Hebrew prosody. See Gesenius, *Geschichte d. Heb. Sprache*, p. 123.

c. The cases in which short vowels occur in unaccented simple syllables, are mostly due to the disturbing influence exerted by the weak letters upon the normal forms of words; thus, הָשֵׁא, הָפֵא, הָפֵא, הָפֵא, הָפֵא, הָפֵא and the like are formed after the analogy of הָפֵא. A long vowel in an unaccented mixed syllable is found in but one word, and that of foreign origin, בֶּלְתַּשְׁטַסַּר *bēl-t'shatstsar*, though here, the syllable receives, if not the primary, yet the secondary accent. The same is the case when a long vowel is retained before Makkeph, e. g. שֶׁת־לִּי; so also in the proper names בְּרִיָּהוּ, בְּרִיָּהוּ, in which the first member of the compound preserves its segholate form as though it were a separate word. In the Arabic, which is exceedingly rich in vowels, there are comparatively few mixed syllables nearly every consonant has its own vowel, and this more frequently short than long. The Chaldee, which is more sparing in its use of vowels than the Hebrew, observes in general the same rule with respect to the quantity of syllables, though not with the same inflexible consistency.

3. When the consonant which concludes one syllable is at the same time attached to that which follows, the first syllable is in strictness neither simple nor mixed but may be denominated intermediate. The vowel in an intermediate syllable is short as though the following consonant belonged to it entirely, while yet this is likewise linked to a succeeding vowel or vocal Sh'va, thus הַרְבֹּהַּ *hhar'bhōth*.

a. Such syllables are often occasioned by the special characteristics of the guttural letters, thus הַרְבֹּהַּ in which ע belongs in a measure to both syllables is for הַרְבֵּה, הַרְבֵּה *hahū* is for *hah-kū*, § 23. 3. a, יַהֲרֹג *yah'rōg* is for יַהֲרֹג, יַהֲרֹג *yah-rōg*, נֶחֱפָה *nehph'khū* is for נֶחֱפָה *neh-p'khū*. See also § 20. 2 and § 22. a.

### AMBIGUOUS SIGNS.

§ 19. It will now be possible, by aid of the principles already recited, to determine the quantity of the doubtful vowels, and to remove the ambiguity which appears to exist in certain vowel-signs.

1. Hhirik, Shurek, and Kibbutz, in unaccented simple syllables, must be long, and in unaccented mixed syllables, short, e. g. יִרַשׁ or יִרַשׁ *yī-rash*, יִבְהֵ or יִבְהֵ *yibh-nu*, גְּבִילֹ or גְּבִילֹ

*g'bhū-lō*, יָלֹ or יִלֹ *yul-ladh*, כָּלָם or כִּלָּם *kul-lām*, מְזִזִּי *māuzzī*. In accented syllables, whether simple or mixed, they are always long, e. g. שִׁיחִים or שִׁיחִים *sī-hhīm*, לִי *lī*, אָבִל or אִבִּיל *g'bhul*, דְּרָשׁוּהוּ or דְּרָשׁוּהוּ *d'rā-shū-hū*, the only exception being that Hhirik is short in the monosyllabic particles אֵם, אֵשׁ, אֵם, אֵן, in בֵּן, and in some abbreviated verbal forms of the class called Lamedh-He, e. g. נָהַג, נָהַג, נָהַג. The only cases of remaining doubt are those in which these vowels are followed by a letter with Sh'va, either simple or compound. If the former, it might be a question whether it was silent or vocal, and consequently whether the syllable was simple or mixed. If the latter, though the syllable is of course simple, the weak letter which follows may interfere with the operation of the law. Here the etymology must decide.

a. The vowel is long or short as the grammatical form may require; thus in יִרְאֶה-יָ, יִרְאֶה-יָ Gen. 22: 8, which follow the analogy of יִרְאֶה, and in קָרָבִי Isa. 10: 34, קָרָבִי the first vowel is short; in אִשְׁכְּחֶם, אִשְׁכְּחֶם the first vowel is long. In a few instances the grammatical form in which Hhirik is employed is itself doubtful; the distinction is then made by means of Methegh, § 44, which is added to the vowel-sign if it is long, but not if it is short; thus, יִרְאֶה *yī-r'ū*, from יִרְאֶה *to fear*, and יִשְׁנֶה *yī-sh'nū* from יִשְׁנֶה *to sleep*; but יִרְאֶה *yir-ū* from יִרְאֶה *to see*, and יִשְׁנֶה *yish-nū* from יִשְׁנֶה *to do a second time*.

2. Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign ( , ), but may be distinguished by rules similar to those just given. In an unaccented simple syllable it is Kamets; in an unaccented mixed syllable it is Kamets-Hhatuph; in an accented syllable, whether simple or mixed it is Kamets, e. g. דָּבָר *dā-bhār*, חֶפֶז *hhoph-shī*. Before a letter with simple Sh'va, the distinction is mostly made by Methegh, § 44; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, e. g. חֶפֶז *hhokh-mā*, חֶפֶז *hhā-kh'mā*. Before a guttural with Hhatuph-Kamets or Kamets-Hhatuph it is frequently *ō*, though standing in a simple syllable and



their initial syllable, the best authorities are now agreed that the vowel is *ō*, and the words are accordingly read *dorbhān*, etc. In יָסָפֶר *jasper*, and יָמַרְדֵּן *emerald*, Ezek. 28: 13, which are mentioned by Kimchi in the same connection, the first vowel is Kamets.

d. In some manuscripts and a few of the older printed books, e. g. Stephanus' Hebrew Bible and Reuchlin's *Rudimenta Hebraica*, Kamets-Hhatuph is denoted by (ֿ). It then differs from Kamets, but is liable to be confounded with Hhateph-Kamets. It can, however, be distinguished from it by the circumstance that Kamets-Hhatuph is always followed either by simple Sh'va, Daghesh-forte, or Methegh; none of which ever immediately succeed Hhateph-Kamets. Such a form as יָמַרְדֵּן Ezek. 26: 9 in some editions is an impossible one if (ֿ) have its ordinary meaning.

e. It is surprising that in so minute and careful a system of orthography as that of the Massorites, there should be no symbol for *ō* distinct from that for *ā*; and some have felt constrained in consequence to suppose that the signs for these two vowels were originally different, but became assimilated in the course of transcription. This seems unlikely, however. The probability is that *ā* and *ō*, whose resemblance even we can perceive, were so closely allied in the genuine Hebrew pronunciation, that one sign was thought sufficient to represent them, especially as the Massorites were intent simply on indicating sounds without concerning themselves with grammatical relations. This is further confirmed by the occasional selection of Hhateph-Kamets to accompany Kamets, as יָמַרְדֵּן Jer. 22: 20, יָמַרְדֵּן Isa. 27: 4, or to replace it, as יָמַרְדֵּן from יָמַרְדֵּן Ezek. 36: 35, 38, and by the fact that the article undergoes the same euphonic change before יָ and יָ, § 231. 4.

§ 20. 1. As simple Sh'va is vocal at the beginning of a syllable and silent at its close, there can be no doubt as to its character when it stands under initial or final letters. Preceding the first vowel of a word it must of course be vocal, and following the last vowel it must be silent, יָמַרְדֵּן *z'khartām*, יָמַרְדֵּן *zākhart*. In the middle of a word, the question whether it belongs to the syllable of the preceding or the following vowel must be determined by the circumstances. If a complete syllable precedes, that is, either an unaccented long vowel or a vowelless consonant serving as the complement of a previous short vowel, it is vocal. If it be preceded by a short vowel which cannot make a complete syllable without the aid of a following consonant, or by a long accented vowel, it is silent: יָמַרְדֵּן *zō-kh'rē*, יָמַרְדֵּן *tiz-k'rū*, יָמַרְדֵּן *libh-ne*,



תִּקְטֹל-נָא *tiktōl-nā*. Sh'va under a letter doubled by Daghesheforte, § 23, is vocal, such a letter being equivalent to two, the first of which completes the previous syllable, and the second begins the syllable which follows: הִזְכְּרִים = הִזְכְּרִים *haz-z'khārīm*. Inasmuch as no syllable can begin with more than two consonants, § 18.1, two vocal Sh'vas can never come together. And two silent Sh'vas can never come together except at the end of a word, since none but final syllables can close with two consonants. When two simple Sh'vas concur in the middle of a word, therefore, the first is necessarily silent and the second vocal: אֶזְכְּרָה *ez-k'rā*.

2. In addition to this it is to be remarked that Sh'va is vocal after intermediate syllables; that is to say, when the consonant under which it stands performs the double office of completing one syllable and beginning the next. Thus, when it follows a consonant from which Daghesheforte has been omitted, וַיְבַחְשִׁי *vay'bhak'shū* for *vay-y'bhak-k'shū*, or the first of two similar letters, in order that the reduplication may be made more distinct, הָלְלִי *hal'lū*, קִלְלִי *kil'lath*, צִלְלִי *tsil'lō*, אִלְלִי *al'lay*, חִיכְלִי *hhik'kē*, and in several other cases, which will be more particularly described in § 22.

a. Elias Levita ingeniously represented the rules for vocal Sh'va by the first five letters of the Hebrew Alphabet, thus א (=1) when it stands under the first letter of a word; ב (=2) after another Sh'va; ג (=הִזְכְּרִים *long*) after a long vowel; ד (=הִזְכְּרִים *the similar*) after Daghesheforte; ה (=הִזְכְּרִים *the similar*) under the first of two similar letters.

## DAGHESH-LENE.

§ 21. The second class of signs added to the Hebrew text are those which are designed to guide in the pronunciation of the consonants. These are the diacritical point over Shin, Dagheshe-lene, Dagheshe-forte, Mappik,



and Raphe. The use of the first of these has already been sufficiently explained, § 3. 1.

1. Daghesh-lene (דָּגֶשׁ לֶנֶה) is a point inserted in the six letters ב ג ד כ פ ת (technically called *B'ghadh K'phath*), to indicate the loss of their aspiration, e. g. ב *bh*, ב *b*, etc. As these letters are always aspirated after a vowel-sound, however slight, and never as an initial utterance or when following a consonant, they invariably require Daghesh-lene whenever they are not immediately preceded by a vowel or a vocal Sh'va. It is consequently inserted in the initial aspirate of a word which begins a verse, בְּרֵאשִׁית Gen. 1: 1, or which follows a word bearing a disjunctive accent (inasmuch as this represents a pause of longer or shorter duration), וַיְהִי בָּאֵרֶץ Ex. 1: 1, וַיֵּצֵא Gen. 3: 22, or ending in a consonant, אֶל־בְּנֵי, בִּמְצֹלֵה דָרְפִי Gen. 24: 42; but not if it follows a word ending in a vowel and having a conjunctive accent, וַיְהִי תָהוֹ הַיָּמִים Gen. 1: 2. The sacred name יְהוָה is followed by Daghesh-lene, even though it may have a conjunctive accent, Num. 10: 29, Deut. 3: 26, Josh. 10: 30, 11: 8, Ps. 18: 21, because in reading the Jews always substitute for it the word אֱלֹהִים, which ends in a consonant. In three instances, however, e. g. אֱלֹהִים Ps. 68: 18, קוֹרְאֵהוּ Isa. 34: 11, שָׁלַח בָּהּ Ezek. 23: 42, Daghesh-lene is not inserted after a vowel-letter, which retains its consonant sound.

2. Daghesh-lene is inserted in a medial or final aspirate preceded by a vowelless consonant, whether this be accompanied by silent Sh'va or Pattahh furtive, e. g. שְׂמֵעָ, נִסְתַּרָּהּ; but not if it be preceded by a vowel or vocal Sh'va, whether simple or compound, e. g. וַיְהִי, עֲבָדָם.

a. The primary signification of the name Daghesh is commonly explained from the Syriac ܕܓܝܫ (דָּגֶשׁ), to which Castellus in his lexicon

gives the sense of *piercing*. This is by some applied to the puncture or point which is its written sign, by others to its power of sharpening the sound of letters by removing their aspiration or doubling them. Buxtorf, however, in his *Chaldee Lexicon*, disputes the existence of such a root in either Syriac or Chaldee, alleging that in Prov. 12: 18, the passage quoted to prove the word, the true reading is ܠܐܝܬܐ (לֵאִיטָא). The six letters which receive Daghesh-lene in Hebrew have the same twofold pronunciation in Syriac, a red dot called Rukhokh (ܪܫܝܬܐ *softness*), being written beneath them when they were to be aspirated, and another called Kushoi (ܕܫܝܬܐ *hardness*), being written above them when they were not.

b. Grammarians are not agreed whether the aspirated or unaspirated sound of these consonants was the original one. There being no data for the settlement of the question, each decides it by his own theory of phonetic changes. The correctness of the Massoretic punctuation has sometimes been questioned in regard to this matter, on the ground of the improbability of such fluctuation in the sound of these letters in the same word. But besides the Syriac analogy just referred to, the Sanskrit language shows the almost unlimited extent to which euphonic changes may be carried by a people possessing a sensitive and discriminating ear. The Sanskrit aspirates, besides being subjected to other mutations which cannot here be detailed, regularly lose their aspiration when finals, and under certain conditions when medials, throwing it back, where this is possible, upon a previous letter. Bopp *Kritische Grammatik*, pp. 30. 42. Similar laws prevail to some extent in Greek, e. g. *θρίξ, τριχός; τρέψω, θρέψω; θύω, ἐρύθην;* *οὐκ ἔχω, οὐχ ἔξω; μεθ' ἑμῖν.*

§ 22. The absence of Daghesh-lene in an aspirate sometimes shows a preceding simple Sh'va to be vocal when this would not otherwise have been known. In most of the cases referred to, a letter originally belonging to the succeeding syllable is by the prefixing of a short vowel drawn back to complete the syllable before it; instead, however, of giving up its previous connection altogether, it forms an intermediate syllable, § 20. 2, the Sh'va remaining vocal though the antecedent vowel is short; thus, בְּבַבְּ *bbhabh* with the prefix בְּ becomes בְּבַבְּבְּ *bil'bhavh*, not בְּבַבְּ *bil-babh*.

a. The particular instances in which this may occur are the following, viz.: (1) The Kal imperative of verbs and the Kal infinitive with suffixes, e. g. עֲבֹדֵי, עֲבֹדִי, עֲבֹדִים, עֲבֹדֵי from עָבַד; yet with occasional exceptions, as בְּאַסְפֹּחִים Lev. 23: 39, where ס necessarily closes the syllable, otherwise two successive letters would have vocal Sh'va, contrary to § 20. 1. (2) Those



## DAGHESH-FORTE.

§ 23. 1. When the same consonant was repeated with a vowel or even the slightest hiatus intervening, so that successive movements of the organs of speech were required in the pronunciation, the Hebrews invariably wrote the letter twice. When, however, there was no interval between the reduplicated consonants, and the only audible result was a more protracted or vehement utterance of the same sound effected by a single effort of the organs, the letter was written but once. This fact the Massoretic punctuators have indicated by placing a point called Daghesh-forte (דָּגֶשׁ הָיָק) in the bosom of a letter so affected, to show that it is to be doubled in the pronunciation; thus, וַיִּיִּמָּל *vayyimāl*. Daghesh-forte may be found in any letter with the exception of the gutturals א ה ה ך, which on account of their weakness do not admit of reduplication. The letter ר, partaking of this with other peculiarities of the gutturals, receives it only in a very few exceptional cases, e. g. שְׂרֵאֲשֵׁי Cant. 5: 2, מִיָּה Prov. 14: 10.

a. For other examples of Resh with Daghesh-forte see Prov. 11: 21, 15: 1, Jer. 39: 12, Ezek. 16: 4, also § 24. b.

2. The aspirates, when doubled, always at the same time lose their aspiration; thus, יִיִּפָּקֶד *yippākēdh*. Daghesh-forte in these letters is readily distinguishable from Daghesh-lene by the consideration that a consonant cannot be pronounced double except after a vowel. A point in one of the aspirates is, therefore, Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene.

3. Daghesh-forte in ר may be distinguished from Shurek in the same way. Inasmuch as two vowels cannot come together in the same word, if a vowel precedes it is Daghesh-forte, if not it is Shurek.

a. Some Grammarians speak of Daghesht-forte *implicitum* in the gutturals, by which they mean that these letters appear in certain cases to complete a foregoing syllable as well as to begin that in which they properly stand, in spite of the omission of Daghesht, which analogy would require them to receive.

b. The Arabs have a sign of reduplication, Teshdid (•), which is written above the doubled letter. The Syrians have no written sign for this purpose, and it is disputed whether their letters were ever doubled in pronunciation. According to Asseman Biblioth. Orient. III. 2. p. 379, the Western differed from the Eastern Syrians in this respect, "Occidentales nullibi literas geminant."

§ 24. Different epithets have been applied to Daghesht-forte to describe its various uses or the occasions of its employment. 1. When separate letters, whether originally alike, or made so by assimilation, are by the inflection or formation of words brought into juxtaposition, the Daghesht-forte which represents such a doubling is called compensative; e. g. בְּרִיָּה, formed by appending the syllable רִי to the root בְּרִי; נְחִיָּה composed of the same syllable and the root נְחִי, whose last letter is changed to ח to conform with that which follows; סֶבֶי from סֶבֶב. 2. When the reduplication is indicative of a particular grammatical form the Daghesht-forte is called characteristic, e. g. in the Piel, Pual, and Hithpael of verbs; as, הִתְהַלֵּךְ, הִתְהַלְּךָ, and certain forms of nouns, as, גְּבוּר. 3. When it has arisen from the necessity of converting a previous simple syllable into a mixed one in order to preserve the quantity of a short vowel which it contains, it is Daghesht-forte conservative; e. g. יֶסֶב for יֶסֶב. 4. When the initial letter of a word is doubled under the influence of the final vowel of the word preceding, it is Daghesht-forte conjunctive; e. g. קִוְּמוּ צֵאוּ, הִתְהַלְּכוּ, מִהֲרֵתֶּם. 5. When the last letter of an intermediate syllable is doubled in order to make the following hiatus or vocal Sh'va more distinct, it is Daghesht-forte dirimens or separative, because the letter which receives it is thus separated in part from the syllable to which it belongs; e. g. עֲנִיָּה inn'bhē for



**יְהִי** *in'bhē*. 6. When the first letter of a final syllable is doubled under the influence of a previous vowel bearing the accent (mostly a pause accent, § 36. 2. *a.*), for the sake of increased fullness and force of pronunciation, it is Daghesh-forte emphatic; e. g. **הִילְלֵי** for **הִלְלֵי**. 7. A letter following a guttural with silent Sh'va is in some manuscripts and in the edition of Baer and Delitzsch regularly doubled by what is called Daghesh-forte orthophonic to show that there is no hiatus after the guttural; e. g. **רַמְמָה** *rammā*, not *ra<sup>m</sup>mā* Gen. 10: 7, **יַעֲזֶר** *yazzēr* Isa. 16: 9. In the first three uses named above Daghesh-forte is said to be essential, in the last four it is euphonic (**לִתְפִּאֲרוֹת הַקְרִיאָה**).

*a.* Daghesh-forte conjunctive occurs regularly after the pronouns **הוּא** and **הִיא** followed by Makkeph, e. g. **וְהַיְהוּדִים** Ps. 133: 1, **וְהַיְהוּדִים** Num. 34: 6. 7. 9; also in the initial letter of monosyllables and of words accented on the first syllable after a final Kamets or Seghol in words followed by Makkeph **לִקְהָה-וְזֹאת** Gen. 2: 23, **וּמִשְׁנֵה-רִבְכָּה** Gen. 43: 15, or having a conjunctive accent on the penult, **וְזֹאת** Gen. 3: 14, **וְזֹאת** Gen. 33: 5, provided this was originally the accented syllable, or, if the accent has been shifted from the ultimate, was the place of the secondary accent **מִצָּחָה בְּיָד** (for **מִצָּחָה**) Ps. 84: 4, but **בְּיָד** Deut. 24: 1, **וְיָדָה כֹּחַ** Ezek. 17: 8; this proviso does not attach to the futures and participles of **ל"ה** verbs **שִׁנְיָה פָּרָה** Gen. 1: 11, **שִׁנְיָה בָּה** Ex. 21: 31. Final Kamets before Makkeph is not followed by Daghesh-forte unless the syllable containing the Kamets begins with two consonants **וְשֵׁה-נָח** Gen. 27: 26 or is immediately preceded by **מִתְּהֵי** Gen. 30: 1, but **וְנִגְהָ-אֶדְנָן** Ps. 45: 5. Words having the secondary accent **מִתְּהֵי** on the first syllable likewise admit Daghesh after a final unaccented Kamets or Seghol, unless they begin with an aspirate **וְשִׁמְהָ קָבְרֵי** Gen. 49: 31, but **וְשִׁמְהָ** Gen. 2: 4. The inseparable particles **וְ**, **כִּי**, **לֵךְ**, **וְ**, when prefixed without a vowel, do not admit Daghesh-forte conjunctive, except **וְלֵךְ** which follows the ordinary rule **וְלֵךְ** Ps. 19: 3. Sibilants and liquids may be doubled after an unaccented final **וְ** **וְיַמְרוּ צִמָּה** Gen. 19: 14, **וְיַאֲמְרוּ** Gen. 19: 2, 1 Sam. 8: 19. Daghesh-forte conjunctive is rarely found after an accented vowel, yet **וְנִגְהָ** Gen. 19: 2, **וְנִגְהָ** Ex. 6: 10, 29, 13: 1, 14: 1, Num. 31: 25. It also occurs in a few exceptional cases not embraced in the rules above given. See the preface to Baer's edition of Proverbs. In a few instances words thus united are written as one, e. g. **וְנִגְהָ** Ex. 4: 2 for **וְנִגְהָ**, so **וְנִגְהָ** Isa. 3: 15, **וְנִגְהָ** Mal. 1: 13 **וְנִגְהָ** Isa. 27: 8.



b. Daghesh-forte separative occurs only in the following examples:

אֶבְרָהָה Hos. 3: 2.	לִיקְרָהָה Prov. 30: 17.	עֵבֶרֶד Deut. 32: 32.
בִּקְרוּחֵיהֶּה Ps. 45: 10.	רִבְרָה 1 Sam. 28: 10.	עֵבֶרֶד 2 Sam. 23: 27.
הַזְּבוּלִים Am. 5: 25.	פְּסִחוּרֵיכֶּנֶה (?) Ezek. 13: 20.	Jer. 29: 27.
תִּבְעֵזְעֵהָהָה Gen. 18: 21.		עֵבֶרֶדִּים Isa. 58: 3.
הֶחֱתָהָה Gen. 37: 32.	פְּלֹחָהָה Isa. 33: 1.	עֵבֶרֶדִּים Am. 5: 21.
הַחֶלֶן Gen. 17: 17.	מִמְּגֵרוֹת Joel 1: 17.	עֵבֶרֶדִּי Gen. 49: 17.
הַרְאֵיָהָם 1 Sam. 10: 24,	מִמְּרָרִים Job 9: 18.	Judg. 5: 22.
17: 25. 2 Kin. 6: 32.	מִנְזֹרָהָה Nah. 3: 17.	עֵבֶרֶדִּים Ps. 89: 52.
הַמְרוֹתָהָם Job 17: 2.	מִקְרָהָה Deut. 23: 11.	עֵבֶרֶדִּי Ps. 77: 20.
הַחֲבִירָהָה Ex. 2: 3.	נִקְרָהָה Ps. 141: 3.	עֵשְׂבוֹת Prov. 27: 25.
הַחֲרִירָהָה (?) Judg. 20: 43.	נִקְרָהָה Prov. 4: 13.	עֵשְׂבוֹתֶיךָ Ps. 119: 139.
הַחֲרִירָהָה 1 Sam. 1: 6.	נִקְרָהָהָה Judg. 20: 32.	עֵשְׂבוֹתֶיךָ (?) Ps. 37: 15.
הַחֲרִירָהָה Isa. 57: 6.	סִבְלוֹ Jer. 4: 7.	Isa. 5: 28.
הַחֲרִירָהָה Gen. 49: 10.	סִבְלוֹ Isa. 9: 3, 10; 27, 14: 25.	טִבְלוֹ Ps. 58: 9.

This list is corrected and enlarged from Gesen. Lehrs. pp. 86 ff. Those words which are followed by a note of interrogation (?) are found in some editions but not in others. Daghesh separative may be found after He interrogative in some instances not included in the above list.

c. Daghesh-forte emphatic occurs only in הַחֲרִירָהָה Judg. 5: 7. 1 Sam. 2: 5; רִבְרָה Job 22: 12 (Edit. Baer); וְרִבְרָהָה Job 29: 21; וְרִבְרָהָה or רִבְרָהָה Job 21: 13; וְרִבְרָהָה Isa. 33: 12, Jer. 51: 58; בְּרִבְרָהָה Ezek. 21: 15, 16; נִקְרָהָה Ezek. 6: 9; וְרִבְרָהָה Isa. 41: 17; וְרִבְרָהָה Ezek. 27: 19; קִבְרָהָה (?) Isa. 19: 6; and probably הַחֲרִירָהָה Job 13: 9 (not in pause).

d. Daghesh-forte orthophonic also occurs according to the Massora in the initial letter of a word, when the preceding word ends in the same letter; accordingly the edition of Baer and Delitzsch has אֶם-מֵחַיִּים Gen. 14: 23, כֹּאֵל-לִבְיָהָה Gen. 31: 54, and some manuscripts have הַחֲרִירָהָה Gen. 5: 6. Occasional instances also occur of the doubling of an initial liquid after another final liquid, e. g. וְרִבְרָהָה : נִקְרָהָה (suggesting the pronunciation *vayyōmel-lō*) 1 Kin. 11: 22 and in certain manuscripts נִקְרָהָה Gen. 3: 17, פְּלֹחָהָה Ex. 20: 10, and even (in manuscripts) of an initial sibilant after a final ר, e. g. אֶת-שִׁמְשָׁהָה probably *esh-sh'mām* Gen. 5: 2, כִּבְרִיּוֹת נִבְרָהָה Gen. 4: 4, שִׁבְרִיּוֹתֶיךָ Lev. 15: 32. See Gesenius' Lehrgebäude pp. 90. 91.

§ 25. In order to the distinct utterance of a reduplicated consonant, it must be followed as well as preceded by a vowel-sound. Daghesh-forte is consequently never written in a final vowelless letter, with the exception of the two words אֶת, וְרִבְרָהָה, both of which end in aspirates whose pronunciation would be changed by the removal of the Daghesh. In every other instance the doubling is

neglected, even though the letter be an aspirate, which will for this reason resume its aspiration; e. g. קָלִי, קִלִּי; כָּבֵד, כִּבִּי; נִיחָה from נִיחָה; נִיחָה from נִיחָה. In a medial letter with Sh'va Daghesht may be written, because the Sh'va being thus rendered vocal the reduplication can be made audible by means of the hiatus which it represents; it is, however, quite as frequently omitted, the Sh'va commonly remaining vocal as if it were inserted, and compound Sh'va being occasionally substituted for simple to indicate this fact, § 16. 3. b.; e. g. עֲוֹנִים for עוֹנִים, בָּסֵאֵל for בָּסֵאֵל, יִקְחֵהּ for יִקְחֵהּ, וְתִצְלַחְהֶן, Judg. 16: 16, particularly after prefixes, as Vav Conversive, the article and preposition מִי, so הִמְיָאֵלְךָ, מִיִּיִּי. It is seldom omitted from a medial aspirate on account of the change in its sound involved: yet even this is done occasionally, e. g. מִבְּצִיר Judg. 8: 2 for מִבְּצִיר, תִּתְּצֵהּ Isa. 22: 10 for תִּתְּצֵהּ, זָכְרוֹן from זָכְרוֹן. In a few rare instances it is dropped from a letter followed by a vowel, when the laws of syllables will permit and the pronunciation will not be materially affected; e. g. תִּתְּצֵהּ Ruth 1: 13 for תִּתְּצֵהּ, so תִּתְּצֵהּ Isa. 60: 4.

### MAPPĪK.

§ 26. Mappik (מַפִּיק *bringing out or uttering*), is a point in one of the letters א ו י ך, showing that it represents a consonant and not a vowel, or in other words that it does not quiesce in the preceding vowel-sign. It is unnecessary, however, to employ any notation for this purpose in the case of א ו and ך, for their quiescence can be readily determined in all cases by the rules already given, § 13. Although it is much more extensively used in manuscripts, therefore, Mappik is in modern editions of the Hebrew Bible only inserted in final ה

when it retains its consonantal power; e. g. אֲרָצָה *artsāh*, אֲרָצָה *artsā*, לְקַחְהָ *l'kāhhāh*, לֹא־לָקַחְהָ *lā'k'hā*. The point four times found in אֲרָצָה Gen. 43: 26, Ezra 8: 18, תָּבִיאָה Lev. 23: 17, רָאָה Job 33: 21, though called a Daghes in the Massoretic notes in the margin, is probably to be regarded as Mappik.

a. In some manuscripts and in the Hebrew Bible printed at Brescia in 1494 Mappik is placed not in the body of the letter He, but underneath it.

RAPHE.

§ 27. Rāphe (רָפֶה *weak*), is a small horizontal stroke placed over a letter, and denotes the opposite of Dagghesh-lene, Dagghesh-forte, or Mappik, as the case may be. As no inconvenience can arise from its omission, it is only occasionally used in modern Bibles, and not with entire uniformity in the different editions. It is chiefly found where a Mappik has been omitted in ה, which according to analogy might be expected to be inserted, e. g. הַרְפֶּה Ex. 9: 18, וּשְׁפֶה Lev. 13: 4, בְּרִשְׁפֶּה Num. 15: 28, לֶהֱפֶה Num. 32: 42, בְּשִׁפְפֶה Job 31: 22 in some copies. In תַּשְׁפֶּה Ex. 20: 4, Deut. 5: 8, it is the opposite of Dagghesh-forte, and shows that ש may either be doubled agreeably to the point in its bosom or not. In לֹא תִרְפֶּה Ex. 20: 13, Deut. 5: 17, it is the opposite of Dagghesh-lene, and shows that the ר may either have its unaspirated sound, as the Dagghesh indicates, or may be aspirated.

## ACCENTS.

§ 28. The third class of Massoretic additions to the text are those which relate to the words. These are the accents, Makkeph, Methegh, and the K'ri. An accent (מַגֵּן) is written upon every word with a twofold design, 1st, of marking its tone-syllable, and 2dly, of indicating

its relation to other words in the sentence. The great number of the accents has respect entirely to this second function, there being no difference in the quality of the stress laid upon particular syllables, such for example as is marked by the Greek acute, grave, and circumflex, but only that difference in its amount which arises from the unequal emphasis naturally laid upon the different members of a clause or period. The punctuators have attempted not only to indicate the pauses to be made in reading, as is done by the stops in use in other languages, but to represent to the eye the precise position held by each word in the structure of the sentence, and the various grades of attraction or repulsion arising from the relations whether co-ordinate or subordinate which subsist among them. Every sentence is fancifully regarded as a territory, which, partitioned into its several clauses, forms empires, kingdoms, and principalities, ruled by their respective sovereigns, each of whom has his own train of inferiors and dependants. The accents are accordingly divided into Disjunctives or Rulers (פְּרָקִים), and Conjunctives or Servants (עֲבָדִים). The former indicate that the word upon which they are placed is more or less separated from those that follow; they mark thus the end of a clause or of the section of a clause over which they exert control. The latter indicate that the word over or under which they are written is connected with what follows and belongs to the clause or section ruled by the next succeeding Disjunctive.

*a.* The stress of voice denoted by the accent must not be confounded with quantity. An accented syllable may nevertheless be short, the energy with which it is pronounced not necessarily affecting its length.

*b.* The Jews made use of the accents as musical notes in the cantillation of the synagogue, whence they are also called תְּנִינִיּוֹת. In the judgment of some this is a part, and perhaps a leading part, of their original design. Their great variety, the frequent occurrence of accents of opposite powers upon the same word, and the distinct system of poetical accents, favor

this opinion. Such as are curious to know the details may find the mode of their employment for this purpose explained at length in Bartolocci Bibliotheca Magna Rabbinica, vol. iv. pp. 427—444.

§ 29. The Disjunctive accents may be divided into four classes of various rank or power, as follows, viz:

CLASS I. *Emperors.*

*1. Sillūk	(,)	סִלּוּק
*2. Athnāhh	(,)	אַתְנַחֲחַ

CLASS II. *Kings.*

3. S'ghōlta	(^)	סִגְחֹלְתָּ postp.
4. Zākēph Kātōn	(^)	זָכֹר קָטָן
5. Zākēph Gādhōl	(^)	זָכֹר גָּדוֹל
*6. Tiphhhā	(,)	תִּפְחָחָא

CLASS III. *Dukes.*

*7. R'bhī <sup>a</sup>	(^)	רְבִיז
*8. Shalsheleth	(^)	שְׁלִשְׁלָה
*9. Zarkā	(^)	זָרְקָא postp.
10. Pashtā	(^)	פִּשְׁטָא postp.
11. Y'thībhh	(,)	יְתִיב prep.
12. T'bhīr	(,)	תְּבִיר

CLASS IV. *Counts.*

*13. Pāzēr	(^)	פָּזֵר
14. Karnē Phārā	(^)	כַּרְנֵי פָרָה
15. T'līshā Gh'dhōlā	(^)	תְּלִישָׁא גְדוֹלָה prep.
16. Geresh	(^)	גֵּרֶשׁ
17. G'rāshayim	(^)	גֵּרָשַׁיִם
*18. P'sīk	( )	פְּסִיק

The Conjunctive accents, or *Servants*, are the following, viz:

*19. Merkā	(,)	מֶרְקָא
*20. Mūnāhh	(,)	מוֹנַחַח

21. Merkā Kh'phulā	( )	מֶרְקָא כְּפֻלָּא
*22. Mahpakh	( )	מַחְפָּקָה
23. Dargā	( )	דַּרְגָּא
*24. Kadhma	( )	קַדְמָא
*25. Yerahh ben Yōmō	( )	יֶרֶחַ בֶּן יוֹמוֹ
26. T'lishā K'tannā	( )	תְּלִישָׁא קַטְנָא <i>postp.</i>

a. Merka Kh'phula has sometimes been reckoned among the Disjunctives, as by Gesenius in his *Lehrgebäude*; but the absence of Daghesh-lene in the word following that on which it stands in Ex. 5: 15, Ezek. 14: 4, proves that it is a Conjunctive.

b. According to their most probable significations, the names of the accents appear to be in part borrowed from their forms and in part from their uses. Thus the Disjunctives: Silluk, *end*; Athnahh, *rest*; Segholta, *bunch of grapes*; Zakeph, small and great, *causing suspension*; Tiphha, *palm of the hand*; R'bhī, *square or reposing*; Shalsheth, *chain*; Zarka, *dispersion*; Pashta, *expansion or letting down (the voice)*; Y'thibh, *sitting still*; T'bhīr, *interruption*; Pazer, *separator*; Karne Phara, *a heifer's horns*; T'lisha, *great and small, shield*; Geresh, *expulsion*; G'rashayim, *double Geresh*; P'sik, *cut off*. Conjunctives: Merka, *prolonging*; Munahh, *(a trumpet) at rest*, i. e., in its proper position; Merka Kh'phula, *double Merka*; Mahpakh, *(a trumpet) inverted*; Darga, *progress*; Kadhma, *beginning*, Yerahh ben-Yomo, *moon a day old*.

§ 30. 1. Fourteen of the accents are written over, and eleven under, the words to which they are attached. P'sik, whose only use is to modify the power of other accents, is written after the word to which it belongs, and in the same line with it. The place of the accents is either over or under the letter preceding the tone-vowel, with the exception of the prepositives Y'thibh and T'lisha Gh'dhola, which always accompany the initial letter of the word, and the postpositives S'gholta, Zarka, Pashta, and T'lisha K'tanna, which stand upon the final letter. Y'thibh is only used when the first is the tone-syllable. Pashta is repeated if the word on which it stands is accented on the penult, e. g. חֲרֹהִי Gen. 1: 2, or ends with two vowelless letters, e. g. וַיִּשְׁתָּה Ruth 3: 7, or if the last letter has Pattahh furtive, e. g. יִדְּלֵ Gen. 33: 13, and in some manuscripts and editions there is a like re-



petition of S'gholta, Zarka and T'lisha K'tanna. When this is not the case, there is nothing to mark the tone-syllable of the word unless this may chance to be the one upon which the nature of the accent in question requires it to be placed.

2. Silluk has the same form as Methegh, § 44; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from Kadhma only by its position upon the last letter of the word, and after the superscribed vowel, if there be one, e. g. אֲשֶׁר Gen. 1: 7, בְּלִלְאֵבִי Gen. 24: 7, while Kadhma is placed upon the letter preceding the tone-vowel, e. g. אֲשֶׁר Gen. 2: 19, where this chances to be a final letter the laws of consecution only can decide; thus, in וְרָעָה Gen. 26: 4, צִאֲתָהּ Deut. 16: 3, the accent is Pashta, but in וְלִנְרָעָה Gen. 17: 8, צִאֲתָהּ 1 Sam. 29: 6, it is Kadhma. Y'thibh is distinguished from Mahpakh by being written under the first letter of the word and taking precedence of its vowel if this be subscribed, e. g. עֲשֵׂב Gen. 1: 11, בִּי Gen. 31: 6, Deut. 10: 17; Mahpakh belongs under the consonant which precedes the tone-vowel, and after its vowel-sign if this be subscribed, e. g. וְהָקָרָה Gen. 2: 14, בִּי Gen. 32: 33, Deut. 4: 7. When the initial syllable bears the tone and there is no subscribed vowel, the laws of consecution must decide; thus, in הִנֵּה the accent is Y'thibh in Gen. 3: 15, 44: 17; Deut. 10: 17; but Mahpakh in Josh. 17: 1.

§ 31. The accents already explained are called the prosaic accents, and are found in all the books of the Old Testament with the exception of the Psalms (תְּהִלִּים), Proverbs (מִשְׁלֵי), and the poetic portion of Job (אֵיּוֹב), whose initials form the technical word אֲמָת. Here a different system of accentuation prevails. Thirteen of

the prosaic accents, one-half of the whole number, nowhere occur in the books just named, viz.: S'gholta, Zakeph-Katon, and Zakeph-Gadhol of the Kings, Pashta, Y'thibh, and T'bhīr of the Dukes, Karne Phara, T'lisha Gh'dhola, Geresh, and G'rashayim, of the Counts, Merka Kh'phula, Darga, and T'lisha K'tanna of the Conjunctions. Such as are common to both systems are in the previous table distinguished by an asterisk. The powers of some of these, however, are altered, so that a new arrangement of them is necessary; and they are supplemented by additional signs formed by combining the prosaic accents or assigning them unusual positions. The scale of the poetical or metrical accents thus constituted is as follows, viz.:

## DISJUNCTIVE ACCENTS.

## CLASS I.

1. Sillūk	(,)	סִלּוּק
2. Merkā-Mahpakh or Ōlev'yōrēdh	(, ^)	עוֹלָה וְיֶזְרַד
3. Athnāhh	(, )	אַתְנַחֲחַ

## CLASS II.

4. R'bhī <sup>a</sup>	( ^ )	רִבְרִיעַ
5. R'bhī <sup>a</sup> Mugrāsh	( ^ ' )	רִבְרִיעַ מְגֻרָשׁ
6. Zarka or Tsinnōr	( ^ )	צִנּוֹר <i>postp.</i>
7. Tiphhhā initial or D'hhī	( ^ )	דְּחִי <i>prep.</i>
8. Pāzēr	( ^ )	פָּזֵר
9. Great Shalsheth	(   )	שְׁלִשְׁלָה
10. Azlā L'gharmēh	(   ^ )	אֲזֵלָה לְגֶרְמֵה
11. Mahpakh L'gharmēh	(   ^ )	מִדְּפָה לְגֶרְמֵה
12. P'sīk	(   )	פְּסִיק

## CONJUNCTIVE ACCENTS.

13. Merkâ	(,)	מֶרְכָּא
14. Mūnāhh	(,)	מוֹנָח
15. Mūnāhh superior or Illūy	(,)	מֶלֶחַי
16. Tiphhhā or Tarhhā	(,)	טִפְחָא
17. Yerahh ben' Yōmō or Galgal	(v)	גַּלְגַּל
18. Mahpakh	(,)	מַחְפָּח
19. Kadh mā or Azlā	(,)	אֲזֵלָא
20. Shalsheleth	(,)	שַׁלְשֵׁלֶת

Tsinnōrīth (") is not a distinct accent, but is written over a simple syllable preceding Merka or Mahpakh in the same word, מֶרְכָּאִי, or in an antecedent monosyllable, in which case it supplies the place of Makkeph תַּרְחָה, בִּי תַּרְחָה לֹא־אֵל for בִּי־תַרְחָה. The disjunctive Tsinnor has the same form but is written over the last letter of the word on which it stands, רַבִּים.

a. Olev'yoredh has a compound sign, resembling in form a combination of Merka and Mahpakh, the former written under the tone syllable, the latter over the syllable next preceding, מֶרְכָּאִי; or (if the tone be on the initial syllable) over the last syllable or letter of the preceding word, מֶרְכָּאִי (Wickes) or מֶרְכָּאִי (Baer); or (if this word be accented on the ultimate) over the first letter of the word to which it properly belongs or between the two words, מֶרְכָּאִי (Wickes) or מֶרְכָּאִי (Baer). When the sign for Olev'yoredh is divided between two words, which should be united by Makkeph, Makkeph is not written אֵל־אֵל or אֵל־אֵל for אֵל־אֵל. The sign for R'bhi<sup>a</sup> Mugerāsh resembles a combination of R'bhi<sup>a</sup> and Geresh, the former on the tone syllable, the latter on the initial letter of the word, מֶרְכָּאִי. P'sik is occasionally used as with the prose accents, § 38. 1. a. to indicate a slight pause without affecting the consecution; but it may likewise, when combined with three of the Conjunctives Shalsheleth, Kadhma or Azla, and Mahpakh, convert them into weak Disjunctives, capable of governing small sections of their own.

b. The names of the accents occurring in prose are explained § 29. b. Olev'yoredh means *ascending and descending*; R'bhi<sup>a</sup> Mugerāsh, *Gereshed-R'bhi<sup>a</sup>*; Tsinnor and Tsinnorith, *a water-course*; D'ghi, *thrust back*; L'gharmeh, *by itself*, i. e. *independent*; Illuy, *high*; Tarhha, *toiling along*; Galgal, *wheel*; Azla, *going on*. Tiphhha and Shalsheleth, though Disjunctives in prose, are Conjunctives in poetry, hence the absence of Dagheshe-lene after the former in מֶרְכָּאִי Prov. 8: 3, and the presence of Dagheshe-forte Conjunctive after the latter in מֶרְכָּאִי Ps. 3: 3.

## POSITION OF THE ACCENT.

§ 32. The accent in Hebrew may fall either upon the ultimate or the penultimate syllable, but never at a greater remove from the end of the word. In the former case words are technically termed *Milra* (מִלְרָא *from below*), and in the latter *Milēl* (מִלְעֵל *from above*).

1. The position of the accent may be considered in relation either to the syllabic or to the etymological structure of a word, that is to say, as effected by the nature of its syllables on the one hand or of the elements of which it is composed as a significant part of speech on the other. It is so far determined by the syllabic structure of words, that a long mixed syllable or a short simple syllable, whether in the ultimate or the penultimate, must receive the accent, § 18.2, thus: נִתְעַמְדָּה, רָצָה; יָרַב, שָׁנָה. But the accent can never fall upon a vocal *Sh'va*, or upon a vowel which has arisen from *Sh'va*.

2. Considered in reference to their etymological structure, words exist in two conditions, (1.) their primary uninflected state, by which their essential and proper meaning is conveyed; (2.) with added affixes and prefixes, by which that meaning is variously modified. In their nude or primary state all words, whether primitives or derivatives, are accented upon the ultimate, and so continue to whatever flexion, involving no terminational appendages, they may be subjected. Thus, פָּקַד, פָּקֵד, מִדְּבַר, מִדְּבָר; זָכָר, זָכִיר; וְזָכָר, וְזָכִיר; וְזָכָר, וְזָכִיר; וְזָכָר, וְזָכִיר; וְזָכָר, וְזָכִיר.

3. The only exception is a class of words called *Segholates*, in which the last vowel does not belong originally or essentially to the form, but is introduced for the sake of softening the pronunciation, § 61. 2; these









ה follows the general rule when preceded by a union vowel, but draws the accent upon itself when it is not, e. g. הָרָה, הָרָהּ, הָרָהִי, אֲבִיָּהּ. A consonantal appendage to a long unaccented vowel, inasmuch as it converts the ultimate into a mixed syllable, necessarily draws the accent upon it from the penult, § 32. 1, e. g. בְּאַסְתֹּר, בְּאַסְתֹּרִי, בְּאַסְתֹּרִים, יְבוּסִיתִי, יְבוּסִיתִי, יְבוּסִיתִי.

3. A mixed syllable, whether an affix as הָם, הָן, or suffix as הָם, הָן, הָם, הָן, will attract the accent to itself, הַלְכָתָם from הֵלֵךְ, בְּלִכְתָּם from בָּלַךְ, הִרְמִיָּהּ from הִרְמִיָּה, הָרִים. In the unusual form פָּלַהֶם 2 Sam. 23: 6, the accent stands upon the union vowel.

4. The only prefixes which exercise any influence upon the position of the accent, are the Vav conversive of the future, which draws back the accent from a mixed ultimate to a simple penult, יֵאָמֵר, יֵאָמְרִי, יֵאָשֵׁב, יֵאָשְׁבִי; and the Vav conversive of the preterite, which throws it forward from the penult to a simple ultimate, נִאֲמַרְתָּ, נִאֲמַרְתִּי, נִשְׁבַּחְתָּ, נִשְׁבַּחְתִּי, נִשְׁבַּחְתֶּם, נִשְׁבַּחְתֶּם.

a. Some languages invariably accent the same part of the word; thus, Bohemian and Lettish the initial syllable, Polish and Lazian, one of the Caucasian tongues, the penult of all polysyllables. Others, in which more freedom is allowed, have no respect to the etymological structure of words, but are guided entirely by the character of their syllables. Thus, in Arabic and Latin words are accented according to the quantity of the penult; the accent is given to the penult if it is long, to the antepenult if the penult is short. In others still the etymological principle is the prevailing one, and this often has a wider scope than in Hebrew. Thus, in Greek the accent has the range of the last three syllables. In Sanscrit it may stand upon any syllable whatever even of the longest words. In English it is almost equally free, e. g. *péremptorily*, *inconsiderátion*, its removal from its primary position upon the radical portion of the word being conditioned by the respective weight of the formative syllables appended, e. g. *pérson*, *pérsonate*, *pérsonally*, *pérsonify*, *pérsonality*, *pérsonification*.

§ 34. The location of the accent being thus influenced by the etymological structure of words, it may serve to distinguish words of like appearance but different formation. Thus, יָהִי Gen. 30: 1, בָּאָה Gen. 29: 6, are parti-

ciples, but בָּתָּה Gen. 35: 18, בָּצָה Gen. 29: 9, are preterites, the feminine affix receiving the accent in one case but not in the other, § 33. 1. So בָּנוּ *they built*, from בָּנָה, but בָּנוּ *in us*; שָׁבוּ *they carried captive* from שָׁבָה, but שָׁבוּ *they returned* from שָׁוָב; אָחַז *he has seized*, but אָחַז Job 23: 9 *I shall see* from אָחַז; יָרַע *it shall be evil* from יָרַע, יָרַע *he shall feed* from יָרַע; מָרָה *he was rebellious*, מָרָה *it was bitter* from מָר; קוּמִי *arise thou* (fem.), קוּמִי *my rising up*.

§ 35. The position of the accent may be shifted from the following causes, viz:

1. A Conjunctive is frequently removed from the ultimate to a simple penult if a Disjunctive immediately follows, whether upon a monosyllable or a dissyllable accented on the penult, in order to prevent the unpleasant concurrence of two accented syllables in closely connected words, e. g. קָרָא לִילָה Gen. 1: 5, בָּנָה עִיר Gen. 4: 17, אָזַלְתָּ יָדְךָ, וְתִאָּחַזְתָּ יָדְךָ Ps. 2: 12. In a few exceptional cases the secondary accent Methegh remains to mark the original tone-syllable, after the principal accent has been thrown back, לִבְיָעֶר קָנָן Num. 24: 22, נָבֵל צִיץ Isa. 40: 7, הִשְׁמַע עִם Deut. 4: 33.

a. But the accent will not be shifted from one of the so-called grave suffixes הֵם, הֵן, כֵּם, כֵּן, § 33. 3, אֶבְרָהָם חַי Gen. 43: 7; nor to a penult which is a mixed syllable, נִוְקָהָ Num. 32: 42; nor ordinarily from a mixed ultimate having a long vowel, § 32. 1, דָּרִיב לָךְ Judg. 6: 31, וְקָנָם לִי Ps. 94: 16. A mutable Tsere or Hholem may, however, be shortened and the accent removed לָךְ (דָּרִיב) Judg. 6: 31, Isa. 36: 8. In the preterite infinitive and participles of verbs Tsere in the ultimate cannot be shortened to Seghol, but the accent may still be shifted and the secondary accent Methegh, § 44, be placed on the original tone-syllable לִבְיָעֶר קָנָן Num. 24: 22, נָבֵל צִיץ Isa. 40: 7. 8, 49: 7, 66: 3, Ezek. 22: 25. Methegh will also stand on the ultimate after the removal of the accent, if the word ends with the same letter with which the next begins, in order that the stress of the voice may keep them distinct תִּשְׁמַע הַשִּׁשָּׁה Ps. 105: 28, הִשְׁמַע עִם Deut. 4: 33, Num. 17: 23, or if it ends with the weak letter ע preceded by Pattahh לִי Gen. 24: 9.

2. The special emphasis given to the last word of a clause or section, and represented by what are called the pause accents, § 36, 2, *a*, is sometimes rendered more distinct by a change of the accented syllable from the ultimate to the penult, e. g. אָנְכִי, אָנְכִי; אֲתָהּ, אֲתָהּ; זָמָה, זָמָה; בָּלֹה, בָּלֹה; or from the penult to the ultimate, particularly in the case of forms with Vav conversive of the future בִּלְמָה, בִּלְמָה; so וַיִּקְרָא, וַיִּקְרָא. The accent is in a few instances attracted to a short final syllable ending in a weak letter, e. g. הָיָא Gen. 41: 33 for הָיָא; so תָּרָא Zech. 9: 5, Mic. 7: 10, הָשִׁיעַ Ps. 39: 14 for הָשִׁיעַ; or to a final ה, followed by an initial guttural, when greater energy of voice is necessary to distinctness of utterance, thus לָמָה became לָמָה before א Gen. 27: 45, before ה Num. 20: 4, 5, 21: 5, before ע Judg. 12: 3, 15: 10; לִיבָה becomes לִיבָה before ר Ps. 74: 22; so הָרָה Gen. 29: 21, סוּרָה Judg. 4: 18, שוּרָה Isa. 44: 22.

*a*. לָמָה, קוּמָה, לִיבָה, שוּרָה are accented on the ultimate before יהיה, which the Jews read אֶהְיֶה. In like manner הוֹסִיעַ becomes הוֹסִיעַ before יִקְרָא Isa. 47: 1, 5, to prevent the confusion of similar sounds concurring at the end of one word and the beginning of the next. In פָּהֲגָה אָרָם Gen. 28: 2, 5, 6, 7 the accent cannot be shifted, § 32. 1, but the secondary accent Methegh is given to the final syllable; so frequently to a final guttural preceded by P'attahh אִשׁ לִיבָה Hos. 4: 4, or Pattahh furtive, הָשִׁיעַ Gen. 44: 2.

### CONSECUTION OF ACCENTS IN PROSE.

§ 36. 1. The second use of the accents is to point out the relation of words to one another. The Disjunctives indicate a greater or less separation between the word on which they stand and the following one; the Conjunctives indicate a connection. The greatest separation of all is effected by Silluk, which is written under the last word of every verse, and is followed invariably by two dots vertically placed (:), called Sōph Pāsūk (סוּפּ פָּסוּק *end of the verse*). The next in power are Athnahh and S'gholta. When a verse was to be divided into two

clauses, Athnahh was placed under the last word of the first clause, Silluk maintaining its position at the end of the verse. If it was to be divided into three clauses, which is the greatest number that any verse can have, the last word of the first clause receives S'gholta, the last word of the second Athnahh, and the last of all Silluk. Verses of one clause range from Gen. 26: 6, containing three words, to such as Jer. 13: 13 and 1 Chron. 28: 1, containing more than twenty: the most common division is into two clauses, e. g. Gen. 1: 1 אֵלֹהִים...הָאָרֶץ; three clauses are much less frequent, Gen. 1: 7 הָרָקִיעַ...הָאָרֶץ...הָאֲדָמָה 23: 16, 24: 30, 26: 28.

a. In Job 1: 8 (except in Baer's edition) S'gholta occurs in a verse of two clauses without Athnahh, probably because the accentuation is conformed to that of Job 2: 3.

2. Each of these clauses is capable of subdivision to whatever extent its length or character may seem to demand by the Disjunctives Zakeph Katon, Zakeph Gadhol, R'bhī<sup>a</sup>, Pazer, and T'lisha Gh'dhola, according to the number of sections to be made and the various degrees of their completeness. Thus, in Josh. 1: 8 the clause of Athnahh is divided into five sections, יְהוָה...מִפֶּיךָ...לְיָלְכָה...לְעֲשׂוֹת...בִּי, in 2 Kin. 1: 6 into six, אֲלֵי...יְהוָה...בְּיִשְׂרָאֵל...שָׁלַח לְדָוִד...עֲקָרָךְ. The choice of the accent to govern a particular section depends not only upon its power, but likewise upon its rank, the more exalted officer standing in ordinary cases nearer the sovereign. Accordingly toward the beginning of a clause an inferior Disjunctive will be used, even though the separation is such as would require an accent of much higher power to indicate it in a more advanced portion of the same clause. These accents, moreover, have not a fixed value like the stops in other languages; their power is not absolute but relative, and

varies endlessly with the circumstances of the case. Athnahh in Gen. 1: 1 marks the greatest division in the verse, but that is not sufficient to require a comma. In the next verse Zakeph Katon is equal to a semicolon in the first clause and less than a comma in the second. In Gen. 27: 16 the separation indicated by R'bhī<sup>a</sup> is wholly rhythmical.

*a.* Those accents which, as above described, mark the limits of clauses and sections, are denominated pause accents.

§ 37. In the sections thus created the accents are disposed relatively to the Disjunctive which marks its close. Each ruler has his servant and subordinate officer, whose function it is to wait upon him. In other words, each Disjunctive is regularly preceded by a particular Conjunctive and inferior Disjunctive; and the train of accents in each section is formed by arranging the Disjunctives in their fixed order of succession with or without their regular Conjunctives until all its words are supplied. The trains proper to the different sections are shown in the following table (p. 52).

*a.* Accents of like forms are readily distinguishable in the table by the column in which they stand. Where perspicuity requires it the distinction will hereafter be made by appending their initial letters, thus: Kadhma <sup>κ</sup> Pashta <sup>π</sup>, Mahpakh <sup>μ</sup>, Y'thibh <sup>γ</sup>.

§ 38. *Explanation of the Table.*—The trains preceding the three principal accents are exhibited in the horizontal lines of the uppermost division; those of the ordinary dependent sections in the middle division, and those of rare occurrence at the bottom.

1. *Train of Silluk.*—If Silluk be immediately preceded by a Conjunctive, it will be Merka; if a Disjunctive precede it in the same section, with or without an intervening Merka, it will be Tiphhha, Gen. 1: 1. If there be a Conjunctive before Tiphhha, it will be Merka, Gen. 1: 1; if two Conjunctives, which occurs but fourteen times,



	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.	DISJUNCTIVES. CLASS III.	CONJUNCTIVES.	DISJUNCTIVES. CLASS IV.	CONJUNCTIVES.
PRIMARY SECTIONS.	⋮	,	}	, (,) )	, (,) ' (,) °			
	^	,						
			^	^ (,) )	^ (,) ' (,) °			
SECONDARY SECTIONS.			:	^ (,) )	' (,) ' (,) °		{ (,) ' (,) ' (,) °	
			^					
					.	^ (,) ' (,) °		
							^	{ ^ ^ ^
							^	
UNUSUAL SECTIONS.					^			
					^		^	^ ^ ^ ^

they will be Merka Kh'phula and Darga, Gen. 27: 25, Lev. 10: 1, 2 Chron. 20: 30. The next Disjunctive before Tiphhlha, in the same section, will be T'bhír, Gen. 1: 4. If T'bhír be preceded by one Conjunctive, it will be Darga,



Gen. 1: 12, or Merka, Gen. 1: 26; if by two, the second will be Kadhma, 1 Sam. 15: 33, or Munahh, Gen. 2: 4; and if by three, the third will be T'lisha K'tanna, Gen. 2: 19. The next Disjunctive before T'bhîr, in the same section, will be Geresh, Gen. 26: 11, 27: 4, or G'rashayim, Ex. 23: 4. If Geresh be preceded by one Conjunctive, it will be Kadhma, Gen. 24: 7, or Munahh, Isa. 60: 17; if by a second, it will be T'lisha K'tanna, Gen. 2: 5, or Munahh with P'sik, Gen. 28: 9; if by a third, it will be Munahh, 1 Sam. 14: 34; if by a fourth, it will also be Munahh, Deut. 1: 19.

a. The parentheses of the table contain alternate accents. Thus, Merka is substituted for Darga and for Mahpakh (before Pashta in the clause of Zakeph Katon) if no more than one vowel intervenes between the Conjunctive and the king which it precedes, e. g. Gen. 1: 22; Gen. 1: 24, 26; Gen. 5: 17; Deut. 1: 2, 35. Munahh is also regularly substituted for Kadhma, whenever the accent stands on the initial letter of the word, Gen. 25: 8; Gen. 19: 35; 1 Kin. 19: 7; Deut. 1: 28; Gen. 19: 12; Eccl. 5: 7, unless T'lisha K'tanna precedes Gen. 2: 5. G'rashayim takes the place of Geresh provided the accent is on the ultimate and it is not preceded by Kadhma either on the same or the previous word, Ex. 16: 23, 36: 3. When two accents are included in a parenthesis the meaning is that if an additional accent is required, these two will take the place of the one before the parenthesis. P'sik has no separate place in the consecution, but is joined with the other accents to modify their power. It is constantly associated with the Disjunctive Shalsheth to add to its strength, and occasionally with the different Conjunctives to reduce their strength, but without disturbing the order of their consecution, e. g. with Merka Ex. 16: 5, Munahh Gen. 22: 11, Mahpakh Ex. 30: 34, Kadhma Lev. 11: 32, Darga Gen. 42: 13, T'lisha K'tanna 1 Sam. 12: 3. It is frequently used to indicate a slight pause between closely related words, as where the same word is repeated, Gen. 22: 11, 46: 2, Ex. 16: 5, or before or after the name of God Gen. 1: 5, 10, 27.

2. *Train of Athnahh*.—If Athnahh be preceded by a Conjunctive, it will be Munahh, Gen. 1: 1; if by a Disjunctive in its own section, it will be Tiphha, Gen. 1: 1. The accents which precede Tiphha have already been mentioned in explaining the train of Silluk.

3. *Train of S'gholta*.—The first Conjunctive before S'gholta will be Munahh, Gen. 3: 3; if there be two, the

second will be Munahh, Lev. 8: 31, or Merka, Gen. 3: 14. The first Disjunctive in its section will be Zarka, Gen. 1: 28; and if this be preceded by one Conjunctive, it will be Munahh, Gen. 1: 7, or Merka, 1 Chron. 5: 18; if by two, the second will be Kadhma, Gen. 30: 16, 31: 32, or Munahh Ex. 20: 9; if by three, the third will be T'lisha K'tanna Gen. 3: 14, or the second may be Munahh and the third Kadhma, Lev. 4: 35. The next Disjunctive before Zarka will be Geresh, Gen. 24: 7, or G'rashayim, Ex. 39: 3. The accents preceding these have been explained in 1.

4. *Train of Zakeph Katon*.—The first Conjunctive before Zakeph Katon will be Munahh, Gen. 1: 2, the second likewise Munahh, Gen. 3: 12, 27: 45. The first Disjunctive will be Pashta, Gen. 1: 2; or, if the proper place of the accent be the first letter of the word, Y'thibh, Gen. 1: 11, 2: 11. The first Conjunctive before Pashta will be Mahpakh, Gen. 1: 9, or Merka, Gen. 1: 2; the second, Kadhma, Gen. 39: 19, or Munahh, Gen. 1: 12; the third will be T'lisha K'tanna, Ezr. 3: 11. The Disjunctive before Pashta will be Geresh, Gen. 1: 24, or G'rashayim, Gen. 1: 11; the further consecution is explained in 1.

a. In some instances Pashta is found not in the train of Zakeph Katon, but seeming to govern an independent section, e. g. Gen. 27: 37, Ex. 29: 20, Deut. 9: 6, Josh. 10: 11, 1 Sam. 14: 45, 2 Sam. 14: 7, 1 Kin. 18: 21, 2 Chron. 18: 23.

5. Zakeph Gadhol is mostly used instead of Zakeph Katon when no other accent precedes it in its own section, whether upon the same word or one before it.

6. *Train of R'bhī<sup>a</sup>*.—The first Conjunctive before R'bhī<sup>a</sup> will be Munahh, Gen. 1: 9; the second, Munahh commonly with P'sik, Gen. 2: 5, or Darga, Gen. 6: 15; the third, Munahh with P'sik, Gen. 7: 23, 19: 14, 31: 29, or Merka, Ex. 14: 10. The Disjunctive before R'bhī<sup>a</sup> will

be Geresh, Ex. 16: 3, or G'rashayim, Deut. 1: 11, which are preceded as in 1.

7. *Train of Pazer*.—Pazer may be preceded by one Munahh, 1 Sam. 14: 34, by two, Ezek. 9: 2, by three, 1 Sam. 14: 34, or by four, Isa. 66: 20.

8. *Train of T'lisha Gh'dhola*.—T'lisha Gh'dhola is the weakest of the Disjunctives which are ever set to rule independent sections. Its weakness is in fact such, that it is sometimes drawn into the section of a stronger Disjunctive; thus, in Gen. 1: 12, Lev. 4: 7, 1 Sam. 17: 51, Isa. 9: 5, Neh. 5: 18, it takes the place of T'lisha K'tanna among the antecedents of Pashta, standing between it and Geresh or G'rashayim; in Gen. 13: 1, 21: 14, Deut. 26: 12, it stands similarly between T'bhir and Geresh or G'rashayim. And in many cases, perhaps in most, when it rules a section of its own, this is a mere subsection, not so much a division of one of the principal clauses as a fragment broken off from one of the larger sections at a point where T'lisha K'tanna would have stood had the connection been sufficiently close to require a Conjunctive, e. g. Gen. 19: 2, 1 Kin. 20: 28. That this is not always so appears, however, from examples like Gen. 7: 7, 37: 7, 1 Sam. 17: 51, 2 Sam. 14: 32, Isa. 66: 19, Jer. 39: 5. T'lisha Gh'dhola may be preceded by one Munahh, Gen. 27: 46, by two, Josh. 2: 1, by three, or by four, 1 Kin. 2: 5.

9. Shalshleth occurs but seven times, viz., Gen. 19: 16, 24: 12, 39: 8, Lev. 8: 23, Isa. 13: 8, Am. 1: 2, Ezr. 5: 12, and in every instance stands upon the initial word of the verse, and is accompanied by P'sik. It has consequently no antecedents.

10. Karne Phara is only used sixteen times. Its section never contains less than three words: its immediate predecessor is always Yerahh ben Yomo, to which may be

added one Munahh, Num. 35: 5, Neh. 5: 13, 13: 5, 2 Chron. 24: 5; two, 2 Kin. 10: 5, Jer. 38: 25, Est. 7: 9, Neh. 1: 6, 2 Chron. 35: 7; three, Josh. 19: 51, 2 Sam. 4: 2, Jer. 13: 13; four, 1 Chron. 28: 1; or five, Ezek. 48: 21.

§ 39. 1. The complete trains of the several accents contain one Disjunctive from each of the inferior orders, disposed in due succession of rank, with one Conjunctive immediately preceding the first class of Disjunctives, two Conjunctives preceding the second class, three the third class, four or more the fourth class. These trains are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series as soon as every word in the section is supplied. Thus, while the general order of consecution is fixed and invariable, there is the utmost liberty and variety in particular cases.

*a.* In a very few instances the Conjunctives go beyond the number here assigned. Thus, Athnahh is preceded by two Munahhs in Gen. 40: 16, Ex. 3: 4, 1 Sam. 17: 39, Isa. 48: 11. T'bhîr is preceded by four Conjunctives, Josh. 10: 11, 2 Chron. 22: 11, Isa. 66: 20; Paslita by four, Ex. 5: 8, 1 Sam. 15: 9, 2 Kin. 5: 1, and even by five, Jos. 19: 51, 1 Sam. 7: 10.

2. If a section consists of but a single word, this will receive the appropriate Disjunctive, the entire antecedent series of the table being then omitted as unnecessary; thus, Silluk וַיֵּמָּחַ Gen. 5: 5; Athnahh וַיֵּאָמֶר Gen. 24: 34; Zakeph Katon וַיִּכְנֹף Isa. 1: 30; R'bhî<sup>a</sup> וַיְהִיִּם Gen. 7: 19; Pazer וַיֵּאָמֶר Gen. 22: 2; T'lisha Gh'dhola וַלֵּךְ Gen. 19: 8. This, as has been already said, is the regular length of the sections of Zakeph Gadhol and Shalsheth; but those of S'gholta are never composed of less than two words, and those of Karne Phara never of less than three.

3. In sections of greater length there is a disposition towards a regular alternation of Disjunctives and Con-

junctions upon successive words, e. g. Gen. 23: 11, 24: 7, and consequently though two or more Conjunctives may be allowed before a particular Disjunctive, only the first of these is in the majority of cases employed. The actual relations of words may, however, so interfere with this regularity as on the one hand to cause the intervening Conjunctives to be dropped entirely, e. g. Gen. 1: 22, 1 Chron. 15: 18, or, on the other, to introduce as many Conjunctives as the table will admit, e. g. Gen. 3: 14. But if either of the three primary sections consist of but two words, the first must have a Disjunctive accent, however close its relation may be to the second, e. g. **וַיִּשְׁרַח** Gen. 9: 20, **וַיִּבְרָא** Gen. 3: 5, **וַיִּבְרָא** Gen. 19: 4.

a. Sometimes an excluded term of the series will take the place of the secondary accent *Methegh*, § 44. *Tiphkha* is thus five times written upon the same word with *Silluk*, e. g. Num. 15: 21, and eleven times with *Athnahh*, e. g. Num. 28: 26. *Munahh*, Gen. 21: 17, often stands upon the same word with *Zakeph Katon*; if the accent stands upon a mixed syllable and upon another than the initial letter *Kadhma* will take its place, Gen. 18: 20, 44: 24, 45: 14. *Kadhma* is also joined in this manner with *Darga*, Job 1: 15, *Munahh*, Lev. 10: 12, *Merka*, Judg. 21: 21, Neh. 12: 44, *Mahpakh*, Lev. 25: 46, and *Geresh*, Ex. 16: 15, 21: 22, 35. *Mahpakh* with *Munahh*, Lam. 4: 9.

4. Occasionally a subordinate Disjunctive or its alternate is repeated in the same section with or without its antecedents. Thus, *T'bhira*, Deut. 26: 2 **וְהָיָה**, so Deut. 30: 20, 1 Sam. 20: 21, 2 Kin. 17: 36. *Zarka*, 2 Kin. 1: 16 **וְהָיָה**, so ver. 6, Gen. 42: 21, Jer. 21: 4, Neh. 2: 12. *Pashta*, Gen. 24: 14, 42, 48, 65; 1 Kin. 20: 9. *Pashta*, *Pashta* and *Y'thibh*, 2 Kin. 10: 30, Ezr. 7: 25. *Geresh* and *G'rashayim*, Gen. 28: 9.

a. There is a double accentuation of a part of Gen. 35: 22, and of the entire decalogue, both in Ex. 20: 2-17, and Deut. 5: 6-21, which involves a double vocalization in certain words, e. g. **פָּנֶיךָ** Ex. 20: 3, i. e. either **פָּנֶיךָ** or **פָּנֶיךָ**. Single words also occur with alternative accents, e. g. with *G'rashayim* or *Geresh* and *T'lisha Gh'dhola* **וְהָיָה** Gen. 5: 29, **וְהָיָה** Lev. 10: 4, **וְהָיָה** 2 Kin. 17: 13, **וְהָיָה** Ezek. 48: 10, **וְהָיָה** Zeph. 2: 15.



## POETIC CONSECUATION.

§ 40. 1. The principle of the consecution is the same in the poetic as in the prosaic accents, although there is considerable diversity in the details. There is a like division of verses into clauses and sections ruled by a Disjunctive at the end, which imposes upon them its own special train of accents. The sections are fewer, however, and the trains shorter than in prose, on account of the greater brevity of the sentences in poetry for the most part. But this reduction is more than compensated by the new complexity arising from the latitude allowed in the choice of Conjunctives.

*a.* The numerous errors in the poetical accents as found in ordinary Hebrew Bibles have been carefully corrected by Baer in his edition of Job, Psalms and Proverbs; and the laws of their consecution are elaborately stated by him in the Appendix to Delitzsch's Commentary on the Psalter (1860) and by Dr. William Wickes in his Treatise on the Accentuation of the three so-called Poetical Books of the Old Testament (1881).

2. Verses may consist of one, two, or three clauses, distinguished by the three Disjunctives of the first class. If the verse contain but one clause, Silluk will be written upon the last word, Ps. 4: 1, 29: 7; if it contain two clauses, the division will be made by Athnahh, Ps. 1: 4, 5, 6, or by Olev'yoredh, Ps. 1: 2, 3: 3, upon the last word of the first clause; if it contain three, the last word of the first will have Olev'yoredh, the last word of the second Athnahh, and the last word of the third Silluk, Ps. 1: 1, 2: 7, 3: 6. Clauses may consist of a single section when no subdivision of them is necessary; or they may consist of two or more sections, when the subdivision is effected by R'bhī<sup>a</sup>, Pazer, Great Shalsheth or L'gharmeh.

*a.* Thus the Silluk clause is subdivided by R'bhī<sup>a</sup> and L'gharmeh in Ps. 18: 51, and by Pazer Ps. 18: 2; the Athnahh clause by R'bhī<sup>a</sup> (twice),



Pazer, and L'gharmeh (3 times) in Prov. 30: 4; the Olev'yoredh clause by Pazer Ps. 5: 10 and by R'bhī<sup>a</sup> and L'gharmeh Ps. 5: 11. Great Shalshleth is rarely used and only to subdivide the clause of Silluk, Ps. 34: 8, Job 32: 6; except in Job 11: 6 it is only found on the fourth word from the end of the verse.

§ 41. The order of the accents in the various sections is exhibited in the following table:

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.
PRINCIPAL SECTIONS.	⋮	$\begin{array}{l} \text{'} \left\{ \begin{array}{l} \text{' } \\ \text{' } \end{array} \right. \\ \text{' } \left\{ \text{' } \text{' } \text{' } \right. \end{array}$	⋮	⋮
	^	$\begin{array}{l} \text{' } \text{' } \left\{ \text{' } \text{' } \right. \text{' } \\ \text{' } \text{' } \left\{ \text{' } \text{' } \right. \text{' } \end{array}$	⋮	$\begin{array}{l} \text{' } \left\{ \text{' } \text{' } \right. \\ \text{' } \left\{ \text{' } \text{' } \right. \end{array}$
	⋮	$\begin{array}{l} \text{' } \text{' } \left( \text{' } \right) \\ \text{' } \text{' } \left( \text{' } \right) \end{array} \left\{ \right.$	⋮	$\begin{array}{l} \text{' } \left\{ \text{' } \right. \\ \text{' } \left\{ \text{' } \right. \end{array}$
SECONDARY SECTIONS.			⋮	$\begin{array}{l} \text{' } \left\{ \text{' } \right. \\ \text{' } \left\{ \text{' } \right. \end{array}$
			⋮	$\begin{array}{l} \text{' } \left\{ \text{' } \right. \\ \text{' } \left\{ \text{' } \right. \end{array}$
			⋮	⋮
			⋮	
			⋮	$\begin{array}{l} \text{' } \text{' } \\ \text{' } \text{' } \end{array}$

*Explanation of the Table.*

The accents, which are disposed horizontally, exhibit the series by which any given Disjunctive may be preceded. Alternate accents are disposed vertically or inclosed in parentheses. Illuy is represented thus <sup>4</sup>, in distinction from Munahh.

a. (1) *Train of Silluk*. If Silluk is preceded by a single Conjunctive, this is almost invariably Munahh, provided the tone is on the first syllable, Ps. 1: 1, 2: 10; otherwise it is Merka, Ps. 2: 7, 12, to which Tsinnorith will be added, if a simple syllable precede in the same word Ps. 3: 2, 4, or in an antecedent monosyllable, Ps. 18: 8, 20; if L'gharmeh precede, it will be Illuy, Ps. 3: 1, 10: 14. If it be preceded by two Conjunctives, they will be Munahh, Tarhha, Ps. 2: 9, 3: 6, or, (as Baer affirms, but Wickes, p. 71 denies) if they are on adjacent syllables, Merka, Tarhha, Ps. 12: 8, Job 15: 22; in the inscriptions to eight Psalms (36, 44, 47, 49, 61, 69, 81, 85) they are two Illuys, and in three exceptional instances they are Illuy and Azla, Ps. 109: 16, Prov. 8: 13 or Illuy and Mahpakh with Zinnorith Ps. 68: 20. If it be preceded by three Conjunctives, the first two will be Munahh and Tarhha, and the third Mahpakh, if the tone is on the first syllable, Ps. 24: 10, 39: 12, or Mahpakh with Tsinnorith, if the tone is preceded by a simple syllable in the same word, Ps. 3: 5, 28: 8, or in an antecedent monosyllable, Ps. 25: 15; otherwise it will be Azla, Ps. 25: 8, Prov. 3: 27; the occurrence of Illuy, Ps. 4: 8 is exceptional, and Wickes, p. 72, esteems it incorrect. Four Conjunctives only occur in the following instances, Ps. 3: 3, 32: 5, 42: 2, 47: 5, and in some editions 54: 5.

(2) *L'bhī<sup>a</sup> Mugrash*. If Silluk be preceded by a Disjunctive in its own section, it will be R'bhī<sup>a</sup> Mugrash. Silluk sections cannot have less than two, nor more than five words. If there be but one word before Silluk in its own section, this must have R'bhī<sup>a</sup> Mugrash, however closely it may be connected with that which follows Ps. 4: 6, 7: 11; unless it have three vowels or two vowels and a vocal Sh'va, in which case it may have Merka, Ps. 9: 17, 11: 5, 19: 10, 21: 10. If there be two or more words before Silluk, these may according to the nature of the case all have Conjunctives, or R'bhī<sup>a</sup> Mugrash may stand on the next before Silluk Ps. 5: 4, 8, or on the second with Munahh or Merka intervening Ps. 3: 7, 4: 4, or on the third with Illuy and Mahpakh L'gharmeh between Ps. 3: 1, 10: 14. Two Conjunctives never come between Silluk and R'bhī<sup>a</sup> Mugrash; Baer excepts only Ps. 46: 8, 12, Wickes admits no exception. R'bhī<sup>a</sup> Mugrash may be preceded by one Conjunctive, Merka Ps. 5: 4, with Tsinnorith on a previous simple syllable in the same word, Ps. 5: 7, or in an antecedent monosyllable, Ps. 12: 2; by two Conjunctives Merka, Tarhha Ps. 5: 8, 18: 3; or by three, Merka, Tarhha, Mahpakh, Ps. 47: 8, 66: 20, with Tsinnorith if there be a simple syllable before the tone Ps. 119: 52; Ps. 18: 1, 34: 8, 68: 15, 137: 9 are exceptional.

b. (1) *Train of Athnahh*. If Athnahh be preceded by a single Conjunctive this is commonly Munahh, if it come after D'hhi, Ps. 2: 7, 3: 2, other-

wise it is commonly Merka, Ps. 3: 9, 5: 9. 10. If it be preceded by two Conjunctives, these will both be Munahhs, Ps. 2: 4, 3: 8, or with P'sik they will be Merka, Tarhha, Ps. 5: 2, 18: 50. If by three, the first two will be as before, and the third will be Mahpakh Ps. 2: 5, with Tsinnorith if there be a simple syllable before the tone, whether in the same word, Prov. 17: 12. or in an antecedent monosyllable, Ps. 5: 5; if, however, there be two vowels or a vowel and a vocal Sh'va before the tone, the third Conjunctive will be Illuy, Ps. 32: 2, 40: 9. Ps. 72: 3, Prov. 1: 9, 6: 27 are exceptional. Athnabh is twice preceded by four Conjunctives, Ps. 65: 2, 96: 4; and once by five, Prov. 3: 12.

(2.) *D'hhi*. If Athnabh be preceded by a Disjunctive in its own section, this will be D'hhi. The section of Athnabh may consist of but a single word, if Olev'yoredh immediately precede Ps. 3: 6, 5: 13, 29: 9, otherwise of not less than two. In a section of two words Athnabh is sometimes preceded by D'hhi Ps. 7: 11, 11: 3, more commonly by Merka Ps. 4: 6, 10: 10, which with the sole exception of Job 33: 9 is always used after Olev'yoredh Ps. 10: 18, 14: 3. In sections of three or more words D'hhi may stand on the first word before Athnabh, Ps. 2: 8, 5: 11, or on the second, Ps. 2: 7, 3: 4, but never at a greater remove. D'hhi may be preceded by one Conjunctive, Munahh, Ps. 4: 4, 5: 6; or by two, when the first will be Munahh and the second will follow the same law as the third Conjunctive before Athnabh, thus it may be Mahpakh, Ps. 4: 3, 5: 3, with Tsinnorith, Ps. 6: 11, 32: 5, or it may be Illuy, Ps. 35: 15, 78: 45. It is once preceded by three Conjunctives, Job 34: 37; Baer finds two other examples Ps. 23: 6, 56: 1, which Wickes disputes. In a very few instances D'hhi occurs before Silluk in place of R'bhī<sup>a</sup> Mugrash, Ps. 25: 4, 31: 17, 109: 16, Prov. 8: 13; more frequently before R'bhī<sup>a</sup> Mugrash in verses which have no Athnabh clause, this being in a manner thus replaced, Ps. 4: 5, 6: 1, 7: 10, 11: 6, 22: 1.

c. (1.) *Train of Olev'yoredh*. Olev'yoredh may be preceded by one Conjunctive, and one only, which is almost always Galgal, Ps. 1: 1, 3: 3; but three times before P'sik it is Mahpakh, Ps. 68: 20, 85: 9, Prov. 30: 15, and three times Merka after Small R'bhī<sup>a</sup>, Ps. 35: 10, 42: 5, Prov. 30: 9. The section of Olev'yoredh never has less than two words. If it has but two, the first must receive the Disjunctive Small R'bhī<sup>a</sup>, Ps. 4: 5, 9: 21. If it has three or more, and a Disjunctive stand on the word next preceding Olev'yoredh, it will be Small R'bhī<sup>a</sup>, Ps. 3: 6, 35: 20; if one stands on the second word before Olev'yoredh, whether followed by R'bhī<sup>a</sup> or by Galgal, or on any previous word of the section, it will be Tsinnor Ps. 3: 3, 22: 15, 28: 7. Small R'bhī<sup>a</sup> is in but three instances written on the second word before Olev'yoredh viz. those in which, as above stated, it is followed by Merka. Tsinnor is with like infrequency written immediately before Olev'yoredh, Ps. 55: 22, 106: 47, Prov. 8: 13.

(2.) *Small R'bhī<sup>a</sup>*. R'bhī<sup>a</sup>, when it immediately precedes Olev'yoredh and is included in its section, is called Small R'bhī<sup>a</sup> in distinction from Great R'bhī<sup>a</sup> or R'bhī<sup>a</sup> proper, which, though it has the same sign, fulfils

quite a different function, viz. that of dividing the principal clauses of a verse, and governing a section of its own, § 40. 2. Small R'bhī<sup>a</sup> may be preceded by one Conjunctive, Merka, Ps. 9: 7, 15, or by two, Merka, Mahpakh, Ps. 18: 1, Prov. 6: 26, to which Tsinnorith may be added, Prov. 23: 5.

(3.) *Tsinnor*. Tsinnor may be preceded by one Conjunctive, which will be Merka, if the tone is on the first syllable, Ps. 24: 8, 32: 9, or if the letter under which it stands has Dagheshe either lene or forte, Ps. 6: 3, 16: 4; otherwise it is Munahh, Ps. 12: 7, 18: 7. If it have two Conjunctives, the second will be Mahpakh, Ps. 24: 10, 27: 4.

*d. Train of R'bhī<sup>a</sup>*. R'bhī<sup>a</sup>, when governing an independent section of its own, i. e. Great R'bhī<sup>a</sup> may be without any antecedent, its section consisting of but a single word, Ps. 4: 4, 5: 4, or it may have one Conjunctive, which is commonly Mahpakh, Ps. 2: 8, Prov. 7: 7, unless Pazer or L'gharmeh precede, when it is mostly Illuy, Ps. 2: 12, 17: 14, though if a simple syllable stand immediately before the tone it will be Mahpakh with Tsinnorith, Ps. 4: 2, 15: 5; the Conjunctive, however, is Merka, when another R'bhī<sup>a</sup> precedes, Ps. 17: 1, Prov. 4: 4, and in a few other individual cases, Ps. 1: 1, 32: 2, Job 14: 19. It has two Conjunctives according to Baer in Ps. 55: 24, 86: 14; though Wickes points differently.

*e. Train of Pazer*. The section of Pazer may consist of but a single word, when it will have no antecedent, Ps. 17: 14, 18: 2. If it have one Conjunctive, this will be Galgal, Prov. 23: 29, except in a very few instances with P'sik, where it is Mahpakh, Ps. 50: 1, 59: 6. If it have two Conjunctives, the first will be as before, and the second Mahpakh if its place is on the initial letter of the word, Ps. 11: 2, 31: 11, otherwise it will be Azla, Ps. 13: 3, 31: 12. If it have three Conjunctives, the second and third will be Azla and Mahpakh, Ps. 22: 25, 23: 4, Prov. 6: 3, in all of which Wickes changes the pointing.

*f. Train of Great Shalsheth*. Shalsheth is preceded by Conjunctives in but three passages; it has Merka Ps. 89: 2, and Merka, Tarhha Job 32: 6, 37: 12.

*g. Train of L'gharmeh*. The section of Mahpakh L'gharmeh never consists of more than one word. The Conjunctive before Azla L'gharmeh follows the same rule as the third Conjunctive before Athnahh, see *b* (1); thus it may be Mahpakh, Ps. 8: 3, 12: 5, with Tsinnorith, Ps. 3: 8, 9: 21, or it may be Illuy, Ps. 7: 10, 9: 14. When it has two Conjunctives, the second is Merka; of this there are two examples, Ps. 117: 2, 143: 3.

§ 42. The trains of these several accents are adjusted to sections of varying length by expedients similar to those employed with the prose accents, viz.: 1. Omitting the Conjunctives in whole or in part. 2. Repeating the Disjunctives, e. g. " Ps. 14: 1 (in some editions), Ps.

17: 14, or their equivalents, e. g. D'hhi before " Ps. 7: 10, 9: 1 § 41. *b* (2). 3. Writing two accents upon the same word,  $\text{בְּמִצְוֹתֵיהֶם}$  Ps. 5: 11,  $\text{הַיּוֹרֵרִי}$  Ps. 27: 11,  $\text{וַיִּרְאֵהוּ}$  Ps. 18: 16. 4. Uniting two or more words by Makkeph, so that they require but a single accent. 5. Writing the different parts of a compound accent upon separate words; thus, Olev'yoredh  $\text{אֶל־אֲנִי}$  Ps. 6: 3, Merka-Tsinnorith  $\text{בִּי הִשְׁמַע}$  Ps. 22: 9, Mahpakh-Tsinnorith  $\text{בִּי בִּשְׁמַע}$  Prov. 6: 3.

## MAKKEPH.

§ 43. Makkeph ( $\text{מִקֶּפֶה}$  *joining*) is a horizontal stroke by which two, three, or even four words may be united.  $\text{אֶתֶּן־לְךָ}$ ,  $\text{אֶם־תַּעֲשֶׂה־דָּלִי}$  Gen. 30: 31,  $\text{יִשְׁלִי־בָל}$  Gen. 33: 11,  $\text{עַל־כָּל־דְּבַר־פֶּשַׁע}$  Gen. 12: 20, 25: 5, Ex. 20: 11,  $\text{וְאֶת־כָּל־אֲשֶׁר־לֹא}$  Ex. 22: 8,  $\text{עַל־כָּל־בִּגְדֵי־שָׂחָץ}$  Job 41: 26. It belongs properly to the accentual system, words which are closely related being often connected in this manner in order to obviate the necessity of unduly multiplying Conjunctive accents. Thus, the first fifteen words of Ex. 22: 8 are in this manner reduced to eight. Monosyllables are frequently, and some almost constantly, linked with the succeeding or preceding word, to which they are closely related. Examples are not wanting, however, of longer words similarly united, e. g.  $\text{נִבְשְׁתֵּיהֶן־לָהֶם}$  Deut. 19: 15,  $\text{אֶמְרֵיהֶן־זֶה}$  1 Kin. 17: 21, Isa. 31: 4. This use of Makkeph is not to be confounded with that of the hyphen in modern languages between the members of a compound, as *self-same*, *master-builder*. Words united by Makkeph are still as separate as ever in character and signification; but they are pronounced together and are accented as though they formed but one word. Hence, whatever number of words be thus joined, the last only will receive



an accent. And, as a further consequence, if a word preceding Makkeph properly ends in a long mixed syllable, its vowel, if mutable will, by the loss of the accent, be shortened, **הַתְּהַלְלֶנָּה**, **כָּל־עוֹף**, **אֶת־שִׁנִּי**, otherwise it will commonly receive the secondary accent Methegh, **שִׁמְיוֹנֶה**, **הַעֲמִידָה**, **בְּחִבְתָּהּ**, **אֶת־רֹאשׁ**.

a. The particles **אֵל**, **אֶל**, **אִם**, **אִי**, **כֵּן**, **כִּל**, **כֵּן** are almost invariably followed by Makkeph, so are the nouns **בֵּן**, **בַּר** and **כָּל** when in the construct state; the particle **נָא** is commonly preceded by it. Before monosyllables or disyllables accented on the penult Makkeph is inserted after the particles **אֵל**, **אֶל**, **אִם** and the pronoun **כִּי**, as well as sometimes after larger words which do not admit of the retrocession of the accent, e.g. **אִי־רָקָם** Ex. 22:4, **יִרְצָהָ** Gen. 27: 32, **וְשִׁפְתֶיהָ־אֵשׁ** Hos. 8: 14, **וַיִּפְתְּחוּ־לֹו** Gen. 15: 10. The pronoun **כִּי** is followed by Makkeph before words whose initial letter admits Daghes-forte Conjunctive, **כִּי־אֵלִים** וְהִתְנַחֲלִים Ps. 133:1. **אִם־אֵלִים** are joined together by Makkeph in Gen. 15: 4, Num. 35: 33, Neh. 2: 2; in all other passages **אִם** is followed but not preceded by Makkeph, **כִּי־אֵלִים־בְּרוּחַ** Ps. 1: 1. **אֵל־אֵשׁ־לֹו** are joined by Makkeph but never **אֵל־אֵשׁ**, the **אֵל** being always linked to the following word. **כִּי־לֹא** are united by Makkeph before a word bearing the disjunctive accent Tiphkha, provided it has Sh'va under its initial letter; otherwise the Makkeph follows **לֹא**, thus **כִּי־לֹא־בְרָחָם** but **לֹא־בְרָחָם**.

b. Tsere remains before Makkeph in **אֵשׁ**, **בֵּן**, **גֵּר**, **הָר**, **זֶרַח**; it sometimes remains and is sometimes shortened in **לֵב**, **שֵׁם**, **שֵׁשׁ** six, **עַר** e. g. Gen. 16: 13 **שֵׁם־יְהוָה**, but ver. 15 **שֵׁם־בְּנִי**. It once remains according to some editions in **אֶת־** Job 41: 26, a word which is three times written **אֶת** without Makkeph, Ps. 47: 5, 60: 2, Prov. 3: 12. Methegh remains in the place of the accent on **וְיָחַד** and similar words ending in Pattah and a guttural, when they are united by Makkeph to words having a disjunctive accent on the first syllable **וַיִּקְרָא־לָהֶם** Gen. 34: 16, **וַיִּשְׁבַּע־לִי** Gen. 24: 7.

c. Makkeph is occasionally found in the middle of a long word, which has been erroneously divided into two, e. g. **וַיִּשְׁתַּבַּח־יְהוָה** Jer. 46: 20, and perhaps **פְּסַח־קוֹחַ** Isa. 61: 1. Sometimes words are thus divided without a Makkeph to unite the sundered parts, e. g. **כִּי־עָלִים** Lam. 4: 3, **בְּתוֹךְ בְּתוֹרָם** 2 Chron. 34: 6, and probably **אֶת־בְּנֵי חִבְי** Hos. 4: 18, **לְחֹפֶר פְּלִיט** Isa. 2: 20. (See Dr. Alexander's Commentary on this passage.) The last two examples are plainly intended by the punctuators to be read as separate words. This might likewise be done in the preceding examples if they were pointed **וַיִּקְרָא־לָהֶם** and **כִּי־עָלִים**.

## METHEGH.

§ 44. Methegh (**הֶתֶּתֶת** *brille*), a small perpendicular stroke under the initial letter of the syllable to which it



belongs, is a secondary accent denoting a stress of voice inferior to the main accent. As this latter always has its place in Hebrew either upon the ultimate or the penult, distinctness was promoted and monotony relieved, especially in long words, by giving prominence to one or more of the antecedent syllables. There is a natural tendency to heighten the force of the accent by passing lightly over the immediately preceding syllable, this diminished force creating in its turn a new stress upon that next beyond it, and so on in alternate elevations and depressions to the beginning of the word. Agreeably to the principle just stated, Methegh regularly stands in polysyllables upon the second syllable before the accent, and again upon the fourth if the word have so many, e. g. **מִמְסַבְּרֹתֶיךָ**, **בְּיָדֶיךָ**, **וְיָצֵאֲנִי**, **וְאֶפְסֶה**, **הַחֹלֶם**, **וּמִתְחַבְּלֹתָיִם**. And so upon two or more words connected by Makkeph, which are pronounced as one, e. g. **וְרָאֵה־לָּנוּ** Gen. 22: 8, **בְּיָאֵם־לָּהֶם** 1 Sam. 21: 7.

a. When the nature of the syllables requires it, § 32. 1, Methegh takes the place of the principal accent before Makkeph irrespective of the position of the accent upon the following word, **הַשָּׂאֲרֵי־לָנוּ** Num. 21: 35, **כִּלְיֵי־הַבָּשָׂן** Num. 21: 33, **כִּלְיֵי־הַבָּשָׂן** Jer. 34: 1.

b. It is to be observed that the position of Methegh is determined by that of the tone-syllable, not by that of the accentual sign when these are not coincident, as frequently happens with prepositives and postpositives, e. g. **הַיְדֹרֶהֱ** Deut. 4: 26, **הַדֹּרֶהֱ** Josh. 22: 27, where the tone falls on the penult; **וְהִתְחַבְּלֵם** Jer. 26: 21, where the tone is upon the ultimate.

§ 45. The secondary accent is liable to be shifted from its normal position for the following reasons, viz.:

1. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable, e. g. **וּבְיָהֳתֵהֶ֑ם** Job 1: 7, **וְאֶשְׁתַּמְּרָה־נָּא** 2 Sam. 22: 24, **שָׁאֵל־הָאִישׁ** Gen. 43: 7; or if none such precede, it may be omitted altogether, e. g. **וְיָאֵסֶם** Jer. 33: 24, **אֲחִי־פֶלֶא־הַמְצִיָּה** 1 Kin. 21: 1, **אֲחִי־פֶלֶא־הַמְצִיָּה** Deut.

6: 25, except in certain cases which require it, e. g. **נְהַחֲמֶה** Ex. 1: 10, **וְהִתְחַלֶּבְתָּ** Lev. 26: 12.

a. Methegh regularly stands (see Baer in Merx Archiv for 1868):

(1) On a short vowel in a mixed syllable (except Kamets Hhatuph) in words having a disjunctive accent, provided it be separated from the accent or an antecedent Methegh by both a vowel and a vocal Sh'va (other than Hholem before a guttural with Hhateph Pattahh), **וַיִּשְׁמְעוּ** Gen. 3: 8, **הַקְדִּילָהּ** Gen. 7: 2, **כִּמְסַסְוֹתֶיהֶם**; Ps. 18: 46, **כִּתְּנוּסֹת** Zech. 9: 16, but **הִשְׁאָבְתָּ** Gen. 24: 11.

(2) On *ě*, *ĩ* or *ũ* in the first of two mixed syllables, immediately preceding a disjunctive accent, when the vowel of the second syllable is *ǎ* or *ě*, **הַמְּהַחֲמֶה** Gen. 3: 24, **וַיִּלְכֶּן** Gen. 4: 26, **אֶתְּנֶלֶךְ** Gen. 30: 31. Initial *ǎ* followed by simple Sh'va is reckoned a short mixed syllable in the application of both the foregoing rules **וְלֹאֲבִלְכֶם** Gen. 47: 24, **וְהַשִּׁיבֵנִי** Jer. 3: 25.

(3) On the first syllable of the Kal future sing. of perfect verbs, when the second vowel is shortened to Kamets Hhatuph before Makkeph, **וַיִּשְׁפֹּךְ-עֲלָיו** Job 3: 5, but **וַיִּשְׁפֹּט-הַיָּל** Ps. 9: 9.

(4) With the first syllable of **וַיִּרְגֵּם** and **וַיִּרְגְּלֶם**, when they have a disjunctive accent, as Gen. 3: 15, Lev. 26: 16; but **כִּי־רָגַף** Gen. 17: 12, **וַאֲחֵי־וֹרְעָם** Gen. 9: 9, **וַיִּבְרָךְ** Deut. 28: 46 and the like follow rule (1).

A very few isolated instances are not embraced in the preceding rules, e. g. **וַיִּלְשָׁן-עָלָל** Gen. 17: 20, **כִּי־הִשְׁפִּידָהּ** Gen. 30: 16, **עַל־הַמְּזִבָּת** Ex. 29: 21.

2. It is always given to a long vowel when followed by a vocal Sh'va, whether simple or compound; also to a short vowel followed by compound Sh'va or a vowel which has arisen from Sh'va, the slight pronunciation proper to the Sh'va or its derivative giving new prominence to the preceding vowel, **וַיִּבְרָאֵהוּ**, **וַיִּבְרָאֵהוּ**, **וַיִּבְרָאֵהוּ**, **וַיִּבְרָאֵהוּ** Gen. 30: 38, **וַיִּבְרָאֵהוּ** Isa. 9: 17, 10: 34, **וַיִּבְרָאֵהוּ**; sometimes to other intermediate syllables, § 20. 2, e. g. **וַיִּבְרָאֵהוּ** Ex. 12: 21, **וַיִּבְרָאֵהוּ** Num. 31: 12 (but **וַיִּבְרָאֵהוּ** Deut. 34: 1, where a simple syllable precedes), **וַיִּבְרָאֵהוּ** Isa. 63: 7, **וַיִּבְרָאֵהוּ** Obad. ver. 11, particularly before the first radical of **וַיִּבְרָאֵהוּ** to *be* and **וַיִּבְרָאֵהוּ** to *live* when pointed with Sh'va **וַיִּבְרָאֵהוּ**, **וַיִּבְרָאֵהוּ**; rarely and only as an exception to a mixed syllable standing in the first place before the principal accent, e. g. **וַיִּבְרָאֵהוּ** Gen. 1: 11, **וַיִּבְרָאֵהוּ** Ex. 12: 7, Zech. 14: 2, **וַיִּבְרָאֵהוּ** Jon. 1: 14, 4: 2.

*a.* Monosyllables ending in a long vowel, when followed by Makkeph, take Methegh in the first place before the accent, provided a vocal Sh'va intervenes, קִי־לָךְ Gen. 19: 12, קִי־לָךְ Gen. 22: 12, אֶבְרִי־שָׁם Gen. 34: 6. With dissyllables this is rare and exceptional וְקִי־יִצְחָק 1 Kin. 1: 19, שִׁלְמֵה־בְּנִי 1 Chron. 28: 9.

*b.* Methegh is regularly attached to intermediate syllables in the following cases (See Baer in *Merx Archiv* for 1868):

(1) To the article הַ or the inseparable prepositions ב, כ, ל with the vowel of the article, before a vowelless consonant (other than Yodh) from which Daghes forte has been omitted, provided they stand in the second place before the accent, הַמִּצְטָה Lev. 3: 3, לְמִנְיָהּ Ps. 4: 1, but הַיָּרִים Gen. 33: 5, לְהָבָה Ps. 144: 1.

(2) To He Interrogative pointed with Pattahh (except before Yodh or a dagheshed letter), provided it stands in the second place before the accent, the Methegh in this case preceding the vowel for the sake of distinction, הַמִּצְטָה Gen. 18: 17, הַמִּצְטָה Ex. 2: 7, but הַיָּרִים Gen. 29: 5, הַמִּנְיָהּ Judg. 9: 2. In the books of Psalms, Proverbs and Job Methegh follows the vowel, as otherwise it might be confounded with D'hli הַמִּנְיָהּ Ps. 85: 6. Before Daghes forte, which sufficiently shows the following Sh'va to be vocal, Methegh is omitted as unnecessary, הַמִּצְטָה Isa. 27: 7.

(3) To the first syllable of וְיָהִי or וְיָהִי before Makkeph or with the accent Pashta, וְיָהִי־אֵלֶיךָ Gen. 1: 3, וְיָהִי־אֵלֶיךָ Gen. 4: 8, וְיָהִי־אֵלֶיךָ Gen. 5: 6. If a simple syllable precedes Methegh will in all cases be transferred to it, וְיָהִי־אֵלֶיךָ 2 Kin. 9: 11.

*c.* It hence appears how Methegh comes to be of use in distinguishing the doubtful vowels, § 19, and to what extent it can be relied upon for this end. As it invariably accompanies the vowel of a simple syllable when followed by vocal Sh'va, it must always be found with *ā*, *ī*, and *ū* preceding Sh'va, inasmuch as this will necessarily be vocal. Initial *ā*, the unemphatic conjunction, is an exception with which it is not written, e. g. וְיָהִי־אֵלֶיךָ Gen. 6: 19, וְיָהִי־אֵלֶיךָ Gen. 31: 4, unless the Sh'va be compound, e. g. וְיָהִי־אֵלֶיךָ Gen. 1: 18, וְיָהִי־אֵלֶיךָ Judg. 5: 12, or it be required by the rules under 1. *a.* The absence of Methegh except in the case just mentioned, is consequently conclusive evidence of the shortness of the vowel. As, however, short vowels in intermediate syllables, and in a few rare instances even in mixed syllables, may receive Methegh, the presence of this sign does not of itself determine the vowel to be long; the ultimate decision must in this case depend on other considerations.

3. When by the operation of the preceding rule Methegh comes to stand in the first place before the accent, another Methegh is nevertheless occasionally found in the second place, the two thus standing in immediate succession, e. g. בְּמִתְּחִילָה Gen. 32: 22, וְיָהִי־אֵלֶיךָ Gen. 45: 25; and even three occur upon successive syllables, e. g.

וְיִשְׁמְעוּךָ Isa. 22: 19 in some editions. But commonly where there is more than one Methegh, their position relatively to each other is governed by the same rules as the position of Methegh generally with relation to the principal accent, e. g. וְהִשְׁבֵּחַ, לְשִׁמְעֶיךָ, וְהִשְׁבֵּחַ, בְּהִשְׁבָּחָתְךָ.

4. Methegh is sometimes written under an initial letter with Sh'va, e. g. וְעִי-אֲפֹ Job 19: 6, נִתְקָה Ps. 2: 3, בְּהִשְׁבָּחָתְךָ Jer. 49: 18.

a. A Methegh so situated is called *Gayā* (גַּיָּא *bellowing*) by Jewish grammarians, and, according to Elias Levita, it occurs eighty-four times, the number yielded by its name arithmetically reckoned. The traditional rule was that the Sh'va, on which it stands, should be pronounced as a full vowel. Baer and others give the name of *Gayā* likewise to Methegh in mixed syllables. Methegh upon a short vowel before a compound Sh'va was called *Mā'ūkh* (מְאֻחַּךְ *prolonging*), with a short Hhirik it was called *Hhīrūk* (חִירֻק *gnashing*).

5. The place of Methegh is frequently supplied by an accent chosen agreeably to the laws of consecution, § 39. 3. a., e. g. וְהִשְׁבֵּחַ Isa. 66: 13, לְאֱלֹהֶיךָ Deut. 12: 31, וְהִשְׁבֵּחַ Zech. 7: 14, וְלִלְאָכָא Num. 10: 23, וְהִשְׁבֵּחַ Josh. 22: 12.

a. Methegh with Sh'va occurs chiefly in connection with the poetic accents, and has relation to the intoning which it is one of their functions to direct. It indicates that the vowelless letter, upon which it stands, is to be dwelt upon and thus additional space gained for the various modulations of the voice that are prescribed. Baer gives the following rules:

(1) When Methegh would regularly fall upon an initial simple syllable beginning with two consonants, in words having a strong disjunctive accent not preceded by a Conjunctive, it is transferred from the vowel to the antecedent vocal Sh'va, נִסְחָה-לְיָנוּ Ps. 4: 7. If the Sh'va is compound, Methegh is interposed between its two constituents, אֱלֹהֵיךָ Ps. 79: 10.

(2) The divine names רַבְּהִי, אֱלֹהִי, אֱלֹהֵיךָ, אֱלֹהֵינוּ, when accented with R'bhī<sup>a</sup> not preceded by a Conjunctive, take Methegh on the initial Sh'va, e. g. Ps. 2: 7, 25: 2, 68: 8, 90: 1.

(3) Words accented with Olev'yōrēdh, R'bhī<sup>a</sup> or D'hhī not preceded by a Conjunctive take Methegh on initial Sh'va, provided there is at least one vowel between it and the accent, and this is without Methegh וְהִשְׁבֵּחַ Ps. 1: 3, לְהִשְׁבָּחָתְךָ Ps. 106: 23. The Methegh necessarily due to a following

compound Sh'va is not reckoned in this and the subsequent rules, בְּהַרְרֵי אֶל Ps. 36: 7, וְאֶתְיָהוּ Ps. 91: 15.

(4) אֶי with Munahh before D'hhī takes Methegh on the initial Sh'va, Ps. 17: 6, 116: 16.

Methegh falls on initial Sh'va with the prose accents

(1) When the word has G'rashayim or Pazer not preceded by a Con-junctive, provided there are at least two vowels before the tonesyllable and the first is without Methegh, (see rule (3) above), וְאֶתְיָהוּ Gen. 10: 14, בְּשִׁקְרֵיהֶם Ex. 25: 33.

(2) When the word has Darga as the second Con-junctive before R'bhīā, or Kadhma as the second Con-junctive before Pashta or T'bhīr, or Munahh as the third Con-junctive before T'lisha, provided a vowel precedes the tone-syllable and is without Methegh, (see rule (3) above), וְאֶתְיָהוּ Gen. 34: 21.

Methegh in these cases requires a more vigorous pronunciation of the vowelless letter, which if slightly uttered might be inaudible.

## K'RI AND K'THIBH.

§ 46. Various notes extracted from the Massora (מִסֹּרֶת *tradition*), a collection of remarks upon the text, are found in the margin of the Hebrew Bible, which are explained in the glossary at the end of most editions. The most important of these are the various readings known as the K'rī (קְרִי *read*), and K'thibh (כְּתִיב *written*). If in any instance traditional usage sanctioned a reading different from that which was written in the text or the K'thibh, the punctuators did not venture to alter the text itself for the sake of making the correction; they went no further than to connect with the letters of the text the vowels of the word to be substituted for it in reading or the K'rī, with a reference to the margin where the letters of the substitute might be found. Thus, with the word וַיֹּאמְרוּ Josh. 6: 7 is connected the marginal note וַיֹּאמְרוּ קְרִי. The vowels here attached to the K'thibh belong not to it but to the unpointed word in the margin, which is accordingly וַיֹּאמְרוּ. The proper vowels for the pronunciation of the K'thibh are not written, but must



be supplied from a knowledge of the form indicated by the letters, which in this case is **נִינְאִמְרִי**. Again, in ver. 9, **תִּקְעֵר** in the text refers to **ק' תִּקְעֵר** in the margin; the K'ri is here **תִּקְעֵר**, and the K'thibh, whose vowels are left to be determined by the reader, **תִּקְעֵר**. Jer. 42: 6 has **אֲנִי** where the marginal note is **אֲנִי קרי**; the K'ri is accordingly **אֲנִי**, and the K'thibh **אֲנִי**. In order to indicate that a given word was to be omitted in reading, it was left unpointed, and the note **כְּתִיב וְלֹא קרי**, *written but not read*, placed in the margin, e. g. **הַמֵּשׁ** Ezek. 48: 16, **נָא** 2 Kin. 5: 18, **יִרְדָּךְ** Jer. 51: 3. If, on the other hand, a word was to be supplied, its vowels were inserted in the text and its letters placed in the margin, with the note **קרי וְלֹא כְּתִיב**, *read but not written*, e. g. Judg. 20: 13 in the text **וְיָבִי**, and in the margin **בְּנִי**, to be read **בְּנִי**; so Jer. 31: 38 **בְּאֵיִם**. In 1 Kin. 21: 8 the first letter of **הַסֶּבֶרִים** is left unpointed as superfluous, and in Job 2: 7 **וְגַרְ** is explained by the margin to stand for **וְגַרְ**: so Jer. 18: 23 **וְיִהְיֶה** for **וְיִהְיֶה**.

a. The number of these marginal readings differs in different editions. Elias Levita states that there are 848. Others have computed them to be 1,000; others still, 1,200.

§ 47. Sometimes a different reading from that of the text is suggested by the points alone without a marginal note being added in explanation, as when a particular word or orthography is regularly substituted for another of frequent occurrence. These cases are presumed to be so familiar to the reader as to require no other index of their existence than the presence of the appropriate vowels. Thus, the divine name **יְהוָה**, which the Jews had a superstitious dread of pronouncing, was and still is read by them as if it were **אֲדֹנָי** Lord, whose points it accordingly receives, **יְהוָה**, unless these two names stand in immediate connection, when, to avoid repetition, it is



read אֱלֹהִים and pointed יְהוָה Gen. 15: 2, Hab. 3: 19. The antiquity of this superstition is attested by the *Kúpiot* of the Septuagint, followed in the English as well as in other modern versions by the rendering LORD. The true sound of the name never having been noted, is now lost; the only clue that is left being its etymology and the form which it assumes in composition, § 62. 1, from which the conclusion has been drawn that it was יְהוָה *Yahve*. The common pronunciation Jehovah is manifestly founded upon the error of combining the consonants of this word with the vowels of another and an entirely different one. Other standing K'ris, unnoted in the margin, are הוּא, which is read הָא, though the sound indicated by the letters is הוּא. So יְשָׁכָר read יִשְׁכָּר, and יְרוּשָׁלַם read יְרוּשָׁלַיִם.

§ 48. In the absence of definite information respecting the origin and sources of these various readings, it is difficult to determine with absolute precision the weight to which they are respectively entitled. The current opinion of the ablest Hebraists, based upon a careful scrutiny of their internal character and the relation which ordinarily appears to subsist between them, is that while the K'ri may perhaps, in a few cases, correct errors in the K'thibh, and so restore the original reading, it is in the great majority of instances an explanatory gloss rather than an emendation. With the rare exceptions already suggested, the K'thibh is esteemed the true reading, the object of the K'ri being to remove orthographical anomalies, secure grammatical uniformity, substitute usual for unusual, prevailing for obsolete words and forms, and occasionally to introduce euphemistic expressions. While the K'ri is probably not to be esteemed the original reading, therefore, it deserves attention as

the grammatical or exegetical comment of a steadfast tradition.

### ACCURACY OF THE POINTS.

§ 49. 1. All the Massoretic additions to the text designed to facilitate its reading have now been considered. The correctness of the pronunciation, which they yield, is vouched for not only by the esteem in which they are universally held by the Jews, but by the scrupulous minuteness of the system, its consistency with itself and with the vowel-letters of the text, its affinity with and yet independence of the vocalization of the kindred languages the Arabic and Syriac, and the veneration for the already established text which evidently characterized its authors, since they did not venture to change the text even in the slightest particular.

2. The only additional information which has come down to us respecting the true sound of Hebrew words, is furnished by the mode of writing proper names in the Septuagint version, and the few Hebrew words preserved by ancient authors, particularly Origen and Jerome. These have been subjected to an elaborate comparison with the Massoretic punctuation, and the result has been to establish their substantial agreement in the main, with, however, not a few remarkable points of divergence. In relation to this subject it should be observed, that the Hebrew pronunciation of the Seventy is inferred entirely from their mode of spelling proper names, not from words in living use in the language. The chances of inaccuracy, on the part of the translators, are here peculiarly great. Many names were not familiar and were of rare occurrence; and as no system of vowel notation then existed, they were left entirely to their independent know-

ledge of the sound of each individual word. These words were written by them in a foreign alphabet, whose sounds did not coincide precisely with those of the Hebrew, and in which the proper equivalents varied somewhat according to their combinations. The true sound was also departed from sometimes because the laws of Greek euphony forbade its exact reproduction. The negligence with which they are chargeable elsewhere was also probably aggravated here, and in fact there are many instances in which they not merely deviate from the vowels but transpose or change the letters. Leaving out of view, therefore, such incidental discrepancies as are to be accounted for in the ways now suggested, a thorough and extended examination of the subject reveals, with all the general agreement, a number of regular and systematic deviations.

a. These are thus stated by Ewald, *Lehrbuch*, p. 71. (1) An *ě* or *ĩ* derived from *ǣ* is written *ǣ*, as תָּרָא *Θαρά*, בַּלְאָאֻם *Βαλααμ*, גַּבְאָוֻן *Γαβαων*, מַרְיָאֻם *Μαριαμ*; and on the other hand, *a* is sometimes written *ě*, אֶלְיָאֻם *Ολιβεμα*, קֶנֶז *Κενέζ*, גֶּל *Γελ*, especially before *h* as קֹרֶה *Kore*, זָרֶה *Zare*. (2) *ě* is written for *ĩ* and *ō* for *ũ*, חֶטְאִי *Χετταιοι*, גֶּעֻנָא *Γεεנוα*, גֶּדֻעָא *Γεδεωα*, מֶסְרַיִם *Μεσσαιμ*, אֶחָד *Οχόζαθ*, אֶזְרָא *Οζία*. (3) For the diphthongal *ē* and *ō* their constituents *ai* and *au* are substituted, כַּיָּנָא *Kainan*, נָאָו *Ναβαν*. (4) The vowel letters are softened into their homogeneous vowels אִיָּא *οιδαβηρ*. (5) Vocal *Sh'va* is written as a full vowel, commonly *a*, or if an *o* follow, *o*, אָבָא *Σαβααωθ*, אָבָא *Ραγουηλ*, אָבָא *Χερουβιμ*, אָבָא *Σοδομα*; the final vowel of Segholates is also written *ō* if *o* precedes, אָבָא *Μολοχ*, אָבָא *γομορ*.

3. The regularity of these deviations seems to be best accounted for by the assumption that the pronunciation represented in the Septuagint is that which prevailed among the Jews in Egypt, which would naturally be less pure than that of Palestine represented in the vowel points, and which, moreover, betrays in the particulars recited above a strong leaning to Aramæan forms and sounds. Accordingly the view now commonly entertained is that the vowel notation of the Massorites is correct.

at least in all essential particulars, and that it is properly to be made the basis of all investigations into the phenomena of the language.

### ORTHOGRAPHIC CHANGES.

§ 50. The signs thus far described represent all the sounds of the Hebrew language. Its stock of words is formed by combining these in various significant ways. The laws of such combinations, and especially the mutations to which they are subject, or which they occasion, next demand attention. When a particular idea has been attached to a certain combination of sounds, its different modifications may naturally be expressed by slightly varying those sounds. This may take place,

1. By the substitution of one letter for another of like character, and for the most part of the same organ, e. g.:

*הָיָה* to be, exist, *חַיָּה* to live; *נָבַח* to pour forth, *נָבֵא* the same idea applied to words, to prophesy; *נָזַק* to encircle the neck with an ornament, *חָנַק* to strangle, *אָנַח* applied to sounds uttered in strangulation, to groan; *רָגַל* to go about as a spy, *רָכַל* to go about as a merchant; *בָּנָס* to collect, *בְּנֵיזִים* treasures; *בְּרִיךְ* a cup, *פּוֹבֵחַ* or *קוֹבֵחַ* a helmet (of similar shape); *רַךְ* tender, delicate, *רָק* thin; *תָּקַן* to make straight, *תָּקַן* to straighten the beam of the balance, to weigh; *בְּכוֹר* first born, *בְּכוֹר* first ripe, *בָּקָר* the first portion of the day, the morning; *תָּלָה* to suspend, *תָּלָה* applied to a bucket, to let down; *קָצַר* to cut, *קָצַר* to reap; *זָהָב* gold, *צָהָב* yellow; *טָמַן* to conceal, *טָפַן* and *צָפַן* to hide away as treasures, *סָפַן* to cover with boards; *נָחַן* to destroy by tearing down, *נָחַשׁ* to destroy by uprooting; *נָבַח* to slay, *זָבַח* to sacrifice; *חָבַל* to bind, *גָּבַל* to bound; *בָּרַח* to break up, flee, *פָּרַח* to break out, blossom, *פָּרַק* to break in pieces; *קָצַב* to cut off, *הָצַב* to hew stone, *חָטַב* to cut wood; *פָּתַר* to surround, *צָטַר* to encircle the head with a crown; *נָתַךְ* to pour out, *נָסַךְ* to pour in libation or in casting metals; *צָהַר* to shine, *נָהַר* to be pure; *חָרַח* to engrave, *חָרַשׁ* to plough; *בָּהִין* to prove, *בָּתַר* to approve, choose; *שָׁתָה* to drink, its causative *הִשְׁתָּה*; *חָתַר* to break through, *חָקַר* to investigate; *נָצַב* to place, its reflexive *הִתְנַצַּב*.

2. By the transposition of letters, e. g.:

*פָּרַץ* to deal violently, *פָּצַר* to urge; *קָצַר* to cut with the sickle, reap, *קָרַץ*

to cut with the teeth, bite; נָשַׁח to blow, נֶפֶשׁ breath; כָּנַס to collect, נָכַס riches, מִסְכָּנוֹת storehouses.

### 3. By the addition of a letter:

Thus, from the letters צר, in which inheres the idea of compression are formed צָרַר to bind, צָרַר to press together, אָצַר to heap up, רָצַר to be straitened, נָצַר to guard, besiege, שָׁצַר to restrain, הָצִיר an enclosure; from זו are formed גָּזַר to cut, גָּזַר to cut off, גָּזַר to cut loose, go away, גָּזַר to shear, גָּזַל to plunder, גָּזַר hewn stone; פָּתַח to unfold, make distinct, פָּתַח to spread out; פָּרַם a vineyard, פָּרַח a garden.

§ 51. Such literal changes as those just recited not only serve to express new shades of meaning, but even where the meaning remains precisely the same, they may represent diversities of other sorts. Thus, the distinction may be,

1. In point of currency or style: One form of the word being in more common and familiar use, the other more rare and savoring, perhaps, of the elevated or poetic style, e. g.:

נָצַר to guard, נָצַר poetic; בְּרוֹשׁ cypress, בְּרוֹחַ once in poetry; שָׁחַד to shut, rarely שָׁחַר; סְעָרָה storm, שְׂעָרָה rare and poetic; כָּסַף to cover, once שָׁסַף; נָשַׁח to be quenched, once שָׁשַׁח; תִּשְׁבּ to abhor, once תִּשְׁאֵב; כָּסַל to be foolish, once כָּסַל; עֲוֹלָה iniquity, once עֲוֹלָה.

2. Of antiquity: The pronunciation of a word or its form may undergo changes in the lapse of time. Of the few instances of this sort, which our imperfect data enable us to fix upon with some measure of confidence, the following may be taken as specimens, e. g.:

To laugh in the Pentateuch צָחַק, in other books (Judg. 16: 25 excepted) צָחַק; to cry out in the Pentateuch צָעַק, only once (Ex. 2: 23) צָעַק which is the more frequent form in other books; בֶּשֶׁבֶת, בֶּשֶׁבֶת a lamb, occur in the Pentateuch interchangeably with בֶּשֶׁת, בֶּשֶׁת, which are the only forms found in other books; a sceptre שֵׁבֶט, but in the book of Esther שֵׁבֶט; Damascus דְּמָשֶׁק, in Chronicles דְּמָשֶׁק; how 1 Chron. 13: 12, Dan. 10: 17 אֵיךְ, in earlier books אֵיךְ.

3. Of Dialect: The same word may come to be pronounced differently by those who speak distinct though related languages. Thus, the cognate dialects,



particularly the Biblical Aramæan and Syriac, in very many words regularly substitute **א** for the Hebrew final **ה**, and the corresponding linguals for the Hebrew sibilants, **ז** being sometimes still further weakened by the loss even of the lingual sound to that of the guttural **ז**, e. g.:

Heb. **הָדָד** *to wander*, Aram. **הַדָּד**, Syr. **ܗܕܕ**; Heb. **זָהָב** *gold*, Aram. **זָהָב**, Syr. **ܙܗܒ**; Heb. **צֶהַר** *a rock*, Aram. **צָהַר**, Syr. **ܥܗܪ**; Heb. **שְׁלֹשׁ** *three*, Aram. **שָׁלַח**, Syr. **ܫܠܚ**, Arab. **ثَلَاث**; Heb. **אֶרֶץ** *the earth*, Arab. **أَرْض**, Aram. **אַרְצָא**, Syr. **ܐܪܥܐ**. Other consonant changes: Heb. **בֵּן** *a son*, Arab. **ابْن**, Aram. **בַּר**, Syr. **ܒܪ**; Heb. **קָטַל** *to kill*, Arab. **قَتَلَ**; Heb. **רָקִיעַ**, Syr. **ܪܩܝܥܐ**; Heb. **כִּסֵּא** *a throne*, Aram. **כִּסְרַי**, Syr. **ܟܨܝܐ**, Arab. **كُرْسِي**; Heb. **הַשָּׂדֶה** *a field*, Aram. **הַשְּׂדָא**, Syr. **ܫܥܠܐ**, Eth. **ሐያል**.

4. Of simple euphony: An alternate form of a word may be produced to facilitate its pronunciation or make its sound more pleasing, e. g.:

**אַחַז** *purple*; **שָׂנֵא** *to hate*; **חֲבִיבָה** *chamber*; **אַחַז** *Achan*; **נְבוּכַדְנֶצְצַר** *Nebuchadnezzar*; **דוֹעַג** *Doeg*; **אַלְמֻגִּים** *almug or al gum trees*; **טֵּת** *teeth*.

a. Mere varieties of orthography must not be mistaken for consonantal changes, e. g. **לֹא** occasionally for **לִי** and *vice versâ*, probably **לִי** for **לֹא**, and such permutations of gutturals as abound in the manuscripts of the Samaritans, who, making no distinction in the sounds of these letters, perpetually confounded them in writing, Gesen. Sam. Pent. p. 52. A like faulty pronunciation has been attributed to the Galileans, to which there is a probable allusion in Matt. 26: 73. Buxtorf Lex. Chald. p. 434.

§ 52. The changes thus far described result in the production of distinct words, and belong to the domain of the lexicon rather than of the grammar. The lexicographer regards such words as cognate, and traces them back to their common source; but, in the view of the grammarian, they are totally distinct. The mutations with which the latter concerns himself are such as take place in the direct derivation and inflection of words. These are altogether euphonic, are more restricted in



their character, and take place within far narrower limits, than those heretofore considered. When words are subjected to grammatical changes their sounds are brought into new connections, attended, it may be, with a difficulty of utterance which demands some measure of relief, or they pass readily and naturally into other sounds, which are easier of pronunciation or more agreeable to the ear. The mutations thus induced are of three sorts, viz.: Consonant Changes, the Conversion of Consonants into Vowels, and Vowel Changes. These will require to be considered separately.

### CONSONANT CHANGES.

§ 53. The first class of changes embraces those which affect the consonants. These mostly arise from the concurrence of two consonants, creating a difficulty in the pronunciation or yielding a sound displeasing to the ear. This may take place either at the beginning or the close of a syllable. Syllables in Hebrew may, and often do, begin with two consonants, § 18. 1; but the necessity of this is avoided in certain cases by the following expedients:

1. In the beginning of words the weak letter ה is sometimes prefixed with a short vowel, thus creating a new initial syllable to which the first consonant may be transferred.

a. The only instances of this are afforded by the second and seventh conjugations of verbs, the Niphal and Hithpaël, e. g.  $\text{הִתְקַלַּל} = \text{הִתְקַלַּל}$  for  $\text{הִתְקַלַּל}$ ;  $\text{הִתְקַלַּל}$  probably for  $\text{הִתְקַלַּל}$  comp. Arab. *takattala*. In  $\text{הִתְקַלַּל}$  Ezek. 14:3 א is prefixed instead of ה. Prosthesis is more common in the domain of the lexicon, where א is always the letter used, e. g.  $\text{זְרֹאֵן}$ ,  $\text{זְרֹאֵן}$  *arm*;  $\text{הִיָּאֵן}$ ,  $\text{הִיָּאֵן}$  *yesterday*. A prefixed א is even occasionally employed to soften the pronunciation without the necessity stated above, e. g.  $\text{אֶרְבֵּי}$ ,  $\text{אֶרְבֵּי}$ ,  $\text{אֶרְבֵּי}$ . So in Chaldee  $\text{אֶרְבֵּי}$  *blood*, Heb.  $\text{דָּם}$ ;  $\text{אֶרְבֵּי}$  *garden*, Heb.  $\text{גֶּן}$ . In Arabic the concurrence of two consonants at the beginning of a word is regularly obviated by prefixing ا. Comp. Greek  $\chi\theta\acute{\epsilon}\varsigma$ ,  $\epsilon\chi\theta\acute{\epsilon}\varsigma$ .

2. The first of the concurrent consonants, if it has a comparatively feeble sound, is sometimes dropped.

*a.* This occurs regularly in verbs whose first radical is **ר** or **נ**, and in nouns derived from such verbs, e. g. **רָשָׁב** for **רָשֵׁב**, **רָדַעַה** for **רָדְעָה**, **רָבִיג** for **רָבִיגַל**, **רָנָהוּ** for **רָנְהוּ**, Ezek. 2: 10 for **רָנְהוּ**, **רָנְהוּ** Ezek. 1: 4 for **רָנְהוּ**, and perhaps **רָנְהוּ** Am. 8: 8 for **רָנְהוּ**.

**א** is thus dropped in **רָנְהוּ** for **רָנְהוּ**, **רָנְהוּ** for **רָנְהוּ**; also in a few instances from the beginning of the second syllable of words, e. g. **רָנְהוּ** Ezek. 28: 16 for **רָנְהוּ**; **רָנְהוּ** Job 32: 11 for **רָנְהוּ**; **רָנְהוּ** Eccl. 4: 14 for **רָנְהוּ**; **רָנְהוּ** 2 Chron. 22: 5 for **רָנְהוּ**; **רָנְהוּ** Ezek. 20: 37 for **רָנְהוּ**; **רָנְהוּ** 1 Kin. 5: 25 with Daghesh-forte conservative for **רָנְהוּ**; **רָנְהוּ** Prov. 8: 17 for **רָנְהוּ**; **רָנְהוּ** Prov. 17: 4 for **רָנְהוּ**; **רָנְהוּ** 1 Sam. 1: 17 for **רָנְהוּ**. These examples likewise admit of a different explanation; **א** may give up its consonantal power, losing its sound in that of the preceding vowel, agreeably to § 57. 2 (2), after which it may readily be dropped altogether.

**ב** is occasionally dropped from the participles of the Pual or fourth conjugation, as **רָנְהוּ** for **רָנְהוּ**; **ב** in **רָנְהוּ** for **רָנְהוּ**; **ב** in **רָנְהוּ** Ex. 3: 2 for **רָנְהוּ**; **ב** in **רָנְהוּ** Ex. 7: 22 for **רָנְהוּ** Ex. 7: 11; and perhaps **ב** in **רָנְהוּ** Gen. 49: 11, which appears to be for **רָנְהוּ**.

*b.* The rejection of a consonant from the beginning of a syllable, when not immediately followed by another consonant, is exceptional; as **רָנְהוּ** Judg. 9: 11 for **רָנְהוּ**; **רָנְהוּ** 2 Sam. 22: 41 for **רָנְהוּ**; **רָנְהוּ** Ezek. 33: 30 for **רָנְהוּ**; **רָנְהוּ** Neh. 3: 13 for **רָנְהוּ**; **רָנְהוּ** Judg. 9: 9 for **רָנְהוּ**, and perhaps **רָנְהוּ** Jer. 42: 10, which seems to be for **רָנְהוּ**.

3. The second consonant is sometimes dropped, if it is a letter of feeble sound.

*a.* This is regularly the case with **ה** of the article and of verbal prefixes, and **ו** as the final radical of verbs, e. g. **רָנְהוּ** for **רָנְהוּ**, **רָנְהוּ** for **רָנְהוּ**.

It occurs besides in a few sporadic examples with these same letters, and more rarely still with **א**, **י**, and **ט**, e. g. **רָנְהוּ** Ezek. 2: 10 for **רָנְהוּ**, **רָנְהוּ** for **רָנְהוּ** and **רָנְהוּ** with Daghesh-forte conservative for **רָנְהוּ** and **רָנְהוּ**; **רָנְהוּ** Lam. 3: 53 for **רָנְהוּ**; **רָנְהוּ** Gen. 3: 16 for **רָנְהוּ**; **רָנְהוּ** Job 35: 11 for **רָנְהוּ**; **רָנְהוּ** Ex. 26: 24 for **רָנְהוּ**; **רָנְהוּ** Isa. 13: 20 for **רָנְהוּ**; **רָנְהוּ** 2 Sam. 22: 40 for **רָנְהוּ**; **רָנְהוּ** Isa. 3: 24 for **רָנְהוּ**; **רָנְהוּ** for **רָנְהוּ**; **רָנְהוּ** for **רָנְהוּ**; **רָנְהוּ** as a particle of entreaty, probably for **רָנְהוּ**; **רָנְהוּ** Am. 8: 8 (K'thibh) for **רָנְהוּ**; **רָנְהוּ** the name of a Babylonish deity for **רָנְהוּ** is a foreign contraction. The conjecture that **רָנְהוּ** Mic. 1: 10 is for **רָנְהוּ** in *Accho* is ingenious and favoured by the occurrence of **רָנְהוּ** in *Gath* in the parallel clause; but it is at variance with the points, which, upon this hypothesis, should be **רָנְהוּ**.

*b.* In rare cases this rejection occurs even after a mixed syllable, whose final consonant is thus drawn forward, e. g. **רָנְהוּ** for **רָנְהוּ**, **רָנְהוּ** Job 29: 4



3. A few isolated cases occur of the reverse process more common in Biblical Aramaic and Syriac, by which a doubled letter is resolved into two different consonants by the change of the first or the second member of the reduplication to a liquid ר or נ, e. g. מְכַבֵּל for מְכַבֵּלֵשׁ, דְּרַמְשֵׁק for דְּרַמְשֵׁקֵשׁ, מְעֻזָּה for מְעֻזָּהֵשׁ Isa. 23: 11 for קִצִּיר, קִצִּיר Job 18: 2 in the judgment of some for קִצִּיר *ends*, though others make the נ a radical, and give the word the sense of *snares*. The conjecture that תָּמִיד Ps. 64: 7, Lam. 3: 22 is for תָּמִיד is unnecessary and unwarranted.

4. When ת of the Hithpael of verbs would stand before a sibilant, it is transposed with ס and ש, and with צ it is in addition changed to ט. Thus, מְסַחֵר for מְסַחֵר, מְשַׁחֵר for מְשַׁחֵר, מְצַחֵר for מְצַחֵר, מְטַחֵר for מְטַחֵר.

a. In הִשְׁוִיטְךָ Jer. 49: 3 the transposition does not take place in consequence of the number of similar letters which would thus be brought into proximity. In the cognate languages ת is likewise transposed with י and changed to י: thus, Aram. הִשְׁוִיטְךָ for הִשְׁוִיטְךָ; so, also, in Syriac and Arabic. The only example of a Hebrew verb whose first letter is י appearing in this conjugation is הִשְׁוִיטְךָ Isa. 1: 16, where ת is assimilated agreeably to 2. Compare with these transpositions the frequent Doric change of ζ (= δτ) into δλ, as *σὺρίδω* for *σὺρίζω*.

§ 55. The occurrence of a consonant at the end of a word may, inasmuch as the succeeding word must necessarily begin with one, be regarded as an additional case of the concurrence of consonants. As the contact is less close, however, than when they meet in the same word, it is less fruitful of changes than in the cases already considered.

1. There are three instances in which it has been doubtfully conjectured that a final ך has been assimilated to a following initial ך; viz. יְשׁוּעִים Isa. 35: 1 presumed to be for יְשׁוּעִים; בְּדִיּוֹם Num. 3: 49 for בְּדִיּוֹם; עֲלֵם Gen. 28: 12.

a. Final consonants are in Sanskrit perpetually modified by the initial letter of the following word. But it is by no means clear that this is so in

Hebrew, even in the examples alleged, as the forms admit of a different explanation. See in regard to the first passage, Dr. Alexander's Commentary.

2. A few cases occur of the rejection of a letter, chiefly ך and ם, from the end of a word.

a. ך of the verbal endings ךֿ and ךֿי is almost always dropped, being only retained as an archaic or emphatic form, and chiefly at the end of a clause, e. g. ךֿיִשְׁתִּי Dent. 8: 16, but mostly ךֿיִשְׁתִּי Gen. 32: 20, commonly ךֿיִשְׁתִּי Ruth 3: 4, commonly ךֿיִשְׁתִּי. So, too, in some proper nouns, ךֿיִשְׁתִּי Zech. 12: 11, ךֿיִשְׁתִּי Josh. 12: 21; ךֿיִשְׁתִּי, whose original ך is shown in the derivative ךֿיִשְׁתִּי and is perpetuated in the modern name *Seilûn*.

b. In like manner ם is rejected from the dual and plural terminations of nouns upon their entering into the close connection of the construct state with the following word, םִיִּם from םִיִּם, םִיִּם from םִיִּם.

c. If the feminine endings םִ and םִי have, as is probable, a common origin, this may be best explained by the assumption that ם is in many cases rejected from the termination, leaving only the vowel, though it is always retained when any addition is made to the word: thus, the construct state םִיִּם, absolute םִיִּם, but with a suffix םִיִּםִּי (comp. םִיִּם Dent. 32: 36), םִיִּםִּי. It is to be observed here, that this phenomenon does not establish the possibility of an interchange between the consonants ם and ם, because ם in this case represents not *h* but the vowel *ā*.

§ 56. A few other changes remain to be mentioned which are due to special causes.

1. Nun is often inserted in certain forms of verbal suffixes to prevent the hiatus between two vowels, נִשְׁתַּחֲוֶה Jer. 5: 22, or § 53. 3. a נִשְׁתַּחֲוֶה Isa. 33: 21 for נִשְׁתַּחֲוֶה, נִשְׁתַּחֲוֶה Ex. 15: 2 for נִשְׁתַּחֲוֶה. Comp. Gr. ἀνέστη and the English indefinite article *an*.

2. Vav at the beginning of words is changed to ך, e. g. ךֿיִשְׁתִּי for ךֿיִשְׁתִּי, ךֿיִשְׁתִּי for ךֿיִשְׁתִּי, ךֿיִשְׁתִּי for ךֿיִשְׁתִּי. The only exceptions are the four words ךֿיִשְׁתִּי, ךֿיִשְׁתִּי, ךֿיִשְׁתִּי, ךֿיִשְׁתִּי Prov. 21: 8, ךֿיִשְׁתִּי Gen. 11: 30, ךֿיִשְׁתִּי 2 Sam. 6: 23 (K'ri), and the prefixes Vav Conjunctive and Vav Conversive.

3. Vav, though capable of being reduplicated, e. g. ךֿיִשְׁתִּי is in most instances relieved from this necessity by the substitution of ך, or by doubling the following letter in its stead, e. g. ךֿיִשְׁתִּי or ךֿיִשְׁתִּי for ךֿיִשְׁתִּי.



a. In one instance after such a change of ו to ׀, a following ׀ suffers the contrary change to ו to prevent the triple recurrence of the same letter, אַרְלִיָּהּ Isa. 16: 9 for אַרְלִיָּהּ.

4. Yodh before the plural termination ים is in a few cases changed to ׀ to prevent the conjunction of like sounds, תְּלִיִּים Hos. 11: 7 for תְּלִיָּים Josh. 10: 26; צְבוּיִים Hos. 11: 8 for צְבוּיָּים Gen. 10: 19; הִדְּיִים from הִדְּי; צִבְיִים (also צִבְיָּים) for צִבְיָּים Jer. 38: 12 for בְּלִי (or as some read, בְּלִי) ver. 11.

a. In like manner ו is changed to ׀ before ו in the word נֶאֱוָה for נֶוָה from נִוָה; it is consequently unnecessary to assume, as Gesenius does, a singular נֶאָה which never occurs.

### CHANGE OF CONSONANTS TO VOWELS.

§ 57. The second class of changes is the conversion of consonants into vowels, or the substitution of the latter for the former. This occurs,

1. Occasionally in reduplicated syllables or letters, בּוֹכֶב for בִּבְכָב; טוֹטְטוֹת for טַטְטְטוֹת; בָּבֶל for בִּבְלֶל Gen. 11: 9; צִלְחֹת 2 Chron. 35: 13 from צִלְחָה Prov. 19: 24.

2. Much more frequently with the quiescents.

(1) A prefixed ׀ is softened to its homogeneous vowel *ū* before other labials or vowelless letters, e. g. וְיָבֵר, וְיָבִית; the softening of an initial ׀ to *ī* only occurs in אִשִּׁי 1 Chron. 2: 13 for אִשִּׁי ver. 12, אִשׁ 2 Sam. 14: 19, Mic. 6: 10 for אִשׁ.

(2) Medial or final quiescents without vowels of their own often lose their sound in that of a preceding vowel. This is invariably the case with ו and ׀ following their homogeneous vowels, e. g. הִוָּד for הִוָּד § 59, בְּיִהוּדָה for בְּיִהוּדָה, unless they are doubled, as מִיִּשְׁלִי, אֶלָּה, and occasionally even then, e. g. מִיִּמִּי for מִיִּמִּי. Final ׀ always, and medial ׀ frequently, gives up its consonant sound after any vowel whatever, e. g. מִצָּא, מִצָּא, מִצָּא for מִצָּא.



(5) When preceded or accompanied by heterogeneous vowels, ו and י are sometimes dropped, or if the vowel be *a*, they not unfrequently combine with it, forming the diphthongal *o* and *e*, § 62. 1, e. g. הַיָּצֵק for הַיֵּצֵק, בָּלָה for בָּלִי, קָם for קָם, הַקָּיִם for הַקָּיִם, בֵּית for בֵּית; הַיָּשִׁיב for הַיָּשִׁיב, מָדוּשׁ for מָדוּשׁ, מוֹחַ construct state of מוֹחַ, בֵּית const. of בֵּית, הַיָּלִיל for הַיָּלִיל, יָגָה for יָגָה.

*a.* Vav rarely remains with a heterogeneous vowel unless accompanied by weak letters, by contrast with which it becomes comparatively strong, e. g. הַיָּה, הַיָּה, הַיָּה.

### VOWEL CHANGES.

§ 58. 1. The third class of changes embraces those which take place in the vowels. The primary office of the vowels is to aid in pronouncing the consonants, to which consequently they are quite subordinate, merely occupying, so to speak, the interstices between them. Their number and variety being greater, however, than is demanded for this single purpose, they have besides to a certain extent an independent value and meaning of their own in the constitution of words. (1) Changes of vowels, while they cannot like a difference of consonants create distinct verbal roots, are yet fruitful of those minor modifications of which etymology takes cognizance, such as the formation of derivatives and grammatical inflexions, e. g. גָּדַל *to be great*, גְּדֻלָּה *greatness*, גָּדוֹל *great*; קָטַל *he killed*, קָטַל *to kill*, קָטַל *kill thou*, קָטַל *killing*, קָטַל *killed*; סוּס *a horse*, סוּסָה *a mare*. (2) They may indicate differences in the forms of words which have arisen in the lapse of time; נַעֲרָה in the Pentateuch means indifferently *girl* or *boy*, in later books *girl* is נַעֲרָה; הוּא in the Pentateuch *he* or *she*, in other books *she* is always הוּא; the form of the demonstrative הַזֶּה is found only in Genesis, הַזֶּה in writers after the time of Moses, הַזֶּה in Ezekiel;

the plural of the demonstrative in the Pentateuch לָאֵלֶּיךָ or לָאֵלֶיךָ, elsewhere, with a single exception, לָאֵלֶיךָ. The imperfect notation of the vowels in the original mode of writing by letters alone has, however, left us without the means of ascertaining to what extent such changes may have taken place. (3) They may indicate diversity of dialect, e. g. קָטַל to *kill*, Aram. קָטַל, Syr. قَتَلَ, Arab. قَتَلَ, Ethiop. ቀጥለ.

2. The vowel changes with which orthography is concerned, on the other hand, are purely euphonic, being in themselves void of significance, and springing solely from the natural preference for what is easier of utterance or more agreeable to the ear. Orthographically considered, vowels are either mutable or immutable, the latter being unaffected by those circumstances which occasion changes in the former. A vowel may be immutable by nature, or made so by position. A short vowel in a mixed syllable before the accent is ordinarily immutable by position, being beyond the reach of the common causes of mutation, e. g. בָּרַךְ, בָּרַךְ, בָּרַךְ. Long vowels are immutable by nature in certain words or classes of words; but they are only distinguishable as such by a knowledge of the etymological forms which require them. It may, however, be observed, as a general though not an invariable rule, that the vowels of such words and forms as are prevailingly written with the vowel letters are less liable to mutation than those which are prevailingly written without them. Mutable vowels are liable to changes both of quantity, from long to short, and the reverse, and of quality from pure to mixed (*u* to *o*, *i* to *e*, *a* to *ě*) and the reverse, these changes being confined, except in rare instances, to the cognate forms; thus, *i* never passes into *u* or *o*, nor these into *a*. Only as *ě* stands in relation to both *i* and *a*, it serves to mediate

the interval between them, and thus accounts for the occasional changes of *i* to *a* or the reverse, e. g. הֶקְטִיל, הֶקְטִילָה; בַּת for בָּנִית, בָּהִי; הֵם, בָּהִי; comp. יָד, יָדָם.

a. The exceptional change from *u* or *o* to *e* occurs only in the pronouns, e. g. הֶמְלִיךָ, before suffixes הֶמְלִיכָה; and in the particle אֵל, before suffixes אֵל. There are also a few examples of the change of short vowels in mixed syllables before the accent, e. g. מִרְבָּה, construct מִרְבָּה, plural מִרְבָּה.

§ 59. The mutations of vowels are due to one or other of the following causes, viz.: 1. Syllabic changes. 2. The influence of consonants. 3. The influence of vowels. 4. The accent. 5. The shortening or lengthening of words. As the vowel of unaccented mixed syllables is always short, and that of simple syllables long, § 18. 2, it is evident that a change in the character of a syllable will involve a corresponding change in its vowel, unless the accent interfere to prevent. Accordingly, when for any cause a mixed syllable becomes simple, its short vowel will be converted into a long one; and when a simple syllable becomes mixed, the reverse change will take place, e. g. הֵי, הֵיִם; קָמָה, קָמָה. In the case of the vowels *i* and *u* there is frequently an additional change of quality, viz., of *i* to *e* and *u* to *o*, e. g. הֵיִם for הֵיִם; כֹּיִן for כֹּיִן in place of כֹּיִן § 56. 3.

a. Daghes-forte is thus resolved by the prolongation of the previous vowel in קָמָה, קָמָה; פִּיִּי, פִּיִּי; מִיִּי, מִיִּי; מִיִּי, מִיִּי; מִיִּי, מִיִּי; מִיִּי, מִיִּי; Eccles. 9: 12 for מִיִּי § 53. 2. a; הֵיִי for הֵיִי Lam. 1: 8, if this is for הֵיִי see ver. 17; and if the conjecture of Gesenius (Thesaurus, p. 483) be correct as to the true reading in 1 Chron. 23: 6, 24: 3 הֵיִי for הֵיִי.

§ 60. Contiguous consonants may give rise to vowel changes by their individual peculiarities, as is the case with the gutturals, or by their concurrence. The peculiarities of the gutturals are fourfold, viz.:

1. A preference for the vowel Pattahh of the same organ, into which, consequently, a preceding or accom-



panying vowel is frequently converted, e. g. שָׁלַח for שָׁלַח; שָׁלַח for שָׁלַח; שָׁלַח for שָׁלַח; שָׁלַח for שָׁלַח; שָׁלַח from שָׁלַח.

a. The instances in which this permutation occurs cannot easily be embraced under any general rules. In some cases it was optional; in others, usage decides for it or against it without, however, being absolutely uniform. The following statements embrace what is of most importance. (1) The stability of the vowel often depends upon the weight attached to it in the etymological form; thus, שָׁלַח in the imperative but not in the infinitive for שָׁלַח; שָׁלַח for שָׁלַח, but שָׁלַח not שָׁלַח. (2) The vowel preceding the guttural is more liable to change than that which succeeds it, e. g. שָׁלַח always, but שָׁלַח and שָׁלַח; שָׁלַח but שָׁלַח; שָׁלַח but שָׁלַח. (3) An accented vowel is sometimes retained where one unaccented would suffer change, e. g. שָׁלַח but שָׁלַח; שָׁלַח, שָׁלַח. (4) *O* and *u* are less subject to alteration than *i* and *e*, e. g. שָׁלַח for שָׁלַח; *ā* which is already cognate with the gutturals is mostly retained, though it occasionally becomes *ā* before ח, e. g. שָׁלַח from שָׁלַח, Job 31:24 (in most copies) from שָׁלַח, שָׁלַח from שָׁלַח. (5) *ā* in many cases prefers the diphthongal vowels *e* and *o*, thus שָׁלַח, שָׁלַח, שָׁלַח but שָׁלַח; שָׁלַח, שָׁלַח. (6) ר partakes of this preference for *ā* to a limited extent, e. g. שָׁלַח for שָׁלַח or שָׁלַח; שָׁלַח from שָׁלַח.

2. The reception of Pattahh furtive, § 17, at the end of a word after a long heterogeneous vowel (i. e. any other than *a*), or before a vowelless final consonant, e. g. שָׁלַח, שָׁלַח, שָׁלַח.

a. This is necessary when the vowel preceding a final guttural cannot be converted into Pattahh. Sometimes the form with Pattahh and that with Pattahh furtive occur interchangeably, e. g. שָׁלַח and שָׁלַח, or with a slight distinction, as שָׁלַח, in pause; שָׁלַח, construct שָׁלַח. In a few instances a guttural preceding a final vowelless letter takes simple Sh'va instead of Pattahh furtive, e. g. שָׁלַח 1 Kin. 14:3, and in most editions שָׁלַח Jer. 13:25. As final *ā* is always either quiescent or otiant, it never receives Pattahh furtive. The letter ר never takes it unless it be in a single instance, and that in a penultimate syllable שָׁלַח Ps. 7:6, which is probably to be read *yīrdōph*; though it might be pronounced *yiraddōph*, which some conceive to be an anomalous form for שָׁלַח, after the analogy of שָׁלַח Gen. 21:6, the compound Sh'va being lengthened into a vowel followed by euphonic Daghes, as in the related words שָׁלַח Isa. 1:6, and שָׁלַח Isa. 53:5, while others adopt the explanation of the old Jewish Grammarians, that it is a peculiar combination of the Kal שָׁלַח and the Piel שָׁלַח.

3. A preference for compound rather than simple Sh'va, § 16. 3, whether silent or vocal, inasmuch as the



אֶחָדִים for אֶחָדִים, אֶחָדִים for אֶחָדִים, אֶחָדִים for אֶחָדִים, אֶחָדִים for אֶחָדִים. This disposition to render the gutturals more audible by the aid of a vowel is further shown by their attracting to themselves the vowel of another letter, particularly in trilateral monosyllables, e. g. זֶרַע for זֶרַע (זֶרַע), הַיָּשׁוּעַ, קִנְיָן, קִנְיָן 2 Kin. 12: 9, בָּאֵשׁ for בָּאֵשׁ, בָּאֵשׁ, also קִנְיָן Ex. 2: 20 for קִנְיָן Ruth 1: 20, הַיָּשׁוּעַ Prov. 1: 22 for הַיָּשׁוּעַ, הַיָּשׁוּעַ Job 20: 26 see § 111.2. e, וְאֶשְׁכַּח Zech. 7: 14 for וְאֶשְׁכַּח, and by their sometimes causing an antecedent or accompanying vowel to be retained where analogy would require its rejection, e. g. מִיָּדָאֵר for מִיָּדָאֵר from מִיָּדָאֵר, מִיָּדָאֵר, מִיָּדָאֵר Deut. 32: 10; מִיָּדָאֵר, מִיָּדָאֵר.

4. An incapacity for being doubled, whence they never receive Daghesh-forte, and the previous syllable thus becoming a simple one, its vowel is generally lengthened, § 59, *ă* to *ā*, *ĭ* to *ē*, *ũ* to *ō*, e. g. מִיָּדָאֵר for מִיָּדָאֵר, מִיָּדָאֵר for מִיָּדָאֵר, מִיָּדָאֵר for מִיָּדָאֵר.

a. Sometimes an intermediate syllable, § 18. 3, is formed, and the vowel remains short. (1) This is commonly the case before ה, frequently before ה, less often before ע, rarely before א, never before ר, e. g. נָחַם, נָחַם, נָחַם, נָחַם. (2) It is more likely to occur in the body of a word than after a prefix, e. g. הַיָּשׁוּעַ Ps. 119: 43 from הַיָּשׁוּעַ, but הַיָּשׁוּעַ Job 38: 24 from הַיָּשׁוּעַ. (3) When the guttural comes to stand at the end of the word the short vowel is often resumed, e. g. הַיָּשׁוּעַ Prov. 22: 24 from הַיָּשׁוּעַ Ps. 141: 8 from הַיָּשׁוּעַ but הַיָּשׁוּעַ Deut. 2: 9. There are a very few instances in which Daghesh-forte is found in ר, e. g. בָּלָה Ezek. 16: 4, בָּלָה Prov. 14: 10, בָּלָה Prov. 15: 1 (in some editions), בָּלָה Cant. 5: 2, see also § 24. b.

§ 61. The concurrence of consonants gives rise to the following vowel changes, viz.:

1. When two vowelless letters come together at the beginning of a syllable in contravention of the law in § 18, the impossible combination is relieved by giving to the first of them a short vowel. This, if there be no reason for preferring another, will be the briefest of the vowels, Hhirik, e. g. מִיָּדָאֵר for מִיָּדָאֵר, מִיָּדָאֵר for מִיָּדָאֵר, מִיָּדָאֵר for מִיָּדָאֵר. If a vowel has been omitted from the word, the corresponding short vowel is frequently employed, e. g. מִיָּדָאֵר for מִיָּדָאֵר from מִיָּדָאֵר (מִיָּדָאֵר); מִיָּדָאֵר from מִיָּדָאֵר; מִיָּדָאֵר from מִיָּדָאֵר for מִיָּדָאֵר from מִיָּדָאֵר. Or if one of the consonants be a guttural, the vowel mostly conforms to the compound Sh'va,

which it has or might have, e. g. **יְהוֹקִי** for **יְהוּדִי**, **יְהוֹקִי** for **יְהוּדִי**, **לְהַפִּיר** for **לְהַפִּיר**, **לְהַפִּיר** for **לְהַפִּיר**, **פְּעִלָּה** for **פְּעִלָּה**.

*a.* Vav before a guttural follows the rule just given; before **ו**, and sometimes before **ה** or **ח** followed by **ו**, it takes Hhirik; before other vowelless letters it gives up its consonant sound and quiesces in its homogeneous vowel Shurek, § 57. 2. (1), thus **וְהָיָה** and **וְהָיָה**, **וְהָיָה** and **וְהָיָה**.

*b.* In trilateral monosyllables or final syllables with the vowel Pattahh, the first letter sometimes receives an accented Seghol, to which the following Pattahh is then assimilated, e. g. **בְּהֵרָה** for **בְּהֵרָה** construct of **בְּהֵרָה**, **בְּמִלְכָה** for **בְּמִלְכָה**, the Seghols being liable to be changed to Pattahhs by the presence of a guttural **בְּמִלְכָה** for **בְּמִלְכָה**.

*c.* In **וְהָיָה** Gen. 32: 20 for **וְהָיָה** the vowelless letters belong to different syllables, and the introduction of the new vowel makes it necessary to lengthen the one before it.

2. Although two vowelless letters are admissible at the end of a word, § 18, the harshness of the combination is commonly relieved by the insertion of Seghol, e. g. **יָרָב** for **יָרָב**, **לָכֶה** for **לָכֶה**. If either letter is a guttural, Pattahh is mostly used instead, e. g. **נָצַח**, **פָּעַל**, **יָרָב**. If either letter is **ו**, its homogeneous vowel Hhirik is used; if the second letter is **ו**, it will rest in Shurek, § 57. 2. (4.), e. g. **בָּיִת**, **בָּיִת**, but **בָּיִת**.

*a.* The only instances in which two vowelless consonants concur at the end of a word are the pron. **אֵל**, the 2 fem. sing. pret. of verbs **קָטַלָה**, certain jussive and Vav Conversive forms of **ל"ו** verbs §§ 174. 4, 177. 3, **תֹּכַח** § 153. 2, the nouns **נָרָה**, **קָטַח** and forms with otiant Aleph.

*b.* When the penultimate letter is **ה** or **ח**, it in a few instances takes Seghol, as **אֵלֶּה**, **בְּהֵרָה**, **לָכֶה**. When the final letter is **א**, it either remains otiant, § 16. 1, or requires Seghol, **יָרָב**, **נָצַח**; a penultimate **א** either quiesces in the antecedent vowel or attracts it to itself, § 60. 3. *c.* **יָרָב**, **נָצַח** or **יָרָב**, **נָצַח**. The alternate mode of facilitating the pronunciation of gutturals before a vowelless letter at the end of a word by means of Pattahh furtive, has been explained § 60. 2.

3. When the same letter is repeated with or without a mutable vowel intervening, there is often a contraction into one doubled letter, and the vowel is rejected or thrown back upon the preceding consonant, e. g. **יָרָב** for **יָרָב**, **יָרָב** for **יָרָב** (Daghesh-forte disappearing at the end of the word), **לָב** for **לָב**, **יָרָב** Job 31: 15 for **יָרָב**.





in the absolute; and all of them to the feminine ending ה. Examples of ו: Num. 23: 18, 24: 3, 15, חָיִה several times, מִיָּדָה Ps. 114: 8. Examples of י: Hos. 10: 11, אֶחָדָה Gen. 49: 11, בְּנֵי ibid., גִּבְרָה Gen. 31: 39, בְּשִׁירָה Ps. 110: 4, הָפְחָה Ps. 114: 8, חָשָׁה Ps. 123: 1, מִגְבְּרָה Ps. 113: 5, מִשְׁפָּחָה ver. 6, מִקְרָה ver. 7, הוֹשִׁיבָה ver. 8, מוֹשִׁיבָה ver. 9, מִלְאָה Isa. 1: 21, נֶאֱדָרָה Ex. 15: 6, קִוְּבָה Zech. 11: 17, רָבָה Lam. 1: 1, שָׁחָה ibid., שָׁבָה Deut. 33: 16. It is also attached to the first member of the compound in many proper names, e. g. מִלְכִּי-צֶדֶק, מִלְכִּי-צֶדֶק, to certain particles, as בְּלָחָה, זִלְחָה, בָּחָה, and perhaps to such participial forms as יִשְׁבָּחָה Jer. 22: 23. Of ה: אִמְלָחָה Ex. 15: 16, אֶרְבָּחָה Isa. 8: 23, Job 34: 13, 37: 12, חָרַכָה Judg. 14: 18, חֲנִיכָה Ps. 3: 3, 80: 3, Jon. 2: 10, לָלַח almost constantly, מָלַח Ps. 116: 15, מִלְחָה Num. 34: 5, Ps. 124: 4, מִלְחָה Ps. 92: 16 (K'ri), 125: 3, Ezek. 28: 15, Hos. 10: 13, מִלְחָה Job 5: 16, מִלְחָה Ps. 44: 27, 63: 8, 94: 17, מִלְחָה Job 10: 22, מִלְחָה Josh. 19: 43, Judg. 14: 1, and regularly in the third person feminine of the preterite of ל"ה verbs. In modern Persian *z* is similarly appended to nouns in close connection with a following word, to remove the obstruction of the final consonant and serve as a uniting link. And in Hebrew they seem to be traces of forms once current but which became obsolete § 201. e.

§ 62. The changes due to the influence of vowels may arise from their concurrence or proximity.

1. Concurring vowels may coalesce; *a* uniting with *a* forms *a*, uniting with *i* or *u* it forms the diphthongal *e* or *o*, e. g. הַשְּׁפֹחַ Neh. 3: 13 from הַשְּׁפֹחַ after the rejection of ש by § 53. 2. *b*; בֵּית after the softening of י to *i* becomes בֵּית; קָטְלָהּ by the rejection of ה becomes קָטְלוּ; הָהוּ prefixed to proper names is from הָהוּ for הָהוּ, § 57. 2 (4), an abbreviation of הָהוּ, § 47.

2. One of them may be hardened into its corresponding semi-vowel; *i* י with *i* י may form *ē* י, or the first *ē* may be changed to *iy*, which, upon the reduplication of the י to preserve the brevity of the antecedent vowel, § 24. 3, becomes יי, e. g. עָבְרִי with ים becomes עָבְרִים or עָבְרִים. So, י before ה forms יה, and before ו forms יו, e. g. עָבְרִיָה, עָבְרִיָה; in like manner ו is changed before ו into *ūv*, forming וו, which, by § 56. 3, becomes יו, e. g. מִלְכִּיָהוּ, by the substitution of ו for ה, מִלְכִּיָהוּ. *ī* י followed by *ū* ו forms *īw*, קָטְלָהּ, קָטְלָהּ, פִּירוּ, פִּירוּ, קָטְלָהּ, קָטְלָהּ, for הָמִסִּי Josh. 14: 8. *ē* י before *ē* י or *ū* ו is resolved



c. In וְאָזְרוּ 1 Sam. 28: 15 and the combination וְעָר a similar change takes place after a guttural to prevent the repetition of the vowel  $\bar{a}$ ; so in וְרָשָׁה Ps. 20: 4, and וְאָהַרְרָה after the liquid  $\bar{a}$ .

2. Pattahh is sometimes assimilated to a following Seghol, or to a preceding Kamets or Tsere.

a. The assimilation to (  $\text{ְ}$  ) takes place regularly in what are called Segholate forms, in which an auxiliary Seghol has by § 61. 2 been introduced between two vowelless letters, מְלֵךְ for מֶלֶךְ, לֵרֵב for לֶרֶב, אֶרֶץ for אֶרֶץ, but בֵּרִית, פָּעַם; only before  $\text{ו}$ , which can combine with  $a$  and not with  $e$ ,  $a$  is retained and lengthened to (  $\text{ַ}$  ) by § 59, אֶוֶן, תֶּוֶּהָה. Rarely in other cases מְרַבֵּם for מֶרֶבֶם, where the change is facilitated by the preceding  $\text{ו}$ .

b. The assimilation to (  $\text{ַ}$  ) occurs in a few cases after a guttural with  $\text{ה}$  prefixed, e. g. הָלֵם for הָעֵם, הָהָר for הָהָר; and in אֶרֶץ (from אֶרֶץ) uniformly after Kamets הָאֶרֶץ, בָּאֶרֶץ.

c. The assimilation to (  $\text{ֹ}$  ) occurs in the Kal future of Pe Yodh verbs where the alternate forms are יִשָּׁב and יִשְׁבֵּן.

§ 64. The following vowel changes are due to the accent, viz.:

1. If a long vowel in a mixed syllable be deprived of its accent, it will be shortened, § 18, e. g. הַשָּׂמֶר, הַשָּׂמֶר; יַעֲזֹב, יַעֲזֹב; וַיֵּשֶׁם, וַיֵּשֶׁם; וַיֵּסֶב, וַיֵּסֶב.

a. If a vowel preceding Makkeph is incapable of being shortened, it will receive the secondary accent Methegh, agreeably to § 43.

2. The accent prefers to be immediately preceded by a simple syllable and a long vowel. Accordingly an antecedent vowelless letter often receives what may be called a pretonic vowel. This is commonly the simplest of the long vowels  $\bar{a}$ , e. g. קָטַל, קָטַל, לָקַחַת, לָקַחַת, occasionally  $\bar{e}$ , e. g. נָקַל, נָקַל, שָׁבוּת, שָׁבוּת, נָלֶדֶן, נָלֶדֶן, rarely  $\bar{o}$ , e. g. נָקִידֶן. Such a vowel is sometimes inserted, even though a pre-existing mixed syllable is thereby destroyed, e. g. in the plurals of Segholates and of feminine nouns derived from them, מְלָכִים from מֶלֶךְ, מְלָכֹת from מֶלֶכָה.

§ 65. The special emphasis, with which the last word of a clause is dwelt upon, gives rise to certain vowel changes in connection with the pause accents, § 36. 2. a.



This occurs only with (,) or (..) in certain forms of ל"ה verbs, e. g. *הַנֶּחֱלָה* from *הִנְחִיל*, *הַנִּצְחָה* for *הִנְצִיחַ*, 1 Sam. 21: 14 for *הִנְחִיחַה*, *הַנִּשְׁחָה* for *הִנְשִׁיחַ*. In the last two examples the short vowel is lengthened upon its receiving the accent, comp. § 64. 1. If the rejected vowel was preceded by two consonants, these will now stand together at the end of the word, and be liable to the changes described § 61. 2, e. g. *הַנִּרְחָה* for *הִנְרַחַה*.

(2) In the body of a word by shortening a long vowel in a mixed syllable, which must, of course, be the one bearing the accent, § 32. 1, or rejecting a long vowel in a simple syllable before the accent (the pretonic vowel, § 64. 2), *מִקְנֶשׁ*, *מִקְנֶשׁ*; *מִלֶּךְ*, *מִלֶּךְ*; *דָּבָר*, *דָּבָר*.

*a.* This is in general the only reduction possible. The vowel of a mixed syllable, if short already, is capable of no further abbreviation, though *ā* and *ē* are in a very few instances attenuated to *ǣ*, *מִרְבֵּץ* const. *מִרְבֵּץ*, *מִרְבֵּץ* const. *מִרְבֵּץ* but *מִרְבֵּץ*; and it cannot be rejected, or there would be a concurrence of vowelless consonants which the language seeks to avoid (*חֹזֶק* Prov. 30: 6 is an exception). And the vowel of a simple syllable, if short, must have the accent, § 32. 1, which preserves it from rejection. The changes above recited are confined to the last two, or, in case the accent is upon the penult, the last three syllables of the word; for the antecedent portions of polysyllables are already abbreviated to the utmost. Contractions due to the peculiarities of certain letters, as the gutturals and quiescents, which have been before explained, are not here taken into the account, e. g. *מִזָּה*, *מִזָּה*; *מִזָּה*, *מִזָּה*; *מִזָּה*, *מִזָּה*.

*b.* Where the last vowel cannot be shortened, it sometimes experiences a change of a quality from pure to diphthongal, such as is produced by the pressure of two following consonants, § 61. 4, e. g. *מִזָּה*, *מִזָּה*; *מִזָּה*, *מִזָּה*; *מִזָּה*, *מִזָּה*.

2. If a word be lengthened by additions at the end, its vowels are liable to changes in consequence.

(1) Such additions create a tendency to shorten the previous part of the word in the manner just described. For the normal length of words in Hebrew being dissyllabic, the genius of the language is opposed to transcending this limit any further than is absolutely necessary. If the addition is not of sufficient weight to affect the position of the accent, no abbreviation results. But if it is of weight enough to remove the accent, an abbreviation



follows if it is possible for one to be made, e. g. דָּבָר, דְּבָרִים, דְּבָרֵיכֶם, דְּבָרֵינוּ by § 61. 1.

(2) They produce changes in an ultimate mixed syllable. If the appendage begin with a consonant, the antecedent vowel will now be succeeded by two consonants and be liable to the changes consequent upon such a position, § 61. 4, e. g. תִּקְטְלֶנָּה from תִּקְטֵל; קָמְנָה from קָמַן; קָטְלָתִי from קָטַל; קָטְלָתִי from קָטַל. If the appendage begin with a vowel, it will attach itself to the final consonant, which will in consequence be drawn away from its own syllable to begin the new one. This may occasion the following changes:

(a) If the preceding vowel is an auxiliary Seghol or Pattahh, introduced to facilitate the pronunciation of the second of two vowelless consonants, § 61. 2, it will be rejected, inasmuch as it is no longer required for this purpose, e. g. מִלְכּוֹ from מִלְכָּה; סִתְרוֹ from סִתְרָה.

(b) If it be a short vowel, it must either be lengthened to adapt it to the simple syllable in which it now stands, or rejected on account of the disposition to abbreviate words upon their receiving accessions at the end, e. g. קָטְלָהּ and קָטְלָהּ from קָטַל. The cases are very rare in which a short vowel remains unchanged in consequence of its having the accent, § 18. 2, e. g. בְּדִבְרָה 1 Kin. 19: 15 from בְּדִבֵּר; הִשְׁמְלָהּ Ezek. 8: 2 from הִשְׁמִיל.

(c) If it be a long vowel, it may be rejected, as רָקְטְלוֹ from רָקַט, or retained either unaltered, as שָׁמַיִם from שָׁמַיִם, or with a change of quality from pure to diphthongal or the reverse, מִשְׁפָּחָן from מִשְׁפָּחָן, מִשְׁפָּחָן from מִשְׁפָּחָן, מִשְׁפָּחָן from מִשְׁפָּחָן, מִשְׁפָּחָן from מִשְׁפָּחָן, מִשְׁפָּחָן from מִשְׁפָּחָן, מִשְׁפָּחָן from מִשְׁפָּחָן.

TABLE SHOWING THE CHARACTER AND AFFINITIES OF THE VOWELS AND THE ORDINARY LIMITS OF EUPHONIC CHANGES.

ORGAN.	QUALITY.	QUANTITY.	
		Long.	Short.
Guttural, . . .	<i>pure</i>	$\bar{a}$	$\check{a}$
Palatal, . . .	<i>diphthongal</i>	$\bar{e}$	$\check{e}$
	<i>pure</i>	$\bar{i}$	$\check{i}$
Labial, . . .	<i>diphthongal</i>	$\bar{o}$	$\check{o}$
	<i>pure</i>	$\bar{u}$	$\check{u}$

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## PART SECOND.

### ETYMOLOGY.

#### ROOTS OF WORDS.

§ 67. ETYMOLOGY treats of the various kinds of words, their formation and inflections. Three successive stages are here to be distinguished. The first is the root or radical portion of words. This embraces those fundamental sounds, in which the essential idea originally inheres. Roots do not enter, in their nude or primitive form, into the current use of language, but they constitute the basis upon which all actually occurring words, with the exception of the inorganic interjections, are constructed. The second stage is the word itself in its simple uninflected state; this is formed, if a primitive, directly from the root, if a derivative, from a pre-existing primitive, by certain changes or additions, which serve to convert the radical idea into the precise conception intended, which is as yet, however, expressed absolutely. The third and only remaining stage is the word as it appears in the actual utterances of speech, so modified by inflections as to suggest the definite qualifications of the idea, such as the tense of verbs, the gender and number of nouns, and the degree of adjectives, or its relations whether of agreement or subordination, such as the persons and modes of verbs and the cases of nouns.

§ 68. There are in Hebrew, as in most languages, two

classes of roots, which may be denominated respectively pronominal and verbal. Pronominal roots form the basis of such words as express the relations of things to the speaker or to one another, viz., pronouns and certain prepositions, adverbs, and other particles. From verbal roots, which are by far the more numerous, spring words expressive of ideas, viz., verbs, nouns, and such particles as are derived from them. Verbal roots consist exclusively of consonants, and are almost invariably trilateral. The introduction of a vowel or vowels, even for the sake of pronouncing them, destroys their abstract radical character, and converts them into specific words of this or that description. Nevertheless, for reasons of convenience, the letters of the root are usually pronounced by the aid of the vowels belonging to them in the simplest form of the corresponding verb, which is mostly the third person singular of the preterite, e. g. קָטַל, בָּיַלָהּ. This must not be suffered, however, to lead to the confusion of identifying that particular verbal form with the proper radical, nor of supposing the verb to be the radical part of speech from which nouns in all cases are derived: verbs and nouns are rather to be regarded as co-ordinate branches springing from a common root.

a. The few quadrilaterals and quinquilaterals which occur are mostly formed from pre-existing trilaterals by the addition of a weak letter, or a letter similar to one of the original radicals, e. g. בָּרַחַם *to lay waste* comp. בָּרַחַם; וָלָהּ *to burn* comp. וָלָהּ; סָנְפָה *a branch* comp. סָנְפָה; טָרַחַם *thoughts* comp. טָרַחַם; טָרַחַם *a sceptre*, comp. טָרַחַם; טָרַחַם *tranquil* comp. טָרַחַם; פָּרַחַם *to spread* comp. פָּרַחַם; or by blending two different roots, e. g. רָעַחַם *to be fresh* composed of רָעַחַם and רָעַחַם; פָּרַחַם *a certain one* = פָּרַחַם; אָרַחַם *a frog* from אָרַחַם *to leap* רָחַח (in Arabic) *a marsh*. Some, which are not thus reducible, may perhaps be of foreign origin.

b. Many of the trilateral roots appear to be based upon pre-existing bilaterals. Thus, the cognates גָּזַר, גָּזַל, גָּזַח, גָּזַח, גָּזַח, גָּזַח, have in common the two letters גז with the associated idea of cutting, § 50.3. The frequent examples of this description, together with the fact of the existence of a few bilaterals, e. g. אָב *father*, אח *brother*, אם *mother*, have suggested the thought that the ultimate roots may in all cases have been bilaterals, and

that the trilaterals were a secondary formation. Various ingenious but unsuccessful attempts have been made to demonstrate this position by an actual analysis, and to effect the reduction of all roots to two primitive letters. Still more extravagant and fanciful is the endeavour, which has actually been made, to explain the origin of roots from the individual letters of which they are composed, and to deduce their meanings from the names, the shapes, or other peculiarities of those letters. The existence of roots and the meanings attached to them must be accepted as ultimate facts. Some have arisen, no doubt, from the imitation of sounds in nature; but in most cases no satisfactory reason can be given why a given combination of sounds has that particular sense, which is in fact connected with it.

§ 69. The formation of words and their inflection are accomplished partly by internal changes and partly by external additions. The internal changes are the insertion of vowels and the reduplication of consonants in various significant ways, e. g. קָטַל, קָטַל, קָטַל, קָטַל. The external additions are significant syllables welded to the root or to the word, either at the beginning or the end, e. g. קָטַל, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ.

a. The trilateral and exclusively consonantal character of Semitic roots is their most remarkable peculiarity in distinction from those of the Indo-European languages which are as prevailingly monosyllabic, the vowel being an essential constituent, while the number of consonants is variable. The fact of the vowel being an integral part of the root in these languages interferes with their employment of internal changes for purposes of derivation and inflection, and confines them almost entirely to external additions, e. g. *voco, vocabam, vocatio, vocabulum, vocito*, etc. The composition of words of which such large use is made in the Indo-European tongues, e. g. *ad-voco, in-voco*, etc., is almost unknown in Hebrew except in the formation of proper names.

b. Different languages differ greatly in their flexibility, that is to say, in the variety of words which may spring from a common root, and the number of forms which the same word may assume to express the various relations into which it enters. Relations, which in some languages are expressed by flexion, as the cases of nouns, tenses of verbs, concord of adjectives, are in others indicated by additional words, as prepositions, auxiliary verbs, etc., or suggested by the order of words in the sentence.

c. Formative syllables, added either at the beginning or the end of words for the sake of inflection, are, in the ordinary consciousness of those who use the language, completely amalgamated with them, so that their separate origin and signification is never thought of. They are thus to be distinguished from those words which, by reason of their dependent character, are attached to others as prefixes or suffixes, but yet preserve



their separate identity as prefixed conjunctions and prepositions and suffixes.

§ 70. The parts of speech in Hebrew are either declinable as pronouns, verbs, and nouns (including adjectives); or indeclinable, as the article, adverbs, prepositions, conjunctions, and interjections. As most if not all of the syllables employed in the formation and inflection of verbs and nouns are of pronominal origin, it will be necessary to consider the pronouns first.

a. The classification usual with the Jewish grammarians is into verbs (פְּעֻלִּים *actions*), nouns (שְׁמוֹת *names*), and particles (מְלִים *words*).

## PRONOUNS.

### PERSONAL PRONOUNS.

§ 71. The Hebrew pronouns are personal, demonstrative, relative, and interrogative or indefinite. The personal pronouns are the following, viz.:

		SINGULAR.		PLURAL.	
two complete 2. alone outside vms	1.	I	אֲנִי, אֲנִי	We	אֲנִי, אַתָּה, אַתָּה
	2. {	Thou m.	אַתָּה	Ye m.	אַתָּם
		Thou f.	אַתָּה, אַתָּה	Ye f.	אַתָּה, אַתָּה
	3. {	He	הוּא	They m.	הֵם, הֵמָּה
		She	הִיא	They f.	הֵן, הֵמָּה

There are, it will be perceived, distinct forms for singular and plural in the three persons, and for masculine and feminine in the second and third. There is no form for the neuter, as that gender is not recognized in Hebrew.

a. (1) The alternate forms of the first person singular אֲנִי (in pause אֲנִי with the accent on the penult except Job 33: 9), and אֲנִי (in pause אֲנִי) are used interchangeably and with perhaps equal frequency. It has been observed, however, that while the former is the more common in the Pentateuch, it never occurs in the books of Chronicles, and but once in Ezekiel, viz., 36: 28, a passage borrowed from the Pentateuch. The usual

plural of this person is אֲנִי; אֲנִי occurs but six times, viz., Gen. 42: 11, Ex. 16: 7, 8, Num. 32: 32, 2 Sam. 17: 12, Lam. 5: 42; אֲנִי though common in later Hebrew, occurs but once in the Old Testament, viz., Jer. 42: 6 K'thibh, where the K'ri substitutes the usual form.

(2) The second person masc. sing. אַתָּה (in pause occasionally אַתָּה Ps 2: 7, 25: 27, 40: 18, 70: 6, but mostly אַתָּה) is in five instances written אַתָּה without the final He, which is however restored in the K'ri, viz., 1 Sam. 24: 19, Ps. 6: 4, Job 1: 10, Eccles. 7: 22, Neh. 9: 6, and in three instances אַתָּה without the final vowel Num. 11: 15, Deut. 5: 24, Ezek. 28: 14. The feminine אַתְּ is occasionally written אַתְּ Judg. 17: 2, 1 Kin. 14: 2, 2 Kin. 4: 16, 23, 8: 1, Jer. 4: 30, Ezek. 36: 13; the K'ri invariably retrenches the superfluous ך, though it is probable that the original pronunciation proper to this orthography was אַתְּ. The feminine plural אַתְּ occurs only Ezek. 34: 31, where a few manuscripts read אַתְּ; the alternate form אַתְּ occurs Gen. 31: 6, Ezek. 13: 11, 34: 17; in Ezek. 13: 20 most editions have אַתְּ.

(3) The third person fem. sing. הִיא occurs but eleven times in the books of Moses, viz., Gen. 14: 2, 20: 5, 38: 25, Lev. 11: 39, 13: 10, 21, 16: 31, 20: 17, 21: 9, Num. 5: 13, 14. In its stead is found הִיא a combination of the letters of the masculine with the vowel of the feminine. The explanation of this is that הִיא hū was at that early period of common gender and used indifferently for both masculine and feminine. As this primitive usage subsequently became obsolete, the word, when used for the feminine, was read הִיא hī according to the uniform practice of the later books, and the punctuators have suggested this by giving it the corresponding vowel, § 47. According to Kimchi רִי Ruth 1: 13 and הִיא 2 Sam. 4: 6, Jer. 50: 5, stand for the masculine plural; this assumption is unnecessary, however, as in the first passage the feminine may have the sense of the neuter "these things," and in the last two it is an adverb of place, meaning *here*.

b. Words in such constant and familiar use as the pronouns are subject to more or less irregularity in all languages. The original plural termination, as will be shown more fully hereafter in the case of verbs and nouns, is ם or ך § 85. 1. a (1), 201. e. In the first person the nasal is omitted אֲנִי, אַתָּה. The plurals of the second and third persons were originally אַתְּ, אַתְּ, which are still preserved in the Arabic, and have left their traces in the inflections of verbs, e. g. אַתְּ, אַתְּ. The vowel ū however, which in the plurals of masculine nouns has been converted into ī, has in the pronouns undergone a still further modification into the diphthongal ē אַתְּ or אַתְּ. The distinction of gender is indicated in the plural not by affixing the characteristic termination of that gender as in nouns, but by a change of the final nasal. An unaccented ה, is often added by § 61. 6, to relieve the harshness of the consonantal ending.

c. In the technical language of the Jewish grammarians pronouns are called בְּנִיּוֹת *cognomina*; the first person is אֲנִי *the speaker*, the second אַתָּה *present*, the third אַתָּה *hidden or absent*.

§ 72. When the pronouns are used in their separate form as distinct words they have the forms already given.

When, however, they stand in a relation of dependence to verbs, nouns, and particles, they are appended to them in the following abbreviated forms, called the pronominal suffixes: (See Paradigm I, at the end of the volume.)

	SINGULAR.		PLURAL.	
1. <i>Com.</i>	י	נִי		נוּ
2. { <i>Masc.</i>		ךָ		כֶּם
{ <i>Fem.</i>		ךִי		כֶּן
3. { <i>Masc.</i>		הוּ	ם	הֶם
{ <i>Fem.</i>	הִי	הִי	ן	הֶן

In the first person singular י is attached to nouns, and נִי to verbs. In the second person the palatal כ is substituted for the lingual ת of the separate pronoun. For a similar change in the first person see § 85. *a.* (1). The modifications in the forms of the suffixes, occasioned by the endings of the words to which they are attached, will be considered hereafter, §§ 101, 222. The third plural forms הֶם, הֶן are used with plural nouns; ם, ן with verbs and singular nouns.

The suffixes of the second and third persons plural כֶּם, כֶּן, הֶם, הֶן are called *grave*, the rest are *light*. The former being mixed syllables, always receive the accent, § 33. 3, and tend more strongly to shorten the words to which they are attached than the latter.

### DEMONSTRATIVE PRONOUNS.

§ 73. 1. The ordinary demonstrative is—

	<i>Masc.</i>	<i>Fem.</i>		<i>Common.</i>
SINGULAR,	זֶה	זֹאת	<i>this.</i>	PLURAL, אֵלֶּה
				<i>these.</i>

The poetic form זֶה is sometimes a demonstrative, Ps. 12: 8, Hab. 1: 11, but more frequently a relative (like the English *that*), in which case it is used without change

for both genders and numbers. The feminine is occasionally written without the final ך and with a different vowel letter םִ or ף. The plural, coming from a different root, is sufficiently distinguished without the usual termination; ם occurs eight times in the books of Moses and once in 1 Chron. 20: 8; in all other places the consonantal termination is softened by an appended ך.

2. The singular of this pronoun is in a few instances compounded with ם either without any change of meaning, or, as Ewald and Nordheimer follow Jarchi in supposing, in the sense of the remote demonstrative *that*. Thus (with the article ך prefixed)—

	<i>Masc.</i>	<i>Fem.</i>	<i>Com.</i>
SING. <i>this</i> or <i>that</i>	םִ םִ ךִ	םִ םִ ךִ	םִ םִ ךִ

a. The first form occurs twice in Genesis (24: 65, 37: 19), the third six times in the post-Mosaic books as a masculine (Judg. 6: 20, 1 Sam. 14: 1, 17: 26, 2 Kin. 23: 17, Dan. 8: 16, Zech. 2: 8), and once as a feminine (2 Kin 4: 25), the second once in Ezekiel (36: 35).

3. The personal pronoun of the third person םִ ךִ is used for the remote demonstrative *that*.

### RELATIVE PRONOUN.

§ 74. The relative *who, which* is םִ ךִ, which may be employed as a separate word, or may be shortened to a prefix םִ with Daghesh-forte compensative in the following letter, unless it be a guttural and consequently incapable of receiving it, § 23. 1. In a few instances the prefix םִ takes the vowel ( ) followed by Daghesh-forte, Judg. 5: 7, Cant. 1: 7, Job 19: 29; once it has ( ) before םִ Judg. 6: 17, and twice ( ) Eccl. 2: 22 (in some copies), 3: 18. The relative suffers no change for gender or number either in its separate or its prefixed state. Its objective relation to verbs and particles and its possessive relation to nouns are expressed without changing the

relative itself, or removing it from its position at the beginning of its clause by appending the appropriate pronominal suffix to the governing word, e. g. **אֲשֶׁר שָׁלְחוֹ** *who he sent him*, i. e. whom he sent, **אֲשֶׁר זָרְעוֹ** *which its seed*, i. e. whose seed. It may also receive an adverbial sense from being followed by the pronominal adverb **שָׁם** *there*, e. g. **אֲשֶׁר—שָׁם** *where*, **אֲשֶׁר—שָׁמָּה** *whither*, **אֲשֶׁר—מִשָּׁם** *whence*.

a. The prefix **שֵׁ** occurs to the exclusion of the full form of the relative in the Song of Solomon, and with great frequency in Ecclesiastes. There are besides occasional examples of it in other books, e. g. Judg. 5: 7, 6: 17, 7: 12, 8: 26, 2 Kin. 6: 11, 1 Chron. 5: 20, Job 19: 29, Ps. 122—124, 129, 133—137, 144, Lam. 2: 15, 16. The word **בְּשָׁמָּה** Gen. 6: 3 is in several ancient versions and in the common English translation rendered as though it were made up of the preposition **שָׁ**, the relative **שֵׁ** and the particle **מָה** *for that also*; but the most recent interpreters derive it from the verb **שָׁגַג** *to err*, and translate *in their erring*.

b. **אֲשֶׁר** or **שֵׁ** is also used for the conjunction *that*. Comp. Lat. *quod*.

## INTERROGATIVE AND INDEFINITE PRONOUNS.

§ 75. 1. The pronouns **מִי** *who?* or *whoever* relating to persons, and **מָה** *what?* or *whatever* relating to things, are employed both as interrogatives and in an indefinite sense. They experience no change for gender or number.

The vowel of **מָה** is regulated by the initial sounds of the succeeding word. Before a letter capable of receiving Daghesh-forte it is pointed **מֶה** and the following letter is doubled, e. g. **מֶה-שְׂמִינִי** Ex. 3: 13. Before the stronger gutturals **ה** and **ח** it also commonly receives (.), e. g. **מֶה-הָיָא** Ps. 39: 5, **מֶה הִשְׁתַּחֲוִי** Gen. 31: 36. Before the weaker gutturals **א**, **ע** and **ר**, it commonly takes (,) , e. g. **מֶה-יֵאָמֵר** Zech. 1: 9, **מֶה עֲבָדְךָ** 2 Kin. 8: 13, **מֶה רָאִיתָם** Judg. 9: 48. Before **ה**, **ח** and **ע** with Kamets it takes (,) , § 63. 1. a, e. g. **מֶה-הָיָה לָּו** Ex. 32: 1, **מֶה-הִשְׁתַּחֲוִי** Gen. 20: 9, **מֶה-עָשִׂיתָ** ib.; and occasionally before other letters especially when it has a disjunctive accent **מֶה קוֹל** 1 Sam. 4: 14,



מִטְּשֵׁט 2 Kin. 1: 7. In a few instances the final vowel letter is omitted and the interrogative is joined with the following word, e. g. מִיָּה Ex. 4: 2, מִיָּלְכֶם Isa. 3: 15, מִתְּלָאָה Mal. 1: 13, מִיָּהם Ezek. 8: 6 K'thibh.

2. Another interrogative is formed by prefixing the particle אֵי to the pronoun זֶה, זֹאת, thus אֵי זֶה *which?* or *what?* 1 Kin. 13: 12, Eccles. 11: 6, אֵי לָזֹאת *for what? why?* Jer. 5: 7.

3. The words פְּלִנִי אֶלְמִנִי which are always used in combination, or contracted into one פְּלִמִנִי, are in usage equivalent to an indefinite or indeterminate pronoun, Eng. *a certain one*, Lat. *quidam*, Gr. *ὁ δέσιν*; they are, however, derived not from pronominal but verbal roots.

## VERBS.

### THEIR SPECIES.

§ 76. 1. Hebrew verbs have seven different forms which have been denominated species or conjugations (בְּנִינִים *buildings*). These represent as many modifications of the verbal idea, and are as follows, viz.:

1.	קָל	Kal	Simple active.	קָטַל
2.	נִפְעַל	Niphal	" passive.	נִקְטַל
3.	פִּיעַל	Piël	Intensive active.	פִּקְטַל
4.	פֻּעַל	Pual	" passive.	פֻּקְטַל
5.	הִפְעִיל	Hiphil	Causative active.	הִקְטִיל
6.	הִפְעִיל	Hophal	" passive.	הִנְקַטַּל
7.	הִתְפַּעֵל	Hithpaël	Reflexive.	with <i>attib</i>

a. The term *conjugations* was introduced by Reuchlin, and is very generally employed in Hebrew grammars and in those of the cognate languages. It must be borne in mind, however, that Hebrew conjugations are totally unlike the conjugations of Latin and Greek. The latter denote the various modes of inflection adopted by different roots. The former are modifications of the same root, which differ in meaning while their inflections are substantially alike. They correspond rather with voices or with derivative verbs, such as frequentatives and causatives, although they not

infrequently require to be translated by words radically distinct. The term *species* proposed by Schultens, though less commonly adopted, is more descriptive.

2. Kal means *light*, and denotes that species in which no other than the three radical letters appear, and these only in their single power. The other species are called *heavy* (כְּבִידִים), because burdened by the reduplication of the radicals or the addition of other letters. Their names are derived from פָּעַל *to do*, which was the model for inflection, the form assumed by this verb in each species serving as its designation. Unusual verbal forms are in like manner denoted by the corresponding forms imposed upon its radicals.

3. Other technical expressions, such as the names of the various classes of verbs, are also to be traced to this source. A verb whose first radical is a guttural, a Nun, or a Yodh, is called a Pe Guttural, Pe Nun (פֶּנּוּ), or Pe Yodh (פֶּי) verb, Pe as the initial of פָּעַל becoming the technical designation of a first radical generally. So a verb whose second radical is Vav is called an Ayin Vav (עֵי); one in which He takes the place of the third radical, a Lamedh He (לְהֵ); one whose second and third radicals are alike an Ayin Doubled (עֵעֵ), etc.

§ 77. The general idea of the several species already stated is liable to certain modifications in the variety of cases to which it is applied.

1. The Niphal is commonly the passive of Kal or of the simple idea of the verb, נִבְלַב *to steal*, Ni. *to be stolen*; נִכְתַּב *to write*, Ni. *to be written*.

2. Sometimes, like the Greek middle voice which coincides with the passive in certain of its forms, it has a reflexive signification, נִחַץ *to hide*, Ni. *to hide one's self*; נִשְׁמַר *to keep*, Ni. *to keep one's self*, φυλάττεσθαι; נִחַם Ni. *to repent*, lit. *to grieve one's self*, μεταμέλεσθαι; or expresses

reciprocal action, יָצַץ *to counsel*, Ni. *to take counsel together*; לָחָם Ni. *to fight*, μάχεσθαι, lit. *to devour one another*. In some verbs it has both a passive and a reflexive sense, מָכַר Ni. *to be sold* and *to sell one's self*; רָאָה Ni. *to be seen* and *to let one's self be seen, to appear*.

3. Sometimes when the Kal is intransitive and does not admit of a proper passive, the Niphal is either identical with it in signification, קָרַב K. and Ni. *to approach*, or retains a shade of its original force by representing the state or condition not absolutely as in Kal, but as something effected and involving a change from another previous condition, מָלֵא *to be full*, Ni. *to be filled*, הָיָה *to be*, Ni. *to become*.

§ 78. 1. The Piel gives new intensity to the simple idea of the verb, by which its meaning is variously modified according to the nature of the case, מָלֵט *to be few*, Pi. *to be very few*; רָדָה *to follow*, Pi. *to follow ardently, to pursue*; פָּחַד *to fear*, Pi. *to fear constantly, to be timid*; שָׁאַל *to ask*, Pi. *to ask repeatedly and earnestly, to beg*; בָּרָא *to create*, as God, Pi. *to form* with pains and labour, as man; פָּחַד *to write*, Pi. *to write much* with the implication that it is to little purpose, *to scribble*; קָבַר *to bury*, Pi. *to bury great numbers*.

2. The energy resident in this species displays itself by signifying the producing or causing of that which is denoted by the simple idea of the verb, thus quickening intransitive verbs into transitives, and making such as were transitive before to be doubly so. In this, which is the more frequent case, it becomes virtually equivalent to a causative, אָבַד *to perish*, Pi. *to make to perish, to destroy*; לָמַד *to learn*, Pi. *to teach*, i. e. *cause to learn*. Both these senses are occasionally found united in the same verb, קָרַב Pi. *to be very near* and *to bring near*; שָׁחָה Pi. *to be very corrupt* and *to corrupt or destroy*.

a. If the action be directed to the removal of its object, the Piel becomes privative, *חָפַץ* to *sin*, Pi. to *free from sin*, expiate, *חָפַץ* to *stone*, Pi. to *free from stones*.

3. Pual is the passive of Piel, and therefore can only exist when the sense of the latter is such that a passive is possible.

§ 79. 1. The Hiphil denotes the causing or producing of that which is signified by the simple form of the verb, and, as in the corresponding case of Piel, intransitive verbs become transitive, and such as admitted of one object before are now capable of receiving two: *יָרַד* to *descend*, Hi. to *cause to descend*, bring down; *בֹּא* to *come*, Hi. to *bring*; *רָאָה* to *see*, Hi. to *show*.

a. The causative sense in both Piel and Hiphil is sometimes weakened into a simple permissive, *חָיָה* permit to *live* Ex. 22: 17, Deut. 20: 16, *חָיָה* perhaps permit to *suffer* Ex. 22: 21, *הִפְדָּהּ* permit to *be redeemed* Ex. 21: 8.

2. In some verbs Hiphil has an intransitive sense, but in most of these cases there is either an ellipsis of the object or the idea of production and causation can still be obscurely traced, *קָשָׁב* Hi. to *be attentive*, prop. to *make (one's ear) attend*; *נִיחָם* Hi. to *be sweet*, prop. to *cause sweetness*; *שָׂבַל* Hi. to *be wise*, prop. to *act wisely*, exhibit wisdom; *אִמָּץ* Hi. to *be brave*, prop. to *act bravely*; *זָקַן* Hi. to *grow old*, prop. to *acquire age*. In a few instances both senses are found united in the same verb, *פָּרַח* Hi. to *cause to bud* and to *put forth buds*; *אָרַךְ* Hi. to *prolong* and to *be long*; *עָשִׂיר* Hi. to *enrich* and to *grow rich*; *שָׂבַע* Hi. to *make fat* and to *become fat* (comp. Eng. *fatten*).

3. Hophal is the passive of Hiphil.

a. When Kal has both a transitive and an intransitive sense, Hiphil, as the causative of the latter, becomes substantially identical with the former, *נָחָה* K. to *extend* or to *bend*, trans. and intrans., Hi. *id.*, trans. In Job 23: 11, Ps. 125: 5, Isa. 30: 11, where the Hiphil of this verb appears to be used intransitively in the sense of *turning aside*, there is an ellipsis of its proper object, to *bend (the steps)*.

§ 80. 1. The Hithpael is reflexive or reciprocal of the idea of the verb, mostly as this is expressed in the Piel

species (from which it is formed, § 82. 5), the particular shade of meaning being modified according to the circumstances of the case. (1) It indicates that the subject is likewise the direct object of the action, *מִצֵּט* Pi. *to deliver*, Hith. *to escape, deliver one's self*; *נִצַּח* Pi. *to justify*, Hith. *to justify one's self*; *הִשָּׁח* Pi. *to seek*, Hith. *to disguise one's self*, prop. *to let one's self be sought for*; *הִקָּח* Pi. *to make sick*, Hith. *to make one's self sick* whether in reality or in the esteem of others, i. e. *to feign sickness*; *הִרָם* Hith. *to show one's self wise* whether in reality or in his own conceit. (2) Or that he is the indirect object of the action, which is for his benefit, or relates entirely to him, *פָּתַח* Pi. *to open*, Hith. *to open for one's self*; *נָחַל* Hith. *to inherit (for one's self)*; *הִנָּח* Pi. *to make gracious*, Hith. *to implore favour*, prop. *to make to be gracious to one's self*. (3) Or that the action is mutual between two or more parties, *קָשַׁר* Pi. *to bind*, Hith. *to conspire*, prop. *to band together*; *רָאָה* to see, Hith. *to look upon one another*.

2. This species is sometimes a mere passive like the Niphal *שָׁכַח* *to forget*, Hith. *to be forgotten*; *כָּפַר* Pi. *to atone*, Hith. *to be atoned*; *עָיַד* Pi. *to prepare*, Hith. *to be prepared*. In a few instances the reflexive and the passive senses are found in the same verb, *בָּיַר* Hith. *to sell one's self* and *to be sold*.

a. (1) The affinity between the Piel and Hiphil species is such as in very many verbs to render it unnecessary to retain them both, and one or the other has been allowed to fall into disuse. Where both exist, they are often nearly or quite synonymous, and are used indiscriminately, *קָדַשׁ* Pi. and Hi. *to sanctify*, or differ only in the frequency of their employment, *שָׁלַח* Pi. and Hi. (rare) *to send*, *שָׁמַע* Pi. (rare) and Hi. *to cause to hear*. In other cases they are distinguished by adhering to those significations of the species in which they depart palpably from one another, *צָמַח* Pi. (intens.) *to grow luxuriantly*, Hi. (caus.) *to make to grow*, *כָּלַל* Pi. (caus.) *to make foolish*, Hi. (intrans.) *to act foolishly*; or by developing them from different significations of the root, *בָּשַׁל* Pi. *to cook* (food), Hi. *to ripen* (fruit); *בָּרַךְ* Pi. *to bless* (prop. *to kneel in worship*), Hi. *to cause to kneel* (as a physical act), *הִצִּיחַ* Pi. *to break the bones* (*הִצִּיחַ*), Hi. *to render strong*; or by restricting them to special applications, *קָטַר* Pi. *to burn incense* (to idols), Hi. *to burn*



*incense* (to God); חָלַף Hi. *to change*, Pi. *to change* (the clothes); חָטַט Hi. *to strip*, Pi. *to strip* (the slain in battle).

(2) It is still less common to find both Niphal and Hithpael in the same verb. Where this does occur they are sometimes used interchangeably, at others a distinction is created or adhered to, שָׁפַךְ Ni. and Hith. *to be poured out*; דָּבַר Ni. and Hith. *to talk with one another*; בָּרַךְ Ni. *to be blessed*, Hith. *to bless one's self*; חָרַשׁ Ni. *to be ploughed*, Hith. *to keep (one's self) quiet*; קָשַׁר Ni. *to be bound*, Hith. *to conspire*.

(3) When in particular verbs two species have substantially the same sense, it sometimes happens that parts only of each are in use, one supplementing the deficiencies of the other, or that one of the active species, losing its proper passive, is supplied by another whose corresponding active is wanting. Thus רָכַל *to be able* has a Kal preterite and infinitive; but its future is Hophal (strictly, *to be made able*, but in usage the equivalent of Kal); בָּסָה *to be pale*, נָגַשׁ *to draw near*, נָחַךְ *to be poured out*, have their futures in the Kal but their preterites in the Niphal; בָּטַל *to stumble*, has a Kal preterite but future Niphal (Ni. pret. only in Daniel); נָחַה *to lead* has the preterite and imperative Kal, but future and infinitive Hiphil (Hi. pret. twice); קָוָה *to wait for* is used in the Piel except the participle which is Kal; רָסָה *to add* has both a Kal and a Hiphil preterite, which are synonymous, but only a Hiphil future. Again, in בָּדַל *to separate* and שָׁמַד *to destroy*, the Kal has yielded to the Hiphil (strictly, *to cause separation, destruction*) but the Niphal is retained as its passive; רָחַץ *to bathe* and זָרַק *to sprinkle*, have in the active the Kal form and in the passive the Pual.

(4) All verbs are found in one or more of these species or conjugations, but very few in the whole of them. Of the 1,332 trilateral verbs in the Hebrew Bible, 530 appear in some one species only, 360 in two species, 235 in three, 118 in four, 70 in five, 12 in six, and but 7 in the entire number, viz.: בָּקַע *to cleave asunder*, גָּלָה *to uncover*, חָלָה *to be sick*, יָדַע *to know*, יָצַח *to bring forth*, בָּקַר *to visit*, רָוַח *to be high*. The number of species in which a given verb appears, is sometimes limited by the necessity of the case, as when its meaning will not admit of the modifications denoted by all the species; or by usage, as when certain species are dropped as unnecessary, the ideas which they would convey being expressed in another manner; or by the circumstance that in the small volume of the Old Testament, examples may not occur of all the species which actually were in use.

b. Instances occur in which the active species, and less frequently the passives, derive their meanings not directly from the root, but from some noun which has sprung from it. These are called Denominatives. Thus, שָׁרַה K. *to break the neck* (שָׂרָה); תָּשַׁר K. *to tithe* (תֵּשֶׁר ten); לָבַן *to make bricks* (לֶבֶן); נָקַב Ni. *to be possessed of understanding*, or, according to others, *to be devoid of understanding* (נֶקֶב heart); בִּיחַ Pi. *to act as priest* (בִּיחָה); בָּנָה Pi. *to build a nest* (בֵּית); מָרָבַע Pu. part. *square* (אַרְבַּע four); מְשָׁקֵד Pu. *almond-shaped* (שָׁקֵד); מָדַבַּח Pu. *dyed scarlet* (דָּוָב); הִשְׁלִיךְ Hi. *to snow* (שֶׁלֶג); הִאָּזֵן Hi. *to give ear* (אָזֶן); הִשָּׂה Hi. *to snare* (פֶּה); הִקְפִּיחַ Ho. *to be salted* (מֶלַח); הִתְיַחַד Hith. *to make one's self a Jew* (יהוּדִי); הִתְשַׁחַד Hith. *to*

*supply one's self with provision* (נִצָּר). A verbal form may occasionally arise even from an adverb, נִרְחָקָה Ni. part. *removed far away* (נִרְחָקָה), or an interjection, וַיִּחַס Hi. *and he stilled* (וַיִּחַס *hush!*).

## PERFECT VERBS.

§ 81. There is one normal standard for the formation of these several species and their further inflection, to which all verbs conform unless prevented by the character of their radicals. There are no anomalous or irregular deviations from this standard, such as are found in other languages, for which no explanation can be given but the fact of their occurrence. Whatever deviations do occur result from the presence of letters in the root which do not admit of certain combinations and forms, and compel the adoption of others in their stead. Verbs are hence distinguished into perfect and imperfect. They are styled perfect when their radical letters are capable of entering into all those combinations and exhibiting all those forms which conformity with the standard requires. They are imperfect when the root contains a weak letter, § 7. 2, or is otherwise so constituted as to lead to a departure from the standard inflections.

§ 82. 1. In perfect verbs the Kal is formed by giving Pattahh, or more rarely one of its compounds, Tsere or Hholem, to the second radical as its essential or characteristic vowel, and to the first radical a pretonic Kamets, § 64. 2, thus: קָטַן, נָכַד, קָטַל.

a. The number of verbs, perfect and imperfect, whose second radical has Tsere or Hholem or as they are technically called *middle ē* and *middle ō*, is quite inconsiderable. They are mostly of an intransitive signification.

(1) The following have Tsere, viz.:

זָקַן *to be old.*

הָיָה *to hew.*

טָמֵא *to be unclean.*

הִפְעִיץ *to delight.*

טָהַר *to be clean.*

יָבֵשׁ *to be dry.*

יָרָא <i>to fear.</i>	מָלֵא trans. or intrans. (Esth. 7:5) <i>to fill</i>	צָמָא <i>to thirst.</i>
כָּבֵד (Isa. 24: 20) <i>to be heavy.</i>	מָלֵא trans. <i>to fill</i>	קָמַל (Isa. 33: 9) <i>to wither.</i>
יָשָׁר <i>to be right.</i>	מָת <i>to die.</i>	שָׂנֵא <i>to hate.</i>
לָבַשׁ and לָבַשׁ <i>to put on.</i>	נָבַל <i>to fade.</i>	שָׁפַל <i>to be brought low.</i>

(2) The following have Tsere in pause, § 65, or as a pretonic vowel, § 64. 2, before a suffix, but Pattahh in other cases. Such as only occur in pause or with suffixes are printed with Tsere.

אַהֵב <i>to love.</i>	חָסַר <i>to lack.</i>	קָדַשׁ <i>to be holy.</i>
אַשָׁם <i>to be guilty.</i>	חָפַז <i>to blush</i> (distinguished from חָפַר <i>to dig</i> ).	קָרַב <i>to come near.</i>
בָּצָק <i>to swell.</i>		רָעַב <i>to be hungry.</i>
נָצַח <i>to prevail.</i>		שָׂבַע <i>to be sated.</i>
גָּדַל <i>to be or become great.</i>	רָעַה <i>to be weary.</i>	שָׂמַח <i>to rejoice.</i>
דָּבַק <i>to cleave to.</i>	רָשַׁת <i>to possess.</i>	שָׁחַח <i>to forget.</i>
דָּשַׁן <i>to grow fat.</i>	נָיִם <i>to be pleasant.</i>	שָׁוַן <i>to dwell.</i>
חָלַל <i>to cease.</i>	חָזַק <i>to be strong.</i>	שָׁמַם <i>to be desolate.</i>
חָמַן <i>to be leavened.</i>	צָחַח <i>to come upon, to prosper.</i>	שָׁמַע <i>to hear.</i>
חָלַם <i>to be profaned.</i>		

Several others are marked with Tsere in the lexicon of Gesenius, in which that vowel does not occur.

(3) The following have Hholem:

אֹר <i>to shine.</i>	יָכַל <i>to be able.</i>	רָב (Ps. 18: 15) <i>to shoot.</i>
בוֹשׁ <i>to be ashamed.</i>	יָקַשׁ <i>to snare.</i>	
טֵיב <i>to be good.</i>	נָזַל (see § 86. a) <i>to flow.</i>	שָׂבַל (Gen. 43: 14) <i>to be bereaved.</i>
יָדַר <i>to dread.</i>	קָטַן <i>to be small.</i>	

2. The Niphal is formed by prefixing נִ to the letters of the root; thus, נִקְטַל, which by § 61. 1, becomes נִקְטַל.

3. The Piel and Pual are formed by doubling the second radical and attaching the appropriate vowels; thus, קָטַל, קָטַל.

4. The Hiphil and Hophal are formed by prefixing הִ with the proper vowels; thus, הִקְטַל, הִקְטַל.

5. The Hithpael is formed by prefixing הִתְ to the construct infinitive of the Piel; thus, הִתְקַטַּל. If the first radical be one of the sibilants כ, ש or שׁ, the ת of the prefixed syllable will be transposed with it, הִתְשַׁכַּח, הִתְשַׁכַּח. If the first radical be צ, the ת will be transposed,

and in addition changed to ט, e. g. הִצַּטֵּק. If the first radical be one of the linguals ר, ט or ת, the ה will be assimilated or united to it by Daghesh-forte, הִצַּק, הִצַּח, הִצַּחֵם, הִצַּחֵה.

a. In one instance הִרְשִׁיטֵנִּי Jer. 49: 3 ה remains before ש without transposition, which would bring three linguals in close connection, and once it is assimilated to ש, Eccl. 7: 16 רִשְׁתִּימֶם, elsewhere רִשְׁתִּימֶם; ה is likewise assimilated to the sibilant ז in the only Hithpael form in which that letter is the initial of the root הִזְכִּיר Isa. 1: 16; in the Aramæan הִזְכִּיר the ה is transposed and changed to ר. In one instance הִתְקַדֵּשׁ Judg. 19: 22 ה remains without assimilation before ר. The ה may either be assimilated or not to the initial ז of two verbs הִזַּק, הִזַּח, and the initial ז of two verbs הִזַּח, הִזַּח, and the initial ז of two verbs הִזַּח, הִזַּח, which occurs but twice in the Hithpael, to the ז of הִזַּח, which only occurs once and in one instance to ר, viz. אִרְוֶם Isa. 33: 10 but אִרְוֶם Dan. 11: 36.

b. The seven species may, agreeably to their formation, be reduced to three with their derivatives, viz.:

<i>Active</i>	1. Kal	2. Piel	3. Hiphil
<i>Passive</i>		Pual	Hophal
<i>Middle</i>	Niphal	Hithpael	

(1) The prefixed letters of the Niphal and Hithpael נ and ה (with ה prosthetic, § 53. 1. a) are probably in their origin fragmentary pronouns signifying *self*. The idea primarily suggested is that of performing an action upon one's self; but in the Niphal usually, and in the Hithpael occasionally, the reflexive signification has, as in certain tenses of the Greek middle and in the reciprocal verbs of some modern languages, given place to the passive. In the Aramæan the forms with a prefixed ה have not only quite lost their original character as reflexives, but have superseded all other passives.

(2) The idea of causation in the Hiphil and Hophal, is not due, as in the Indo-European causatives, to the introduction of a syllable directly suggesting it. It appears to be primarily another intensive form, with which usage has ordinarily connected, as it frequently has with the Piel, the notion of productive energy or the quickening of an intransitive into a transitive. As in the Piel and its derivatives, the idea of intensity is suggested by giving a doubled and consequently more intense pronunciation to the central radical; so in the Hiphil, by a like symbolism, the power of the root is augmented by the accession of a new initial syllable, the weak letter ה merely supporting the vowel, like the corresponding א in Aramæan and Arabic.

(3) The distinction between active and passive in the intensive and causative species is made by the vowels alone. In Arabic all the active forms have the vowel *a*, *katala*, *kattala* etc., and the passives *u* and *i*, *kutilla*, *kutilla* etc. So in Hebrew, as is obvious from their inflections, *a* was originally the vowel not of Kal only but of all the active species, הִצַּק, and

הִקְטִיל being modifications of *kattal* and *haktal*. When in Arabic *i* or *u*, as in Hebrew *ē* or *ō*, is the second vowel of the first or Kal species, it has an intransitive signification.

§ 83. If קָטַל *to kill* be taken as the representative of the regular verb, the various species with their significations will be as follows, viz.:

- |             |            |                                     |
|-------------|------------|-------------------------------------|
| 1. Kal      | קָטַל      | <i>to kill.</i>                     |
| 2. Niphal   | נִקְטַל    | <i>to be killed.</i>                |
| 3. Piel     | קָטַל      | <i>to kill many or to massacre.</i> |
| 4. Pual     | קָטַל      | <i>to be massacred.</i>             |
| 5. Hiphil   | הִקְטִיל   | <i>to cause to kill.</i>            |
| 6. Hophal   | הִקְטַל    | <i>to be caused to kill.</i>        |
| 7. Hithpael | הִתְקַטַּל | <i>to kill one's self.</i>          |

a. It is in each case the third person masculine singular of the preterite which is given above, and the strict signification therefore is *he has killed*, etc. These being the simplest forms of the various species, however, and destitute of any sign of tense or person, are commonly used to represent the species; and in this sense the proper equivalent is the infinitive, which is the form used for designating verbs in English.

b. The verb קָטַל is well fitted for a model, and is now generally so employed. The consonants, which compose its root, have no peculiarities to interfere with its inflection, it has a signification capable of being carried through all the species, and as it exists likewise in the cognate languages, it offers a good basis for their comparison. It occurs, indeed, but three times in the Bible, Job 13: 15, 24: 14, Ps. 139: 19, and in but one species; still the very rarity of its occurrence only restricts it more completely to its use as a representative or typical verb. The old Jewish model קָטַל, § 76. 2, is objectionable on account of its weak letter ט, and on account of the twofold sound of its initial radical כ, which, with its Daghesh-lene, might prove perplexing to beginners.

c. (1) The existence of other and less usual species is a needless assumption. The Poel, Pilel, Pilpel and the like, are not additional species but identical in character and signification with those already named. The more copious Arabic, with its nicer shades of distinction, has greatly multiplied the number of its species or conjugations, incorporating into its standard paradigm forms corresponding to some of these which the Hebrew only occasionally employs. In the latter language, however, they are at the utmost alternate forms substituted in place of the ordinary ones, and found for the most part in the imperfect verbs, to the nature of whose radicals they owe their peculiarities of structure. When, as is the case in a very few instances, there is a double form to a particular species in the same verb, usage has mostly created an arbitrary distinction between them,



e. g. Pi. שָׁחַט *to uproot* and שָׁחַט *to take root*; Pi. קָם *to cause to stand*, applied to covenants and oaths, *to ratify*, and קָם, in a physical sense, *to raise up*; Hi. הָלַח *to cause to rest, to set down*, and הָלַח *to leave, to let alone*. There is no objection to the employment of these names as convenient designations of particular modes of formation, provided it is understood that they mean nothing more.

(2) There are very few instances of what may be called compound species: thus, Niphal of Pual נִצָּלְתָּ Isa. 59: 3, Lam. 4: 14, *to be exceedingly defiled*, stronger than the simple Niphal נִצָּלְתָּ; Niphal of Hithpael נִצָּלְתָּ Ezek. 23: 48, נִצָּלְתָּ Deut. 21: 8, נִצָּלְתָּ Prov. 27: 15.

§ 84. To each of these species belong a preterite or perfect and future or imperfect, two forms of the infinitive, an absolute and a construct, a participle, and, except to the Pual and Hophal which as pure passives cannot express a command, an imperative. The Kal has both an active and a passive participle, one more, consequently, than the other species. The preterite or perfect of each species is the form already described, § 83. The remaining parts are formed in the following manner, viz.:

1. The absolute infinitive is formed by changing the last vowel in Hiphil and Hophal to Tsere, and in each of the other species to Hholem, observing likewise that Hhirik in the penult of Piel and Hiphil is to be changed to Pattahh. (See Paradigm of the Perfect Verb.) This rule gives to Niphal the infinitive נִקְטֵל, which form actually occurs, § 91. *b*. If, however, the original Sh'va be suffered to remain after the prefixed נ, § 82. 2, thus, נִקְטֵל, a prosthetic ה will be required in order to its pronunciation, § 53. 1. *a*, after which נ will be assimilated to the following letter, § 54. 2, and a pretonic Kamets, § 64. 2, added to the נ in order to give full effect to the reduplication; thus הִנְקֵטֵל, which is the form written in the paradigm.

2. The construct infinitive is formed from the absolute in the Kal by rejecting the pretonic Kamets, § 82. 1, in

Niphal by changing the last vowel to Tsere, and in the remaining species by making the last vowel conform to the corresponding vowel of the preterite.

3. The future or imperfect is formed from the construct infinitive by the appropriate personal prefixes; if the first letter of the infinitive be ה, it is rejected, § 53. 3, and its vowel given to the prefix.

a. As the preterite tense is in certain cases used of the present or the future, and the future of the present or the past, it has been supposed that primarily and radically they denote the mode of an action as complete or incomplete rather than the time of its occurrence. It has hence become customary to designate them as the Perfect and the Imperfect.

b. (1) Some verbs take Pattahh in the last syllable of the Kal future instead of the Hholem of the construct infinitive. This is particularly the case with intransitive verbs. Such as have Tsere in the preterite regularly take Pattahh in the future; of the list given § 82. 1. a. (1) and (2) but three נָחַץ, נָחַץ, נָחַץ take Hholem, and two נָחַץ and נָחַץ take indifferently Hholem or Pattahh. Of verbs with middle *ō* in the preterite three נָחַץ, נָחַץ and נָחַץ take Pattahh in the future; the rest either do not occur in the future, or have imperfect letters in their root which obscure their true formation.

(2) The following verbs with Pattahh in the preterite have Pattahh likewise in the Kal future. Those which do not occur in the Kal preterite, or occur only in forms which do not reveal the character of the vowel following the second radical, are distinguished by an asterisk. Verbs having a Pattahh in the future, which is due to imperfect letters in the root, (e. g. Pe Yodh, **Ayin** Guttural, Lamedh Guttural), are not included in this list.

נָחַץ to mourn.	נָחַץ to come near.	*נָחַץ to be attentive.
*נָחַץ to learn.	נָחַץ (intrans.) to fall off.	נָחַץ to lie down.
*נָחַץ to be strong.	נָחַץ to kiss.	נָחַץ to rage or tremble
*נָחַץ to be angry.	*נָחַץ to be poured.	*נָחַץ to be wet.
*נָחַץ to become vain.	נָחַץ (§ 86. b.) to ascend.	נָחַץ to ride.
נָחַץ to be strong.	נָחַץ to love.	*נָחַץ to spread.
נָחַץ to be wise.	נָחַץ to smoke.	*נָחַץ to rot.
נָחַץ to be dark.	*נָחַץ to be removed.	נָחַץ to lie down.
*נָחַץ to be foolish.	*נָחַץ to be righteous.	נָחַץ to rule.
נָחַץ to learn.	נָחַץ to be lightly esteemed.	*נָחַץ to be complete.
נָחַץ to be sweet.		*נָחַץ to grow fat.

(3) The following with Pattahh in the preterite have both Pattahh and Hholem in the future.

הָיָה <i>to deal treacherously.</i>	הָיָה <i>to be hot.</i>	נָשָׁה <i>to bite.</i>
הָיָה fut. $\bar{o}$ , <i>to tear</i> , fut. <i>a</i> , <i>to resolve.</i>	הָיָה fut. $\bar{o}$ , <i>to plough</i> , fut. <i>a</i> , <i>to be silent.</i>	פָּעַל <i>to do.</i>
הָיָה (mostly fut. $\bar{e}$ ) <i>to go.</i>	הָיָה <i>to tear.</i>	פָּעַל fut. $\bar{o}$ , <i>to cut off</i> , fut. <i>a</i> , <i>to be short.</i>
וָעַל <i>to curse.</i>	רָצָה <i>to form.</i>	שָׁכַח <i>to rest.</i>
*הָבַשׁ <i>to bind.</i>	שָׁעַל <i>to trespass.</i>	תָּמַח <i>to be finished.</i>
*הָבַשׁ fut. $\bar{o}$ , <i>to subdue</i> , fut. <i>a</i> , <i>to be weak.</i>	נָחַח <i>to flee.</i>	
	נָחַח <i>to vow.</i>	

c. Some imperfect verbs, chiefly Pe Yodh, take Tsere in the second syllable of the Kal future, e. g. הָיָה, הָיָה.

4. The imperative has the same form with the construct infinitive except in Hiphil, where the last vowel is Tsere as in the infinitive absolute.

a. Where the Kal future has Pattahh or Tsere the imperative takes the same.

5. The Kal active participle takes the form קָטַל and the passive קָטֵל. The participle of the Niphal lengthens the last vowel of the preterite from Pattahh to Kamets; those of the other species are formed by prefixing הָ to the construct infinitive, rejecting הָ where this is the initial letter, § 53. 3, and lengthening the last vowel where this is short.

§ 85. 1. The preterite and future are inflected through three persons, the imperative only in the second person, a command presupposing the form of direct address. There are also distinct forms for the singular and plural numbers and for the masculine and feminine genders. Verbal inflections are made by means of pronominal fragments added to the end of the preterite and imperative, and for the most part prefixed to the future.

a. The following are the fragments used for this purpose in the various parts of the verb:

### *Preterite or Perfect (הָיָה).*

(1) SINGULAR. 3rd pers. masc. The third person alone has no personal ending in any of its forms; as each of the others has such a termi-

nation, none was needed for the sake of distinction. Nothing more was required than to indicate the gender and number. The masculine singular is expressed by the simple form of the species with no appended sign whatever.

3 *fem.* The original feminine termination is ך, which, appended to the masculine, would give ךך, a form used before suffixes, § 101. 1, in Lamedh He verbs and occasionally elsewhere, § 86. *b.* Commonly, however, in verbs as in nouns and adjectives, the final ך is dropped, § 55. 2. *c.* and the previous vowel, which thus comes to stand in a simple syllable, is lengthened, ךךך.

2 *masc.* The appended ך is derived from ךך.

2 *fem.* ך from ךך.

1 *com.* ך changed from ך of ךך; compare the similar relation of the suffixes ך, ךך to the pronouns ךך, ךך, § 72. The Ethiopic retains the *k* unaltered, *katalku*.

PLURAL. 2 *com.* The original plural termination § 71. *b.* is a nasal ך or ך preceded by the vowel ך. The full ending ךך is still found in a very few instances, § 86. *b.* generally the ך is dropped § 55. 2. *a.*

2 *masc.* ךך from ךךך.

2 *fem.* ךך from ךךך.

1 *com.* ך from ךך.

### *Future or Imperfect (ךךך).*

(2) In the inflections of this tense the signs for person are prefixed, those for gender and number are mostly affixed; the fragmentary pronoun stands first as the subject and the verbal predicate assumes the appropriate forms of gender and number to agree with it.

SINGULAR. 3rd *pers. masc.* The prefixed ך is from ךך; the vowel ך, which distinguishes the masculine pronoun, is changed to the corresponding semivowel ך, and this at the beginning of words becomes ך, § 56. 2.

3 *fem.* ך, the sign of the feminine, is here prefixed.

2 *masc. and fem.* The prefixed ך is from ךך, ךך, from the latter of which is derived the appended ך of the feminine.

1 *com.* The prefixed ך is from ךך.

PLURAL. 3 *masc. and 2 masc.* The same plural termination as in the preterite is appended to the corresponding singular forms.

3 *fem. and 2 fem.* The feminine plural is, as in the pronouns ךךך, ךךך, denoted by ךך appended to the singular, the 2 *fem. sing.* termination ך being dropped as superfluous.

1 *com.* The prefixed ך is from ךך.

*Imperative (צִוְיָהּ), etc.*

(3) No designation of the person is here necessary as the second is the only one in use. Gender and number are indicated by the same terminations as in the corresponding person of the future. The future forms will, in fact, in every case directly yield those of the imperative by rejecting the prefixed ה, the sign of the second person, and restoring the ה in those cases in which it has been suppressed.

(4) The *Infinitive* (מְצִוֶּה fountain, whence other forms are derived) is an abstract verbal noun commonly masculine, but sometimes with a feminine termination.

(5) The *Participle* (מְצִוֶּה intermediate between the preterite and the future) shares the inflections of nouns and adjectives. The מ prefixed in several of the species is from the indefinite pronouns כִּי or כִּהָּ.

2. The inflections of the perfect verb in all the species are shown by Paradigm II at the end of the volume.

a. In order to a better understanding of the paradigm, it should be observed that certain changes result, from attaching the personal inflections to the verb, which are to be explained by the general laws of sounds and syllables.

(1) The prefixes of the future occasion no changes unless they stand before ה which is rejected, and its vowel given to the prefix, § 53. 3, e. g. יִצְטַל for יִצְטַלְהוּ, or stand before a vowelless letter when the Sh'va of the prefix becomes Hhirik, § 61. 1, thus forming a new syllable to which the initial radical is attached, e. g. יִצְטַל for יִצְטַלְהוּ. Where א of the first person singular would receive Hhirik, it takes the diphthongal Seghol instead, § 60. 1. a (5), e. g. יִצְטַלְהוּ, יִצְטַלְהוּ.

(2) Terminations consisting of a vowel, viz., הָ, וָ, and יָ of the feminine singular and הִ of the plural, occasion the rejection of the vowel in the ultimate, § 66. 2, which is no longer needed, except in the Hiphil whose long יָ is retained in the preterite and future, and takes the place of (..) in the imperative, e. g. הִצְטַלְהִי but הִצְטַלְהִי. In the Kal imperative the rejection takes place although it creates a necessity for the formation of a new syllable, e. g. הִצְטַלְהִי for הִצְטַלְהִי from הִצְטַלְהִי, § 61. 1.

(3) Terminations consisting of a consonant הָ or of a simple syllable הָ, הִי, נָה, נָה occasion no change, except the compression of the antecedent vowel, which now stands before two consonants, to (..) in the preterite, and from יָ to (..) in the future, הִצְטַלְהִי, הִצְטַלְהִי, § 61. 4. But verbs with middle ו retain the Hholem in the Kal preterite, הִצְטַלְהִי.

(4) Terminations consisting of a mixed syllable הָהּ, הִהּ occasion the same compression of the vowel of the ultimate, and inasmuch as they always receive the accent, § 33. 3, they likewise cause the rejection from the penult of the Kal preterite of the pretonic Kamets, which owes its existence to the proximity of the tone syllable, § 82. 1, הִצְטַלְהִי from הִצְטַלְהִי.



## REMARKS ON THE PERFECT VERBS.

## KAL.

§ 86. *a*. PRETERITE. Verbs with middle Tsere exchange this for Pattahh upon the accession of a personal affix beginning with a consonant. Those with middle Hholem retain this vowel, unless it be deprived of the accent when it is shortened to Kamets Hhatuph, כָּבַדְתָּ, כָּבַדְתָּ, כָּבַדְתָּ. The second vowel, whatever it be, is regularly dropped before affixes beginning with a vowel, but here, as elsewhere throughout the paradigm, is restored and if need be lengthened on the reception of a pause accent, e. g. פָּקַדְתָּ, פָּקַדְתָּ, פָּקַדְתָּ. The words נָזַלְתָּ Judg. 5: 5, נָזַלְתָּ Isa. 63: 19, 64: 2, are by Kimchi, Mikhlol fol. 5 regarded as Kal preterites from נָזַל *flowed*, in which case the second must be added to the list of forms with Daghesheforte emphatic, § 24. *c*, by Gesenius as Niphal preterites from נָזַל *shook*, comp. נָזַלְתָּ Gen. 11: 7, נָזַלְתָּ Am. 3: 11 from נָזַל.

*b*. SING. 3 *fem*. The old form with ה is found constantly in Lamedh He verbs, occasionally in Lamedh Aleph, and in two instances besides, אָזַלְתָּ Deut. 32: 36 (with the accent on the penult because of a following monosyllable, § 35. 1), and שָׁבַתְתָּ Ezek. 46: 17 from שָׁבַת. The vowel letter א is once written in place of ה, אָזַלְתָּ Ezek. 31: 5 *K'thibh*, § 11. 1. *a*.

2 *mas*c. The vowel letter ה is sometimes appended as in the pronoun אָתָּה from which the termination is taken, אָזַלְתָּה Mal. 2: 14, אָזַלְתָּה Jer. 17: 4; so in other species besides Kal, אָזַלְתָּה Gen. 31: 30, אָזַלְתָּה Job 38: 12 *K'thibh*, אָזַלְתָּה Ps. 73: 27. In the last example the ה of the root is united by Daghesheforte with the ה of the personal affix; this union regularly occurs between roots ending with ה and affixes beginning with the same letter אָזַלְתָּה Job 23: 17, אָזַלְתָּה Ps. 89: 45, אָזַלְתָּה Isa. 16: 10, אָזַלְתָּה Ex. 5: 5, אָזַלְתָּה Ezek. 28: 8, אָזַלְתָּה Gen. 19: 19, אָזַלְתָּה Jer. 49: 37.

2 *fem*. The full termination אָתָּה of אָתָּה is frequently added in Jeremiah and Ezekiel and occasionally elsewhere, אָזַלְתָּה Ezek. 16: 22, and repeatedly in the same chapter, אָזַלְתָּה Ruth 3: 3; so in other species אָזַלְתָּה Jer. 3: 5, אָזַלְתָּה Jer. 13: 21. See also Jer. 4: 19, 22: 23, 46: 11.

1 *com*. The vowel letter א is, contrary to the ordinary rule, § 11. 1. *a*, omitted in four instances in the *K'thibh*, though it is supplied by the *K'ri*, אָזַלְתָּ Ps. 140: 13, Job 42: 2, אָזַלְתָּ 1 Kin. 8: 48, אָזַלְתָּ Ezek. 16: 59; and perhaps אָזַלְתָּ Ps. 16: 2 may in like manner be for אָזַלְתָּ.

PLUR. 3 *com*. The full ending תָּ only occurs in אָזַלְתָּ Deut. 8: 3, 16, אָזַלְתָּ Isa. 26: 16, and אָזַלְתָּ Isa. 29: 21 from אָזַל, the restoration of the Hholem before the pause accent causing the rejection of the Kamets, which is a pretonic vowel and can only remain in the immediate vicinity of the accent; the form is thus sufficiently explained without the necessity of assuming it to be the future of a verb אָזַל which nowhere else occurs. An otiant א, § 16. 1, is twice added to this person, as is regularly the case in Arabic, אָזַלְתָּה Josh. 10: 24, אָזַלְתָּה Isa. 28: 12. The forms of similar

appearance  $\text{נִשְׁאָר}$  Ps. 139: 20,  $\text{רָשָׁע}$  Jer. 10: 5, are in reality of different character as the  $\aleph$  is in these a radical, whose vowel has been shifted to the preceding letter, § 57. 2. (3). The occasional omission of the vowel letter  $\text{ו}$  from the K'thibh, e. g.  $\text{אָרָה}$  1 Sam. 13: 19,  $\text{הָרָה}$  Esth. 9: 27,  $\text{נִשְׁפָּה}$  Deut. 21: 7,  $\text{הָרָה}$  Josh. 18: 12. 14. 19,  $\text{נִשְׁפָּה}$  Ezek. 35: 12 indicates a difference of reading. The words of the text are in the singular, and require the pointing  $\text{אָרָה}$  etc.  $\text{נִשְׁפָּה}$  etc.; the K'ri has substituted  $\text{אָרָה}$ ,  $\text{נִשְׁפָּה}$  etc. for the sake of a more exact concord of the verbs with their subjects, § 48.

2  *masc. and fem.* There is no example of a verb middle  $\bar{o}$  in the second person plural; the forms in the paradigm are inferred from analogy, to indicate which they are enclosed in parentheses. In  $\text{הִתְלַחֲטָהּ}$  Am. 4: 3,  $\text{ה}$  is added to the 2 *fem.* as to the corresponding pronoun.

1  *com.* When the last radical is  $\text{ך}$  it combines with the  $\text{נ}$  of this person by Daghesh-forte,  $\text{נָכַח}$  Gen. 34: 16,  $\text{נִשְׁעַנֶּה}$  2 Chron. 14: 10,  $\text{נָנֶה}$  Judg. 19: 13.

§ 87. INFINITIVE. The Hholem of the construct is usually written without  $\text{ו}$ ,  $\text{בָּלַד}$  Isa. 33: 1, though not invariably,  $\text{שָׁבַן}$  and  $\text{שָׁבַשׁ}$  and  $\text{בָּבַשׁ}$  and  $\text{בָּבַשׁ}$ , and before Makkeph is shortened to Kamets Hhatuph, § 64. 1,  $\text{נָלַח}$  Gen. 36: 31,  $\text{קָסַח}$  Ezek. 21: 26. 28. 34,  $\text{נָבַח}$  Nah. 2: 1. The Hholem of the absolute infinitive is usually though not invariably written with  $\text{ו}$ , e. g.  $\text{בָּגִיד}$  Isa. 48: 8 but  $\text{שָׁבַב}$  Lev. 15: 24, and is immutable. The construct infinitive has Pattahh in place of Hholem in  $\text{שָׁבַב}$  1 Kin. 1: 21 *et passim* and  $\text{שָׁפַל}$  Eccles. 12: 4. The feminine form of the construct infinitive occurs repeatedly in imperfect though it is of rare occurrence in perfect verbs, e. g.  $\text{הִבְרָחָהּ}$  Deut. 11: 22,  $\text{הִנָּחָהּ}$  Ex. 29: 29,  $\text{הִקְרָחָהּ}$  Ex. 36: 2,  $\text{הִרְרָחָהּ}$  Ezek. 21: 16,  $\text{הִרְבָּעָהּ}$  Lev. 20: 16,  $\text{הִנָּחָהּ}$ ,  $\text{הִרְרָחָהּ}$ ,  $\text{הִנָּחָהּ}$  Jer. 31: 12,  $\text{הִתְקַחָהּ}$  Ezek. 16: 5,  $\text{הִנָּחָהּ}$  Lev. 15: 32. The prep.  $\text{ל}$  is invariably prefixed to infinitives of this description with the exception of  $\text{נִתְהַשָּׁהּ}$  Hos. 5: 2. In Pe Yodh and Lamedh He verbs the feminine is the customary form.

§ 88. FUTURE. 3  *masc.* The Hholem is commonly written without Vav, though often with it  $\text{רָחַב}$  and  $\text{רָחַב}$ , and before Makkeph is shortened to Kamets Hhatuph, § 64. 1,  $\text{רָחַח}$  Isa. 32: 1, the Vav being in such cases rejected by the K'ri if found in the K'thibh, e. g.  $\text{אֶתְחַיֵּב}$  Hos. 8: 12; in  $\text{הִגְבֹּל}$  Josh. 18: 20 the Hholem remains. The vowel of the last syllable is rejected, as is the case throughout the paradigm, upon the reception of a vowel affix, § 66. 2, unless retained or restored by the pause accent, § 65. 2,  $\text{רָחַח}$  Prov. 8: 15,  $\text{הִלָּחֵד}$  Jer. 10: 2; twice, however, instead of rejection Hholem is changed to Shurek  $\text{יִשְׁפֹּטֵהּ}$  Ex. 18: 26,  $\text{הִקְטִיחֵהּ}$  Ruth 2: 8. A like form appears in the K'thibh, Prov. 4: 16  $\text{יִכְשֹׁלוּ}$ .

3  *fem.* The sign of the feminine is in two instances added both at the beginning and the end of the verb, viz.:  $\text{הִבְזָחָהּ}$  Deut. 33: 16,  $\text{הִבְזָחָהּ}$  Job 22: 21, paragogic  $\text{ה}$  being appended to the former, § 97. 1, and a pronominal suffix to the latter. A like duplication of the sign of the second person feminine occurs in  $\text{הִבְזָחָהּ}$  1 Sam. 25: 34 K'ri, where the K'thibh has the fuller ending  $\text{הִבְזָחָהּ}$ , comp. §§ 168. 1, 171. 1.

**2 fem.** ך is sometimes added to the long vowel with which this person ends הַדְּבָרִין Ruth 2: 8, הַשְּׁמִירִין Ruth 3: 4, הַחֲבֵרִין 1 Sam. 1: 14, הַחֲרִילִין Isa. 45: 10. Occasionally the feminine ending is omitted and the masculine form used instead, e. g. הַכְּרֵרִי Isa. 57: 8.

**1 com.** אָסֶם Ps. 139: 8, though by some grammarians referred to אָסַם, is probably for אָסַלֶם from אָסַל, the liquid ל being excluded, and Daghesh-forte conservative inserted in the previous letter, § 53. 3.

**PLUR. 2 masc. and 3 masc.** The full plural termination ך is of more frequent occurrence here than in the preterite, the vowel of the second radical being either retained or rejected, רָחַבְרוּךְ Ruth 2: 9, הַשְּׁבִדוֹת Josh. 24: 15, רָחַבְרוּךְ Ex. 9: 29, הַשְּׁבִדוֹת Josh. 4: 6, רָחַבְרוּךְ Ps. 104: 28, הַשְּׁבִדוֹת 1 Sam. 2: 22, Josh. 2: 8, הַשְּׁבִדוֹת Dent. 11: 22, הַשְּׁבִדוֹת Jer. 21: 3; so in other species, רָחַבְרוּךְ Job 19: 23, רָחַבְרוּךְ Job 21: 24, הַשְּׁבִדוֹת Gen. 32: 20 and הַשְּׁבִדוֹת Ps. 58: 2, הַשְּׁבִדוֹת 2 Kin. 6: 19, הַשְּׁבִדוֹת Mic. 2: 8, הַשְּׁבִדוֹת Job 9: 6. It is chiefly found at the end of a clause or verse, the pausal emphasis delighting in lengthened forms, or before words beginning with a weak letter, to separate the final vowel more completely from that of the following initial syllable. In the judgment of Nordheimer רָחַבְרוּךְ Isa. 35: 1 preserves this ending in a still older form; Ewald thinks the final ך has been assimilated to the initial ך of the following word, § 55. 1; possibly however, ך may here be, as it usually is, the 3 plur. suffix, and may be rendered as in the common English version *shall be glad for them*.

**3 fem.** In a very few cases the initial ך of the masculine form is retained, the distinction of gender being sufficiently marked by the termination הַשְּׁבִדוֹת Dan. 8: 22, הַשְּׁבִדוֹת Gen. 30: 38, הַשְּׁבִדוֹת 1 Sam. 6: 12; or, on the other hand, the termination ך of the masculine is retained, the gender being sufficiently indicated by the prefixed הַשְּׁבִדוֹת Jer. 49: 11, הַשְּׁבִדוֹת Ezek. 37: 7; sometimes the gender is neglected entirely and the masculine form used for the feminine, e. g. הַשְּׁבִדוֹת Hos. 14: 1. The assumption that the 3 fem. plur. is used for the 3 fem. sing. in הַשְּׁבִדוֹת Ex. 1: 10, הַשְּׁבִדוֹת Job 17: 16, הַשְּׁבִדוֹת Isa. 28: 3, הַשְּׁבִדוֹת Isa. 27: 11, הַשְּׁבִדוֹת Judg. 5: 26, is unnecessary; in the first passage הַשְּׁבִדוֹת, the subject of the verb, is used in a collective sense, *wars shall occur*. Comp. 1 Kin 5: 17; the others are to be similarly explained with the exception of the last, where הַשְּׁבִדוֹת may be the suffix with Nun epenthetic in place of the more usual form הַשְּׁבִדוֹת *her hand—she puts it forth*. Comp. Obad. ver. 13.

**2 and 3 fem.** The vowel letter ה is occasionally in the Pentateuch, and more rarely in other books, omitted from the termination הַשְּׁבִדוֹת, particularly when there are other vowel letters in the word, הַשְּׁבִדוֹת Gen. 27: 1, הַשְּׁבִדוֹת Gen. 30: 38, הַשְּׁבִדוֹת Gen. 33: 6, הַשְּׁבִדוֹת Ezek. 3: 20, הַשְּׁבִדוֹת, nine times in the Pentateuch, three times in Ezekiel, and once in 1 Samuel.

When the root of the verb ends with ך this is united by Daghesh-forte with the affix הַשְּׁבִדוֹת Ezek. 17: 23, הַשְּׁבִדוֹת Ezek. 32: 16, or without Daghesh, § 25, הַשְּׁבִדוֹת Ruth 1: 13, הַשְּׁבִדוֹת Isa. 60: 4, הַשְּׁבִדוֹת Ps. 71: 23 in most editions. So in the fem. plur. imperative, הַשְּׁבִדוֹת Gen. 4: 23.

§ 89. *IMPERATIVE. Sing. masc.* The Hholem of the last syllable, as in the future and infinitive construct, is mostly written without ו, e. g. קָמֶץ, yet not always, קָמֶץ־וּ and קָמֶץ־וּ; before Makkeph it is shortened to Kamets Hhatuph קָמֶץ־וּ Judg. 9: 14. It may perhaps be similarly shortened without Makkeph in קָמֶץ־וּ Judg. 19: 5, comp. ver. 8, § 19. 2. *b*, or the vowel may be Kamets lengthened from Pattahh by the accent, which does occur, though rarely, with conjunctives, § 65. *b*.

*Fem. sing. and masc. plur.* The vowel of the first syllable is commonly Hhirik, but under the influence of the rejected Hholem it is occasionally Kamets Hhatuph, § 61. 1, קָמֶץ־וּ Judg. 9: 10, קָמֶץ־וּ Ezek. 32: 20 (but קָמֶץ־וּ Ex. 12: 21, for the Methegh see § 45. 2), קָמֶץ־וּ Zeph. 3: 14, קָמֶץ־וּ Mic. 1: 16, and (with ו retained in the K'thibh) קָמֶץ־וּ 1 Sam. 28: 8, Judg. 9: 12. Upon the restoration of the original vowel by the pause accent, the vowel under the first radical is dropped as no longer necessary, קָמֶץ־וּ Zech. 7: 9, קָמֶץ־וּ Nah. 2: 9. When the third radical is an aspirate it rarely receives Dagheshele in this mood though preceded by Sh'va, § 22. *a*. (1); such cases as קָמֶץ־וּ Isa. 47: 2, קָמֶץ־וּ Jer. 10: 17, are exceptional.

*Fem. plur.* The final vowel ו is dropped in קָמֶץ־וּ Gen. 4: 23, § 61. 2; occasionally ו is not written though the vowel remains, קָמֶץ־וּ Ruth 1: 9, קָמֶץ־וּ Ruth 1: 20.

§ 90. *PARTICIPLES. Active.* The Hholem of the first syllable is written indifferently with or without Vav, קָמֶץ־וּ and קָמֶץ־וּ, mostly without when additions are made to the word. In קָמֶץ־וּ Prov. 25: 19 Shurek is substituted for Hholem, unless, as Ewald suggests, it is a Pual participle with ו omitted; or, as others propose, it is to be taken as an abstract noun. The Tsere of the second syllable is written without ו except קָמֶץ־וּ 2 Kin. 8: 21; it is shortened to Seghol in קָמֶץ־וּ Isa. 41: 7, upon the recession of the accent, and to Pattahh in קָמֶץ־וּ Deut. 32: 28. קָמֶץ־וּ Ps. 16: 5 and קָמֶץ־וּ Isa. 29: 14, 38: 5, Eccles. 1: 18 have been improperly regarded as participles with Hhirik in place of Tsere. The former is the Hiph. fut. of the verb קָמֶץ־וּ, which is found in Arabic though it occurs only in this place in Hebrew, and means *thou wilt enlarge*; the latter is the ordinary Hiphil future of קָמֶץ־וּ, and the construction is elliptical, *I (am he who) will add*. Participles are rarely formed from neuter verbs, yet קָמֶץ־וּ *fading*, קָמֶץ־וּ *desolate*, קָמֶץ־וּ *strong*; verbal adjectives of the same form with the preterites middle *ē* and *ō* being mostly used instead, קָמֶץ־וּ *full*, קָמֶץ־וּ *old*, קָמֶץ־וּ *afraid*.

*Passive.* This, in the few cases in which it is in use in intransitive verbs, has the sense of the active, קָמֶץ־וּ and קָמֶץ־וּ *wearing*, קָמֶץ־וּ and קָמֶץ־וּ *dwelling*, קָמֶץ־וּ *trusting*; there are occasional instances of the same thing in transitive verbs, קָמֶץ־וּ *remembering*, קָמֶץ־וּ *holding*. The last vowel is with few exceptions as קָמֶץ־וּ Deut. 32: 34, קָמֶץ־וּ, קָמֶץ־וּ written with Vav.

There are a very few instances in which participles appear to be inflected in the different persons by means of the terminations proper to the preterite. This, although common in Syriac and Palestine Aramæic, occurs in Hebrew only in the following examples.



2 *fem. sing.* יִלְכֶּדָה Gen. 16: 11, Judg. 13: 5. 7; and with the fuller ending יִשְׁכְּבֶדָה Jer. 22: 23, יִשְׁכְּבֶדָה Jer. 51: 13. The punctuators must have regarded these terminations as personal inflections, because the simple form of the feminine participle and that which it always has when joined with a noun of the third person, is יִלְכֶּדָה Gen. 17: 19, and with ׀ paragogic יִשְׁכְּבֶדָה Hos. 10: 11 or in the K'thibh יִשְׁכְּבֶדָה Ezek. 27: 3.

2 *masc. plur.* מְשַׁחֲרִימִים Ezek. 8: 16, the Hithpael participle of שָׁחַח. The prophet instead of simply describing their act, may be supposed to repeat the language of the idolaters themselves regarding it, thus indicating their complacency in their iniquitous worship, *and they* (said to one another) *ye are worshipping*; the anomalous word, which is less surprising in Ezekiel than it would be elsewhere, being indicative, as Lightfoot and others suggest, of the anomalous character of the transaction. Such, however, is the abruptness and the difficulty of the construction that the greater number of interpreters assume an error of the text for מְשַׁחֲרִימִים the proper plural of the participle.

3 *plur.* מְבַלְלֵנִי *they are cursing me*, Jer. 15: 10. Kimchi explains this word as a compound of the roots בָּלַל *to curse*, and קָלָה *to treat as vile*; Gesenius, as a confusing of two distinct readings, the participle מְבַלְלֵנִי and the preterite בָּלַלְנִי; and Ewald changes the text to מְבַלְלֵנִי, though his conjecture is unsustained by a single manuscript, and Nun epenthetic never occurs with participles. The word may be regarded as the plural of the participle inflected after the manner of the preterite, with the added suffix, so that the proper pointing would be מְבַלְלֵנִי. It has been plausibly suggested that the initial ׀ belongs to the preceding word, comp. 2 Sam. 23: 6, and that the verb is a preterite.

#### NIPHAL.

§ 91. a. PRETERITE SING. 3 *masc.* Some copies have נִגְזַר Jer. 50: 23 with Seghol under the prefixed Nun for נִגְזַר.

b. INFINITIVE. The following may be mentioned as examples of the shorter form of the absolute נִבְטַח Gen. 31: 30, נִבְטַח Judg. 11: 25, נִבְטַח 1 Sam. 2: 27, נִבְטַח 2 Sam. 1: 6; of the longer form given in the paradigm הִנָּחַן Jer. 32: 4, which once appears with prosthetic ׀ in place of הִ Ezek. 14: 3 אֶהְיֶה, § 53. 1. a. The construct infinitive usually has Tsere הִנָּחַן Ezek. 16: 36, but is in one instance הִנָּחַן Ps. 68: 3, formed as in Kal by rejecting the pretonic Kamets from the absolute. There are a few examples of the construct form used for the absolute הִנָּחַן 1 Kin. 20: 39, הִנָּחַן Deut. 4: 26. The prosthetic הִ is commonly retained after prefixed prepositions הִנָּחַן which are less closely connected with the word than the formative prefixes of the future; it is, however, rejected in הִנָּחַן Prov. 24: 17, comp. הִנָּחַן Dan. 11: 34, three times in הִנָּחַן Ex. 34: 24, Deut. 31: 11, Isa. 1: 12 (where some suspect that the infinitive is Kal and propose to point הִנָּחַן) but הִנָּחַן 2 Sam. 17: 17, and in הִנָּחַן Ex. 10: 3. The Tsere of the last syllable of the construct infinitive, as well as of the future and imperative which are formed from it, is shortened to Seghol upon losing its accent.



הָשִׁיב Job 34: 22, הָשִׁיב Judg. 9: 38, רָצַח Eccles. 7: 26, rarely to Pattahh, הָשִׁיב Job 18: 4. In the Imperative הָשִׁיב the form with Seghol is the usual one, that with Tsere only occurring in Isa. 7: 4. The pretonic Kamets of this species is singular in not being liable to rejection on the shifting of the tone, e. g. הָשִׁיב Ezek. 21: 29, יָבִיחַ Ps. 37: 9.

c. FUTURE SING. 1 *com.* The prefixed א occasionally has Hhirik, אָשַׁח Ezek. 20: 36, 1 Sam. 12: 7, אָחַשׁ Ezek. 14: 3, אָבַח, אָנַח, אָבַח but אָבַח.

PLUR. *fem.* Tsere rarely remains in the second syllable הָשִׁיב Ruth 1: 13, being, as in the Piel preterite, commonly changed to Pattahh before the concurring consonants, הָשִׁיב Jer. 24: 2, so with a pause accent, הָשִׁיב Isa. 13: 16 K'ri, Zech. 14: 2 K'ri, הָשִׁיב Isa. 28: 3; the first, as the original form, is, however, placed in the paradigm.

d. IMPERATIVE. Ewald regards הָשִׁיב Isa. 43: 9, Joel 4: 11, הָשִׁיב Jer. 50: 5, as imperatives without the usual ה prosthetic; Böttcher as preterites used in a precative sense; both assumptions appear to be needless and unwarranted.

e. PARTICIPLE. In 1 Sam. 15: 9 הָשִׁיב *contemptible*, is in form a Niphal participle from the noun הָשִׁיב *contempt*.

#### PIEL.

§ 82. a. The intensive species is usually formed by doubling the second radical; in הָשִׁיב Ezek. 28: 23, and the passive form הָשִׁיב the third radical is doubled instead, an expedient resorted to repeatedly in Ayin Vav verbs and occasionally in Ayin guttural. In הָשִׁיב Ps. 88: 17 both radicals are doubled; the entire second syllable is repeated in הָשִׁיב Ps. 38: 11, הָשִׁיב Lam. 2: 11, 1: 20 a passive form, as shown by the Hhateph-Kamets, § 82. 5. b (3), and in הָשִׁיב Hos. 4: 18, which is probably to be read as one word, § 43. b; according to the division in the Massoretic text, הָשִׁיב is a separate word, and is the imperative of הָשִׁיב *to give*, though this is always elsewhere pointed הָשִׁיב. In הָשִׁיב Ps. 45: 3, the first syllable might seem to be repeated; but as such a formation would be unexampled, it is more probably a passive (hence *ō* under the first letter) of הָשִׁיב, which reduplicates the last syllable of הָשִׁיב = יָשִׁיב § 170.

b. Intensity may likewise be denoted without a reduplication by inserting the long vowel Hholem in the first syllable of the root. This is often done in Ayin doubled verbs, but only in the following instances in others, *pret.* הָשִׁיב 1 Sam. 21: 3, הָשִׁיב Isa. 40: 24, הָשִׁיב Ps. 77: 18, הָשִׁיב Isa. 10: 13 *fut.* הָשִׁיב Hos. 13: 3 *inf. abs.* הָשִׁיב and הָשִׁיב Isa. 59: 13, *inf. const.* הָשִׁיב Am. 5: 11, *part.* הָשִׁיב Job 9: 15, מְלִישָׁנִי Ps. 101: 5 K'thibh. These are called Poel forms, and those in the preceding paragraph Piel, Pulal, Pealal, etc. to denote their peculiar formation. They are in reality, however, only modified forms of the Piel, whose signification they share.

c. PRETERITE SING. 3 *masc.* The original Pattahh of the first syllable § 82. 5. b (3) is preserved in הָשִׁיב Gen. 41: 51. The second syllable has

Seghol in הָבֵר (in pause הִבֵּר), בָּבֵר, בָּבֵר (twice בָּבֵר), Pattahh in הָבֵר, הָבֵר (in pause), הָבֵר, הָבֵר, הָבֵר (in pause: לָמַד Isa. 19: 21), הָבֵר, and before Makkeph in הָבֵר, הָבֵר (in pause); *a* appears likewise in the pausal form הָבֵר Mic. 1: 7. The Tsere is always retained in the infinitive construct and future, and with the exception of הָבֵר Ps. 55: 10, in the imperative; though throughout the species it is shortened to Seghol upon losing the accent, הָבֵר Deut. 30: 3, הָבֵר Ex. 13: 2, הָבֵר Deut. 7: 10.

*d. INFINITIVE.* The primitive form of the infinitive absolute is of rare occurrence, e. g. הָבֵר Ps. 118: 18, הָבֵר 1 Kin. 19: 10, הָבֵר Ex. 21: 19, הָבֵר Josh. 24: 10. Most commonly it has Tsere in the second syllable like the infinitive construct, הָבֵר Jer. 12: 17, הָבֵר Jer. 32: 33, הָבֵר Jer. 39: 18, הָבֵר Mic. 2: 12, הָבֵר Ex. 21: 36; and in one instance it has Hhirik in the first syllable like the preterite הָבֵר 2 Sam. 12: 14. There is no need of assuming a similar form for the infinitive construct in הָבֵר Lev. 14: 43, which can readily be explained as a preterite. Tsere of the construct is shortened to Seghol before Makkeph, הָבֵר Isa. 59: 13, or on the recession of the accent הָבֵר Gen. 39: 14, 17, and in one instance besides, הָבֵר Judg. 5: 8. There are a few examples of the construct infinitive with a feminine termination, הָבֵר Lev. 26: 18, הָבֵר Ps. 147: 1, הָבֵר Isa. 6: 13, הָבֵר Ezek. 16: 52.

*e. FUTURE SING. 1 com.* *ā* is commonly prefixed with Hhateph-Pattahh; it has, however, the diphthongal Hhateph-Seghol in הָבֵר Lev. 26: 33, § 60. 3. *b*, and draws to itself the full vowel which has hence arisen to a preceding *ı*, in הָבֵר Zech. 7: 14 for הָבֵר, § 60. 3. *c*.

*PLUR. 2 and 3 fem.* Tsere under the second radical is sometimes changed to Pattahh, though not with the same frequency as in the Niphal, הָבֵר Isa. 13: 18, but הָבֵר Job 27: 4, and in pause Prov. 24: 2.

#### PUAL.

§ 93. *a.* Of the vowels proper to the first syllable of the passive, § 82. 5. *b* (3), Pual ordinarily has *ı̄*, which is preferred before a doubled consonant הָבֵר, § 61. 5, and Hophal *ö* before concurrent consonants הָבֵר. This distinction is not steadfastly adhered to, however, and Pual occasionally appears with Kamets Hhatuph, הָבֵר Ezek. 16: 4, הָבֵר Nah. 3: 7, הָבֵר Ps. 72: 20, הָבֵר Ps. 80: 11, Prov. 24: 31, הָבֵר Ps. 94: 20, הָבֵר *passim*. This seems to furnish the best explanation of the disputed words הָבֵר or הָבֵר Ps. 62: 4, הָבֵר Ps. 101: 5 K'ri, הָבֵר Job 20: 26. Gesenius regards these as Piel forms with ( ) lengthened to ( ) on the omission of Daghesth forte, § 59. *a*; but the absence of Methegh, which Gesenius inserts without authority, shows the vowel to be *ö* not *ā*. Others think that הָבֵר is the Kal future for הָבֵר, the vowel being attracted to the guttural from the previous letter, § 60. 3. *c*. There is no difficulty, however, in regarding them all as Pual forms, and translating severally *may you be slain, armed with the tongue* (of a slanderer), *shall be made to consume him*. In Ps. 62: 4 the reading of Ben Naphtali הָבֵר is probably to be preferred to that of Ben Asher, which is found in the common text; the former is a Piel and

has an active sense: (how long) *will ye slay or murder?* In Ps. 101: 5 the K'thibh is מְלִישִׁי an active Poel form, *slandering*.

b. The vowel *ũ* of the first syllable is occasionally written with Vav, מִצָּה Ezek. 16: 34, הַצָּהֵב Ps. 78: 63, יִצָּר Judg. 18: 29, 13: 8, Job 5: 7, מִצָּהֵב Ezek. 27: 19, but mostly without it.

c. PRETERITE SING. 3 *masc.* An instance of paragogic הָ appended to the preterite is found in מִצָּהֵב Ezek. 31: 15, unless it may better be regarded as a verbal adjective.

d. INFINITIVE. The absolute form occurs in מִצָּה Gen. 40: 15; there is no example of the construct.

e. PARTICIPLE. As מִצָּה, מִצָּהֵב, מִצָּהֵב; in a few instances the initial מ is omitted, מִצָּה Ex. 3: 2 for מִצָּהֵב, מִצָּה 2 Kin. 2: 10 for מִצָּהֵב, מִצָּה (with Daghesht-forte euphonic) Ezek. 21: 15, 16, מִצָּהֵב Eccles. 9: 12 for מִצָּהֵב, § 59. a. Some of the forms in which this has been alleged may however be better explained as preterites.

#### HIPHIL.

§ 94. a. PRETERITE. The first vowel is usually Hhirik but occasionally Seghol, e. g. הִצָּהֵב 1 Sam. 25: 7, particularly in Pe guttural and a few Lamedh He verbs. Once נ is prefixed instead of ה, הִצָּהֵב Isa. 63: 3; in Isa. 19: 6 הִצָּהֵב is not a double Hiphil with both נ and ה prefixed, but is a denominative from הִצָּה, a derivative of הִצָּה, which does not indeed occur in its simple form but is justified by the analogy of הִצָּה from הִצָּה. ה takes the place of ה in הִצָּהֵב Hos. 11: 3; so likewise the future הִצָּהֵב Jer. 12: 5, and participle הִצָּהֵב Jer. 22: 15, though the corresponding preterite is הִצָּה Neh. 3: 20.

SING. 3 *masc.* The *i* of the second syllable is almost always written with Yodh, rarely without it, e. g. הִצָּהֵב 1 Sam. 12: 24, but in every other place הִצָּהֵב. So inf. const. הִצָּהֵב 1 Sam. 1: 6; fut. הִצָּהֵב Lev. 27: 14, הִצָּהֵב 2 Kin. 10: 5, הִצָּהֵב 1 Sam. 1: 7; part. הִצָּהֵב Ps. 18: 51, הִצָּהֵב Job 11: 3.

b. INFINITIVE. *Absolute.* The Tsere of the second syllable which before Makkeph is shortened to Seghol הִצָּהֵב Prov. 24: 23, 28: 21, is mostly written without י, thus הִצָּהֵב, הִצָּהֵב, הִצָּהֵב, הִצָּהֵב, הִצָּהֵב, though sometimes with it הִצָּהֵב Am. 9: 8 but הִצָּהֵב Isa. 14: 23, הִצָּהֵב and הִצָּהֵב, twice הִצָּהֵב, nine times הִצָּהֵב, הִצָּהֵב. Hhirik in this syllable is rare and exceptional, הִצָּהֵב Ezek. 21: 31, הִצָּהֵב Josh. 7: 7. נ is prefixed instead of ה in הִצָּהֵב Jer. 25: 3 and הִצָּהֵב Gen. 41: 43, provided the latter is a Hebrew and not a Coptic word.

*Construct.* The second vowel is commonly Hhirik written with י, הִצָּהֵב rarely and as an exception without י, הִצָּהֵב Isa. 23: 11, or with Tsere הִצָּהֵב Deut. 32: 8, הִצָּהֵב Deut. 26: 12, Neh. 10: 39, הִצָּהֵב Jer. 44: 19, הִצָּהֵב Dan. 11: 35. In a few instances the first vowel is Hhirik as in the preterite הִצָּהֵב Deut. 7: 24, 28: 48, Joh. 11: 14, 1 Kin. 15: 29, הִצָּהֵב Jer. 50: 34, הִצָּהֵב Jer. 51: 33, הִצָּהֵב Lev. 14: 43. The initial ה is mostly retained after prefixed prepositions, though it is sometimes rejected, as

לְשִׁבִּיר Am. 8: 4 but לְהַשְׁבִּיר Ps. 8: 3, לְשִׁמֹּר once but לְהַשְׁמִיר fifteen times, לְמִדֹּח Isa. 3: 8.

c. FUTURE SING. Tsere is substituted for Hhirik in הַגִּיד Ex. 19: 3, יִקְהַל 2 Chron. 5: 2, and without Yodh יִקְהַל 1 Kin. 8: 1, יִסֶּה Num. 22: 19, נִשְׁאָר 1 Sam. 14: 36, אֶהְיֶה Isa. 42: 6.

PLUR. In a very few instances Hhirik is rejected upon the addition of the masculine plural termination וַיְדַבֵּר 1 Sam. 14: 22, 31: 2, וַיְדַרְבֵּו Jer. 9: 2. There is no example of this without the presence of Vav conversive unless it be הִתְקַדֵּר Job 19: 3, which may be regarded as Kal.

d. IMPERATIVE SING. *masc.* The second syllable usually has Tsere without Yodh הַשְׁלֵט, הַשְׁלֵךְ, and before Makkeph, Seghol הִכְכֹּר Job 22: 21, הִגְדֵּר, 1 Sam. 23: 11, הַבֶּט Isa. 64: 8. There are a very few examples with Hhirik in pause, הוֹפִיעֵי Ps. 94: 1, to which some would add הוֹצִיא Isa. 43: 8, but see Alexander, הוֹצִיחַ Prov. 19: 25, הִבִּיא Jer. 17: 18.

e. PARTICIPLE. In מוֹצֵא Ps. 135: 7, Tsere is taken in place of Hhirik upon the recession of the accent; כֹּסֵלִי Isa. 53: 3 is not a participle but a noun, Alexander *in loc.* Hhirik is, in a few exceptional cases occurring in the later books, rejected in the plural, בְּהִלְכֵיִם Zech. 3: 7 for בְּהִלְכִּים, בְּהִלְכֵיִם Jer. 29: 8, בְּיָדָיו 2 Chron. 28: 23, בְּהִצְרִים 1 Chron. 15: 24 K'ri, 2 Chron. 7: 6 K'ri. Comp. Chald. בְּהִלְכִּין Dan. 3: 25.

#### HOPHAL.

§ 95. a. The first vowel, though mostly Kamets Hhatuph הִכְלִיב, הִכְלִיֵּב, is occasionally Kibbuts, both vowels even appearing in the same verb, הִשְׁעִב Ezek. 32: 32, הִשְׁעִיבָהּ ver. 19, הִשְׁעִיב 2 Kin. 4: 32; הִשְׁלֵךְ Dan. 8: 11, הִשְׁלִיכָהּ Isa. 14: 19, הִשְׁלִיכָהּ Ezek. 16: 5, הִשְׁלִיךְ 2 Sam. 20: 21; הִקְצֵר Lev. 6: 15, הִקְצֵר Mal. 1: 11, הִקְצֵר, הִקְצִיר, הִקְצִיר, הִקְצִיר Ezek. 29: 18.

b. PRETERITE. In הִתְחַלֵּת *am I obliged to leave?* Judg. 9: 9. 11. 13, the characteristic הִ is rejected after ה interrogative.

c. INFINITIVE. The absolute has Tsere in the second syllable, הִתְחַלֵּל Ezek. 16: 4, הִיָּד Josh. 9: 24. The construct has Pattahh, הִיָּד Ezr. 3: 11.

d. IMPERATIVE. This mood occurs twice, הִשְׁעִיבָהּ Ezek. 32: 19, הִפְנוּ Jer. 49: 8.

e. PARTICIPLE. In מִהִקְצֵלוֹת Ezek. 46: 22 ה remains after the preformative ב.

#### HITHPAEL.

§ 96. a. PRETERITE. In two instances הִ is prefixed instead of הִת, viz., אֶהְיֶה 2 Chron. 20: 35, אֶשְׁתַּחֲוֶה Ps. 76: 6. In the verb פָּקַד Daghesh-forte is omitted in the second radical and the previous vowel lengthened § 59. a. הִתְפַּקְּדִי, הִתְפַּקְּדִי Judg. 20: 15. 17, הִתְפַּקְּדִי Judg. 21: 9, in addition to which the vowel of the prefixed syllable is *o* in הִתְפַּקְּדִי Num. 1: 47, 2: 33, 26: 62, 1 Kin. 20: 27. In three verbs upon the assimilation of ה to the first radical,

the prefix takes *ũ*, § 61. 5, הָלֵאָה (the accentuation is unusual) Isa. 34: 6, הָלֵאָה Dent. 24: 4 (but in the future always הָלֵאָה Lev. 21: 1 and repeatedly elsewhere), הָלֵאָה (*inf. const.*) Lev. 13: 55. 56. These are sometimes called Hothpaal and regarded as passives of Hithpael. Where both forms exist in the same verb, however, as in פָּקַד and נָמַל, there appears to be no distinction in their meaning; they seem rather to have arisen from a disposition to give to the Hithpael, where it has a passive signification, § 80. 2, the vowels of a proper passive species, § 82. 5. *b.* (3). In הָלֵאָה Jer. 25: 16, הָלֵאָה Jer. 46: 8 (elsewhere הָלֵאָה), and הָלֵאָה Isa. 52: 5, *ō* prolonged from *ũ* on account of the absence of Dagghesh-forte, is for a like reason given to the first radical.

*b.* The last vowel of the preterite, infinitive construct, future, imperative and participle, is Tsere written without Yodh, which before Makkeph is shortened to Seghol, הָלֵאָה Isa. 30: 29, הָלֵאָה Gen. 6: 9, הָלֵאָה Job 6: 16. Frequently, however, Pattahh is used, or, with a pause accent, Kamets, הָלֵאָה *pret.*, הָלֵאָה *pret.* and *imper.* (but *inf. const.* and *part.* with *ē*, fut. *a* and *ē*), הָלֵאָה, הָלֵאָה, הָלֵאָה Isa. 52: 5. Pattahh is also sometimes found in the feminine plural of the future, הָלֵאָה Zech. 6: 7 but הָלֵאָה Lam. 4: 1, where some copies have הָלֵאָה. Hhirik occurs instead of Pattahh in the preterites, הָלֵאָה, הָלֵאָה Ezek. 38: 23, הָלֵאָה Lev. 11: 44, 20: 7, each of which has Vav conversive, throwing the accent more strongly on the final syllable.

*c.* There is no example of the infinitive absolute. The infinitive construct once has a feminine ending הָלֵאָה Dan. 11: 23, comp. § 128.

## PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE.

§ 97. The paucity of moods in Hebrew is partially compensated by modifications of the future, known as the paragogic and apocopated futures.

1. The paragogic or intentional is formed from the ordinary future by appending the termination הָ to the first person singular or plural, and in a very few instances to the third person singular, thus converting it from a simple declaration of futurity to an expression of desire or determination, אֶשְׁמֹר I shall keep, אֶשְׁמְרָה I will surely keep or let me keep, Ps. 39: 2; נִתְקַדַּח let us break, נִתְקַדְּכָה let us cast away, Ps. 2: 3; יִהְיֶה let him hasten, Isa. 5: 19.

*a.* The name "intentional" proposed by Böttcher seems more appropriate than "cohortative", which though commonly adopted is only applicable to the plural forms. The third person of the paragogic future occurs



besides the example just given, in *תָּבִיאָה* *let it come* Isa. 5: 19, *הָלָךְ* *be it dark* (by some explained as a noun, *darkness*) Job 11: 17, *יִרְשָׁנָה* *may he accept* (as fat), or, according to Kimchi, *may he reduce to ashes*, Ps. 20: 4, *הִרְצָה* Prov. 1: 20, 8: 3, and after Vav conversive *וְהִרְצָה* Ezek. 23: 20, and ver. 16 K'ri. It has also been suspected in *יִקְרַח* Lev. 21: 5 K'thibh.

b. Instead of *הָ*, *הַ* is appended in *וְאֶקְרָא* 1 Sam. 28: 15, *יִרְשָׁנָה* Ps. 20: 4, § 63. 1. c; so in the imperative *הִרְצֵה* or *הִרְצֵה* Prov. 24: 14.

2. The apocopated or jussive future is an abbreviation of the second or third person singular and expresses a wish or command, or with a negative, dissuasion or prohibition. In the perfect verb it has a separate form only in the Hiphil species, the *י* of the ultimate being changed to (*..*), or before Makkeph to (*..*), *יִדְבִּיחַ* *he will cause to cleave*, *יִדְבֹּחַ* *may he or let him cause to cleave*; *תִּשְׁבֹּל* *thou wilt understand*, *תִּשְׁבֵּל* *thou mayest understand or understand thou*, Dan. 9: 25, *אֶל-תִּשְׁלֹט* *may it not or let it not rule*, Ps. 119: 133. In some classes of imperfect verbs, as in the Ayin-Vav and particularly the Lamedh-He, it is used in other species still.

a. The 2nd. pers. of the Jussive is rare except with *אֶל*. The 1st. pers. of the future is abbreviated in a very few instances, 1 Sam. 14: 36, 2 Sam. 17: 12, Job 23: 9. 11, Isa. 41: 23 K'thibh, 28.

b. The paragodic and apocopated futures, which have been aptly denominated voluntatives, may be regarded as mutually supplementary, and as forming together something like a complete Optative or Subjunctive mood. The apocopated future has, it is true, no separate form for the *second fem. sing.* or the *second and third pers. plur.*, in which the verb has terminal inflections, but it may be regarded as coinciding in these with the ordinary future, except that it never has the final *י*. See Ruth 2: 8 and comp. Deut. 20: 3 with 1: 29. So in those species in which it is indistinguishable from the ordinary future, it may yet be regarded as included under it. Neither the apocopated nor the paragodic futures occur in the strictly passive species, viz., the Pual and Hophal, self-determination and command both implying that the subject is the originator of the action. The more flexible Arabic has three varieties of the future in addition to the ordinary one, to express as many modifications or moods.

c. The apocopated future derives its name from the apocopation of the final letter by which it is characterized in *ל'ה* verbs; the brevity of its form is adapted to the energy and rapid utterance of a command. On the other hand, the speaker dwells upon the word expressive of his own desire or determination, thus giving rise to the prolonged form of the paragodic future. The appended *הַ* may perhaps be identical with a like

termination added to nouns to indicate motion or direction, denoting as it does the direction of the speaker's will or wishes towards that which the verb expresses.

§ 98. 1. Paragogic הַ is sometimes appended to the masculine singular of the imperative, softening the command into an earnest entreaty or expression of strong desire, שִׁמַּע *hear* (thou), שִׁמְעָה *oh, hear!* or *pray, hear!* הִשְׁמַע *listen*, הִשְׁמָעָה *pray, listen!* The addition of this vowel to the imperative and to the future causes, as in the regular inflections of the paradigm, § 85. 2. *a.* (2), the rejection of the vowel of the ultimate syllable, except in the Hiphil where ם remains in the future and is restored in the imperative. In the Kal imperative this rejection occasions the concurrence of two vowelless consonants, the first of which must accordingly take a short vowel, § 61. 1; if the rejected vowel was Hholem this will be Kamets-Hhatuph, otherwise it will be the briefest of the vowels, Hhirik, עֲזֹב *Jer. 49: 11*; זָכֹרָה *2 Chron. 6: 42*; שָׁכֹבָה *Gen. 39: 7*. 12. When the vowel of the second radical is restored by a pause accent the inserted vowel falls away: יִרְשָׁה *Deut. 33: 23*, יִסְעָה *1 Kin. 13: 7*; so in the ל"א form רָפָאָה *Ps. 41: 5*. In the Hiphil הַקְטִיל becomes הַקְטִילָה.

*a.* In a few instances the vowel-letter remains in the K'thibh though invariably thrown out in the K'ri, e. g., צְרוּפָה K'thibh, צִרְפָּה K'ri *Ps. 26: 2*, מְלוּכָה K'thibh, מִלְכָּה K'ri *Judg. 9: 8*; וּשְׁקִילָה K'thibh, וּשְׁקִילָה K'ri *Ezr. 8: 25*; אֲשִׁקּוּבָה K'thibh, אֲשִׁקּוּבָה K'ri *Isa. 18: 4*. This may not indicate, however, the retention of the full vowel but only of an audible remnant of it, § 13. *a.*, which is likewise attested by the occasional appearance of Hhateph Kamets, אֲשִׁקּוּבָה *1 Kin. 19: 20*, וּשְׁקִילָה *Dan. 8: 13* (in some copies) or Hhateph Pattahh וּשְׁקִילָה *Ezr. 8: 26*, *Jer. 32: 9*, and by the fact that the resulting Sh'va, even when simple, is always vocal, § 22. *a.* (1). Occasionally Kamets-Hhatuph is found in the paragogic imperative when the vowel of the ordinary imperative is Pattahh; thus, קָרֵב *Lev. 9: 7*, קָרְבָה *Ps. 69: 19*, and on the contrary, מִבָּרַךְ *Gen. 25: 31*, *fut.* רָמַצְרָה *Ex. 21: 7*, נִבְרָה (with Daghes separative) *Ps. 141: 3*, though Delitzsch regards it as a noun.

2. As the imperative is itself a shortened form there is little room for further abbreviation; it sometimes, how-

ever, suffers apocopation of the final ה, of the feminine plural, שָׁמַרְתִּי Gen. 4: 23 for שָׁמַרְתְּ, § 61. 2, קָרָאתְךָ Ex. 2: 20 for קָרָאתָ, § 60. 3. c, and in Lamedh He verbs of final ה, of the masculine singular, הָקַדְתָּ 2 Kin. 6: 18 for הָקַדְתָּ Ezek. 6: 11, בָּל Ps. 119: 18 for בָּלָה; הָרַדְתָּ Deut. 9: 14 for הָרַדְתָּ Judg. 11: 37, but without any evident change of meaning.

### VAV CONVERSIVE OR CONSECUTIVE.

§ 99. 1. The primary tenses the preterite and the future are supplemented by two secondary tenses, formed in a peculiar manner by what is called Vav Conversive (וְהַפְתִּיךָ) or Vav Consecutive. This prefix has the remarkable effect, from which its name is derived, of converting the ordinary future into a preterite and the ordinary preterite into a future. The following appear to be the reasons of this singular phenomenon. Past and future are relative and depend for their signification in any given case upon the point of time from which they are reckoned. This may be the moment of speaking, when all anterior to that moment will be past, and all posterior to it future. Or by some conventional method understood between the speaker and his hearers, an ideal present may be fixed distinct from the real present and the measurements of past and future made from the former. Now Vav Consecutive placed before a future indicates that its tense is to be reckoned not from the actual present but from the time denoted by some previous word, whether verb, noun, or adverb. And when the stand-point is thus taken in the past, events may be described as future with reference to it, though they have actually taken place at the time of narration. Vav is properly the copula *and*; when this is prefixed to the future for the purpose already designated, it is followed by Pattahb

and Daghesh-forte, which give to it the force of *and then* or *and so*, indicating that what follows is the sequel of what precedes. Consequently a narration begun in the preterite may be continued in the future with Vav Consecutive, the opening words fixing the initial point from which all that come after proceed in regular succession; and the future so employed is converted into what may be called a continuative preterite. Thus, in the account of the creation in Gen. 1, the original condition of things is described in the preterite, ver. 2, *the earth was* הָיְתָה *without form and void*. The subsequent scene is then surveyed from this point. The next statement is accordingly made by a future with Vav Consecutive, ver. 3, וַיֹּאמֶר *and God said*, in its primitive import, *and then God says or will say*, his speaking being future to the state of things previously described. This fixes a new standpoint from which the next step in the process is a fresh advance; it is hence followed by another future with Vav Consecutive, ver. 4, וַיֵּרָא *and he saw*; and so on, וַיַּבְדֵּל *and he divided*, ver. 5, וַיִּקְרָא *and he called*, etc.

a. The nature of this prefix is more precisely expressed by calling it Vav Consecutive, as Ewald and others propose. But as Vav Conversive is the name in common use, and as this sufficiently characterizes its most striking effect, there is no impropriety in retaining it. There have been various conjectures respecting its origin. Some have fancied that וַיֹּאמֶר is an abbreviation of the verb הָיָה *was*, hence וַיֹּאמֶר *he was or it was* (so that) *he will say* i. e. *he was about to say or was saying*, which is then likened to the Arabic combination of the preterite of the substantive verb with the future tense to express past action; but וַיֹּאמֶר evidently has the sense of the conjunction *and*, וַיֹּאמֶר does not mean *he said*, but *and he said*. Others have regarded it as an abbreviation of וַיְהִי *and he was*; Ewald of וְאֵן *and then*. Schultens, *Instit.* p. 424, conjectured that וַיֹּאמֶר may be for וַיְהִי־אָמַר, by § 53. 3; הָ prefixed to a noun is the definite article, and points it out as one previously known; its use in this particular case might be to define the time of the action of the verb before which it stands by pointing it out as known from what preceded. The vowel of this prefix would upon this hypothesis be analogous both in its origin and its effects to the augment α in Greek, or a in Sanskrit, by which a preterite is formed from a present or a future, ἄπτω, ἔπτου; τνψω, ἔτνψα, and which is traced by Bopp to

a pronominal root having a demonstrative sense, *Vergleichende Grammatik* pp. 786 ff. The fact that the Samaritan Pentateuch sometimes substitutes ה for ו consecutive might seem to lend confirmation to this theory of its derivation. But as ה stands with equal frequency for ו copulative, and ו for the article ה, it is probable that these commutations are to be classed with the other numerous inaccuracies of this edition. Perhaps the best suggestion is that of Rödiger, who attributed no inherent significance to the vowel, but thought that it was attached to Vav Consecutive on account of the emphasis of its peculiar use.

2. Vav Consecutive, it has already been stated, is prefixed to the future with Pattahh and Daghesth-forte in the following letter, וַיֵּלֶךְ, וַתֵּלֶכְי, וַיִּקְבֹּץ. If the first letter of the future be Yodh with Sh'va, Daghesth is commonly omitted, § 25, but rarely if it be ה, and never if it be ת, since its removal in this case would change the sound of the letter by restoring its aspiration, הִי־לֶכְךָ, הִי־קָבֹץ but וַתֵּלֶכְי, וַתֵּקְבֹּץ. Before א of the first person singular, which cannot receive Daghesth, § 23. 1, Pattahh is lengthened to Kamets, § 60. 4, וַאֲנִי־לֶכְךָ, וַאֲנִי־קָבֹץ. In the Hiphil י is, with few exceptions, e. g. וַיִּהְיֶה־שֶׁן Ps. 105: 28, compressed to (..) as in the apocopated future, וַיִּקְשֹׁב, וַתִּקְשֹׁב, and before Makkeph it is shortened to (.) וַנִּפְקֹד-. In the first person singular, however, י remains in the Hiphil, and a paragogic ה is not infrequently appended in all the species, e. g. וַאֲשֶׁלֶּי־כָה, וַאֲשֶׁלֶּךָ or וַאֲשֶׁלֶּי־כָה; וַאֲנִי־לֶכְךָ or וַאֲנִי־לֶכְךָ; וַאֲנִי־קָבֹץ; וַאֲנִי־קָבֹץ; וַאֲנִי־קָבֹץ; וַאֲנִי־קָבֹץ; paragogic ה also occurs though more rarely in the first pers. plur. וַנִּקְשֹׁבֶה Gen. 41: 11, וַנִּקְשֹׁבֶה, וַנִּקְשֹׁבֶה Ezr. 8: 23, וַנִּקְשֹׁבֶה ver. 31.

α. The tendency to abbreviation produced by Vav Consecutive is much more apparent in some classes of imperfect verbs. Thus, final ה is rejected from ל' verbs as in the apocopated future וַיִּקְשֹׁב, וַיִּקְשֹׁב, וַיִּקְשֹׁב; the accent is drawn back from a mixed ultimate to a simple penult in the Kal and Hiphil of Ayin doubled verbs and of those which have a quiescent for their first or second radical, in consequence of which the vowel of the last syllable, if long, is shortened, § 64. 1, וַיִּקְשֹׁב, וַיִּקְשֹׁב, וַיִּקְשֹׁב; וַיִּקְשֹׁב, וַיִּקְשֹׁב, וַיִּקְשֹׁב; וַיִּקְשֹׁב, וַיִּקְשֹׁב, וַיִּקְשֹׁב; וַיִּקְשֹׁב, וַיִּקְשֹׁב, וַיִּקְשֹׁב; The same drawing back of the accent and shortening of the ultimate syllable occurs in the Piel of the following verbs, whose middle radical is ר, וַיִּקְשֹׁב, וַיִּקְשֹׁב, וַיִּקְשֹׁב but not in וַיִּקְשֹׁב; so in וַיִּקְשֹׁב Hab. 3: 6, and the Hithpael וַיִּקְשֹׁב Dan. 2: 1. It oc-



curs also in the Niphal of a few verbs, which form the exception, however, not the rule,  $\text{וַיִּשְׁלַח}$ ,  $\text{וַיִּשְׁלַח־הוּא}$ ,  $\text{וַיִּשְׁלַח־הוּא}$  or  $\text{וַיִּשְׁלַח־הוּא}$  but  $\text{וַיִּשְׁלַח־הוּא}$ ,  $\text{וַיִּשְׁלַח־הוּא}$ ,  $\text{וַיִּשְׁלַח־הוּא}$ , etc. The first person singular is mostly exempted from shortening or change of accent,  $\text{וַיִּשְׁלַח־הוּא}$ ,  $\text{וַיִּשְׁלַח־הוּא}$  or  $\text{וַיִּשְׁלַח־הוּא}$ , though it sometimes suffers apocopation in  $\text{לִי}$  verbs  $\text{וַיִּשְׁלַח־הוּא}$ ,  $\text{וַיִּשְׁלַח־הוּא}$ . The prolonged plural ending  $\text{וּן}$  is very rarely used after Vav Consecutive; it does, however, occur, e. g.  $\text{וַיִּשְׁלַח־הוּא}$  Deut. 1: 22,  $\text{וַיִּשְׁלַח־הוּא}$  Deut. 4: 11,  $\text{וַיִּשְׁלַח־הוּא}$  Judg. 11: 18.

b. In a very few instances Vav Consecutive takes Pattahh before א, its vowel being conformed to the compound Sh'va, which follows, e. g.  $\text{וַיִּשְׁלַח־הוּא}$  Judg. 6: 9,  $\text{וַיִּשְׁלַח־הוּא}$  2 Sam. 1: 10,  $\text{וַיִּשְׁלַח־הוּא}$  Ezek. 16: 10 but  $\text{וַיִּשְׁלַח־הוּא}$  ver. 8,  $\text{וַיִּשְׁלַח־הוּא}$  Job 30: 26,  $\text{וַיִּשְׁלַח־הוּא}$  Ps. 73: 16.

§ 100. 1. Vav Consecutive prefixed to the preterite makes of it a continuative future or imperative, by connecting with it the idea of futurity or command expressed in a preceding verb. It is properly the conjunction ו and, whose pointing it takes, its peculiar force being derived from its connecting power. Accordingly, in speaking of coming events, the stand-point is first fixed in the future by the opening words, and the description is then continued by the preterite with Vav Consecutive. Thus, in Samuel's recital, 1 Sam. 10: 1—8, of what was to happen to Saul, he first refers the whole to the future by the word, ver. 2,  $\text{בְּיָמֶיךָ}$  *upon thy departing*, and then proceeds with preterites with Vav prefixed,  $\text{וַיִּמְצָאֲךָ}$  *thou shalt find*,  $\text{וַיֹּאמְרוּ$  *and they shall say*, ver. 3,  $\text{וַיַּחֲלֶפְךָ}$  *and thou shalt pass on*, etc. etc. In like manner injunctions begun in the imperative are continued in the preterite with Vav Consecutive. Thus the Lord directed Elijah, 1 Kin. 17: 3  $\text{לֵךְ}$  (imper.) *go*,  $\text{וּפְּרֹתָ$  (pret.) *and turn*,  $\text{וְנִסְתַּתְּרָה$  (pret.) *and hide*,  $\text{וְהָיָה$  (pret.) *and it shall be*.

2. This prefix commonly has the effect of removing the accent to the ultimate in those forms in which it ordinarily stands upon the penult; and if the penult be a long mixed syllable, as in the Kal preterite of verbs with Hholem, it will in consequence be shortened,  $\text{תִּכְלֹתָ}$ ,  $\text{וַיִּכְלֹתָ}$ .

*a.* The shifting of the accent, which served in some measure to indicate to the ear the alteration in the sense, takes place chiefly in the following cases, viz.:

(1) It occurs with great regularity in the first and second persons singular of every species, *הָלַכְתָּ* *thou hast gone*, *וְהָלַכְתָּ* *and thou shalt go*, *וְהָלַכְתִּי* *and I will go*, so *וְדַבַּרְתָּ*, *וְהִשְׁבַּחְתָּ*, *וְהִתְחַלַּכְתָּ*, though *וְהִצִּיִּתִּי* Zeph. 1: 17, except in *ל'א* and *ל'ה* verbs, where the accent usually remains in its original position although the usage is not uniform, *וּפָלִיִּי* Lev. 26: 9, *וּבְאֵתִי* 1 Kin. 18: 12, *וְהִרְבִּיתִּי* 1 Chron. 4: 10, *וְהִשְׁתַּחֲוִיתִי* 1 Sam. 15: 30, *וְהִבִּיתִי* Isa. 8: 17 but *וְאָפַיִתִּי* Lev. 24: 5, *וּבְאֵתִי* Gen. 6: 18, *וְהִרְבִּיתִּי* Lev. 26: 9, *וְהִבִּיתִּי* Ex. 26: 33. In the first person plural of all verbs the accent generally remains upon the penult, *וְזָבַחְנִי* Ex. 8: 23, *וְהִלַּכְנוּ*, *וְלִלְכְנוּ* Gen. 34: 17.

(2) It occurs, though less constantly, in the third feminine singular and third plural of the Hiphil of perfect verbs, and of the various species of Ayin-Vav and Ayin-doubled verbs, *וְהִבְדִּילָהּ* Ex. 26: 33, *וְהִבְדִּילָהּ* Lev. 15: 29. *וְנָחָהּ* Isa. 11: 2, *וְקָפָהּ*, *וְחָוִי* Hab. 1: 8 but *וְהִשְׁלִיכוּ* Ezek. 43: 24, *וְפָשַׁח* Hab. 1: 8.

### VERBS WITH SUFFIXES.

§ 101. Pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given § 72. It only remains to consider the changes resulting from their combination with the various parts of the verb.

1. The personal terminations of the verbs undergo the following changes:

#### *Preterite.*

SING. 3 *fem.* The old ending *ת*, § 85. 1. *a* (1), takes the place of *ת*.

2 *masc.* *ת* sometimes shortens its final vowel before the suffix *נִי* of the first person.

2 *fem.* The old ending *תִּי*, § 86. *b*, instead of *תִּי*.

PLUR. 2 *masc.* *תִּי* from the old pronominal ending *תִּימ*, § 71. *b*, takes the place of *תִּימ*. The feminine of this person does not occur with suffixes.

*Future.*

PLUR. 2 and 3 fem. The distinctive feminine termination is dropped, and that of the masculine assumed, *תִּקְטְלֶנָּה* for *תִּקְטְלֵי*.

a. In **several** of these cases it would be more correct to say that it is the uncompound state of the verb in which the change has taken place, and that before suffixes the original form has been preserved, the added syllable having as it were protected it from mutation.

2. (1) Changes in the suffixes: The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a consonant insert before the suffixes of the second pers. plur. *כֶּם*, *כֶּן*, and the second masc. sing. *הִי*, a vocal Sh'va, and before remaining suffixes a full vowel, which in the preterite is mostly *a* and in the future and imperative mostly *e*.

(2) The 3 fem. sing. preterite inserts *ā* before the suffixes of the third pers. plural, and *ē* before the second fem. singular; when it stands before the third sing. suffixes *הִי*, *הָ*, there is frequently an elision of *ה*, requiring Daghesth-forte conservative in the verbal ending *ה* to preserve the quantity of the previous short vowel, *קָטְלָהּ* for *קָטְלָהּהִי*, *קָטְלָהָ* for *קָטְלָהָהּ*, see § 57. 2. b.

(3) When the third masc. sing. suffix *הִי* is preceded by (*ו*), the *ה* may be elided and the vowels coalesce into *וִי*, *קָטְלָו* for *קָטְלָהּהִי*; when it is preceded by *י*, Shurek may be hardened to its corresponding semi-vowel *ו*, *קָטְלָוּ* for *קָטְלָהּהִי* § 62. 2.

(4) When the third fem. suffix *הָ* is preceded by (*ו*), final Kamets is omitted to prevent the recurrence of the same sound, *קָטְלָהּ* for *קָטְלָהָהּ*.

(5) When *הִי*, *הָ* of the third pers. singular are preceded by (*ו*), the vowel of union for the future, a *נ*, called Nun Epenthetic, is sometimes inserted, particularly in emphatic and pausal forms, to prevent the hiatus between the two vowels, (*ו*) being at the same time shortened to

(,); ה is then commonly elided and a euphonic Daghesheforte inserted in the Nun, יִקְטֹלֶנִּי for יִקְטֹלֶהוּ. The same shortening of the (,) and insertion of Dagheshe may occur in the first person singular and plural and the second masculine singular; this, like the preceding, takes place chiefly at the end of clauses.

*a.* The Nun Epenthetic of the future and the Preterite vowel of union *a*, which is abbreviated to Sh'va before ה, כֶּ, לֶ, may be relics of old forms of the verb still represented in the Arabic, where the preterite ends in *a*, and one mode of the future has an appended Nun. Daghesheforte in the suffixes of the first and second persons may be explained, as is usually done, by assuming the insertion and assimilation of Nun Epenthetic, יִקְטֹלֶנִּי for יִקְטֹלֶהוּ; or it may be Daghesheforte emphatic, § 24. 6, and the few cases in which Nun appears in these persons may be accounted for by the resolution of Dagheshe, § 54. 3, instead of the Dagheshe having arisen from the assimilation of Nun, so that יִקְטֹלֶנִּי may be for יִקְטֹלֶהוּ instead of the reverse.

*b.* The suffixes, since they do not in strictness form a part of the word with which they are connected, are more loosely attached to it than the pronominal fragments which make up the inflections; hence vowels of union are employed with the former which serve to separate as well as to unite. Hence too the vocal Sh'va, inserted before the suffixes of the second person, does not so completely draw the final consonant of the verb to the appended syllable as to detach it from that to which it formerly belonged; this latter becomes, therefore, not a simple but an intermediate syllable, § 20. 2. A like distinction exists between prefixed prepositions, etc., and the personal prefixes of the future. The latter form part and parcel of the word, while the former preserve a measure of their original separateness. Hence when they form a new initial syllable by the aid of the first consonant of the word, this is properly a mixed syllable after a personal prefix but intermediate after a preposition, יִקְטֹלֶנִּי but יִקְטֹלֶהוּ, § 22. *a.* Hence, too, a liability to contraction in one case which does not exist in the other, יִקְטֹלֶנִּי but יִקְטֹלֶהוּ, יִקְטֹלֶנִּי but יִקְטֹלֶהוּ.

### 3. Changes in the body of the verb:

(1) Except in the Kal preterite those forms which have personal terminations experience no further change from the addition of suffixes; those which are without such terminations reject the vowel of the last syllable before suffixes requiring a vowel of union and shorten it before the remainder, יִקְטֹלֶנִּי, יִקְטֹלֶהוּ, יִקְטֹלֶהוּ, יִקְטֹלֶהוּ; but י of the Hiphil species is almost always preserved, יִקְטֹלֶנִּי, יִקְטֹלֶהוּ.

(2) In the Kal imperative and infinitive the rejection of the vowel occasions the concurrence of two vowelless letters at the beginning of the word, which impossible combination is obviated by the insertion of Hhirik to form a new syllable; or, if the rejected vowel was Hholem, by the insertion of Kamets Hhatuph.

(3) In the Kal preterite, where both vowels are liable to mutation, a distinction is made by rejecting the first before suffixes and the second before personal inflections where this is possible, e. g. קָטַלְתָּ, קָטַלְתָּה, קָטַלְתָּם but קָטַלְתָּהּ, קָטַלְתָּם. Accordingly upon the reception of a suffix the vowel of the second radical, whether it be *a*, *e*, or *o*, must be restored, and if need be lengthened, whenever, in the course of regular inflection, it has been dropped, and the vowel of the first radical, wherever it remains in the regular inflection, must be rejected.

*a.* Final mixed syllables, as shown in 2 *b*, ordinarily become intermediate upon appending כָּ, נָ, וְ, and consequently take a short vowel notwithstanding the following vocal Sh'va. This is invariably the case before כָּ and נָ, unless the word to which they are attached has a long immutable vowel in the ultimate which is of course incapable of being shortened; it is also usually the case before וְ, the principal exception, so far as verbal forms are concerned, being the *a* and *e* of the Kal preterite, *a* of the Kal future, and *i* of the Hiphil, הִתְהַנֵּה, הִתְהַנֵּה, הִתְהַנֵּה, הִתְהַנֵּה, הִתְהַנֵּה, הִתְהַנֵּה but הִתְהַנֵּה, הִתְהַנֵּה, הִתְהַנֵּה.

§ 102. 1. The first and second persons of the verb do not receive suffixes of the same person with themselves, for when the subject is at the same time the object of the action the Hithpael species is employed or a reciprocal pronoun is formed from the noun נַפְשׁ *soul, self*, as נַפְשִׁי *myself*. Suffixes of the third person may, however, be attached to the third person of verbs, provided the subject and object be distinct.

*a.* There is a single example of a verb in the first person with a suffix of the first person, but in this case the pronoun expresses the indirect object of the verb, הִתְיַחֵסְתִּי *I have made for me*, Ezek. 29: 3.



2. Neuter verbs and passive species, whose signification does not admit of a direct object, may yet receive suffixes expressive of indirect relations, such as would be denoted by the dative or ablative in occidental languages, *צִיָּאָהְךָ* *ye fasted for me* Zech. 7: 5, *תִּשְׁכַּחַנִּי* *thou shalt be forgotten by me*, Isa. 44: 21.

3. The infinitive may be viewed as a noun, in which case its suffix is to be regarded as a possessive, and represents the subject of the action; or it may be viewed as a verb when its suffix represents the object, *דִּבְרִי* *my speaking*, *שְׁלֵחִי* *my sending*, *הַרְגֵנִי* *to kill me*, *נַחֲמֵנִי* *to comfort me*. The participle may also receive the suffix either of a verb or a noun, the pronoun in either case denoting the object, *רֹאֶהְךָ* *seeing me* Isa. 47: 10, *שֹׂנְאִי* *hating me*, lit. *my haters*, Ps. 35: 19.

a. In a few exceptional cases a verbal suffix with the infinitive represents the subject *בֹּשְׁתִּיבֵנִי* *at my returning* Ezek. 47: 7, or a nominal suffix the object *תִּתֵּנִי* *to permit me* Num. 22: 13, *רִבְבִּי* Deut. 25: 7, *תִּצְבֵּנִי* 1 Chron. 4: 10.

§ 103. Paradigm III. exhibits certain portions of the regular verb *קָטַל* with all the suffixes.

a. The parts of the verb selected are sufficient representatives of all the rest, and by the aid of the rules already given will enable the student to determine any other required form for himself. The third person singular of the Hiphil preterite, which undergoes no change in the body of the verb, will answer *mutatis mutandis* for all the forms in that species ending with the final radical. The third singular of the Piel preterite, which suffers a change in its last syllable only, will in like manner answer for all the forms in that species ending with the final radical. The Kal preterite is given in all the persons, both on account of the peculiarity of that tense, which suffers changes in both its vowels, and in order to exhibit the changes in the personal terminations which apply equally to the preterites of the other species. The Kal infinitive and imperative are peculiar in forming a new initial syllable which echoes the rejected vowel. The third person singular of the Kal future affords a type of all the forms in that tense which end with the final radical; and the third plural of the same tense is a type of all the future forms in this and in the other species which have personal terminations appended. The participles undergo the same changes in receiving suffixes with nouns of like formation and are therefore not included in this table.

## REMARKS ON THE PERFECT VERBS WITH SUFFIXES.

## PRETERITE.

§ 104. *a.* There are a few examples of (..) as the union vowel of the preterite, רָפְלִי Isa. 8: 11, נִצְאֲלָה 4: 20, 1 Sam. 25: 32, Ezek. 27: 26, Dagheshe-forthe euphonic is twice inserted in the suffix of the first pers. sing., רָפְלִי Ps. 118: 18, הִנְנִי Gen. 30: 6.

*b.* The suffix of the second masc. sing. is occasionally הָ, in pause : פָּאָרָה Isa. 55: 5, so with the infinitive, הִשְׁמָרְךָ Deut. 28: 24, 45; and a similar form with the future may perhaps be indicated by the K'thibh in Hos. 4: 6 אֲמַסְאָךְ, § 11. 1. *a*, where the K'ri has אֲמַסְאָךְ. With ל"ו and ל"ה verbs this form of the suffix is of frequent occurrence, עָנָה Isa. 30: 19, Jer. 23: 37, הִבְרָאָה Ezek. 28: 15. In a few instances with the future and infinitive the final *a* is represented by the vowel letter ה, and the suffix is written כָּה, רָמַצְאָה, רָמַצְאָה 1 Kin. 18: 10, 44, Prov. 2: 11, Ps. 145: 10, Jer. 7: 27, Ezek. 40: 4.

*c.* The suffix of the second fem. sing. is commonly הָ, קָרָאָה Isa. 54: 6, פָּאָרָה Isa. 60: 9, except after the third fem. sing. of the verb, when it is הָ, אָהַלְתָּ Ruth 4: 15, שִׁוְבָתְךָ Isa. 47: 10; sometimes, especially in the later Psalms, it has the form כִּי corresponding to the pronoun אֲתִי אֲנִי Ps. 137: 6, הִתְחַבְּרָה Ps. 103: 4.

*d.* The suffix of the third masc. sing. is written with the vowel letter ה instead of ו in פָּרְעָה Ex. 32: 25, קָבָה Num. 28: 8, and in some copies אָבְלָה 1 Sam. 1: 9, where it would be feminine; this form is more frequently appended to nouns than to verbs.

*e.* In a few instances the ה of the third fem. suffix is not pointed with Mappik, and consequently represents a vowel instead of a consonant, שָׁמְרָה (with the accent on the penult because followed by an accented syllable) Am. 1: 11, so with the infinitive, הִסְסָה Ex. 9: 18, הִקְצָה Jer. 44: 19, and the future, הִתְחַמְּרָה Ex. 2: 3.

*f.* The suffix of the third masc. plur. receives a paragogic ו once in prose, גָּרַשְׁתָּמוֹ Ex. 23: 31, and repeatedly in poetry, הִמְלֵאֲמוֹ, הִזְרִישְׁמוֹ Ex. 15: 9; once ו is appended, רָכַסְתָּמוֹ Ex. 15: 5; הֵם is used but once as a verbal suffix, אָפְסָהֶם Deut. 32: 26.

*g.* The suffix of the third fem. plur. ךְּ is seldom used, יִרְדְּעָתִיךְ Isa. 48: 7, 34: 16, Hab. 2: 17, Zech. 11: 5; more frequently the masculine ךְּ is substituted for it, סָתְמָהֶם Gen. 26: 15, 18, וְהִגְדֵּתֶם Ex. 2: 17, נִיבְאֵתֶיךָ 1 Sam. 6: 10, so Num. 17: 3, 4, Josh. 4: 8, 2 Kin. 18: 13, Hos. 2: 14, Prov. 6: 21; הֵן is never used with verbs. When attached to infinitives a paragogic הָ is sometimes added to ךְּ, פִּיֶּהֶן Ruth 1: 19, לִדְתָּהֶן Job 39: 2.

*h.* Verbs, which have Tsere for the second vowel in the Kal preterite, retain it before suffixes, אָהַבְךָ Deut. 7: 13, לָבַשְׁתָּ Lev. 16: 4, שָׁנְאָה Deut. 24: 3, רָאִיתָ Job 37: 24. The only example of a suffix appended to a preterite whose second vowel is Hholem, is רָבְלָתִי Ps. 13: 5 from רָבְלִי.

the Hholem being shortened to Kamets Hhatuph by the shifting of the accent. Tsere of the Piel species is mostly shortened to Seghol before ה, דם, דן, דָּ, דָּ, דָּ Deut. 30: 3, דָּ, דָּ ver. 4, but occasionally to Hhirik, דָּ, דָּ (the Methegh in most editions is explained by § 45. 2). Job 16: 5, דָּ, דָּ Isa. 25: 1, דָּ, דָּ Ex. 31: 13, דָּ, דָּ Isa. 1: 15; before the Seghol introduced by a pause accent it is rejected, דָּ, דָּ Gen. 49: 25, דָּ, דָּ 2 Sam. 11: 12. Hhirik of the Hiphil species is retained before all suffixes with very few exceptions, דָּ, דָּ 1 Sam. 17: 25, Ps. 65: 10; in דָּ, דָּ Deut. 32: 7, the verb has the form of the apocopated future.

י. The third fem. preterite sometimes takes the third masc. sing. suffix in its full form, דָּ, דָּ Prov. 31: 12, Ezek. 15: 5, so in pause דָּ, דָּ 1 Sam. 18: 23, דָּ, דָּ Gen. 37: 20, דָּ, דָּ Isa. 59: 16, and sometimes contracted by the exclusion of ה, דָּ, דָּ 1 Sam. 1: 24, דָּ, דָּ Ruth 4: 15, דָּ, דָּ Job 21: 18. The third fem. suffix is always contracted, דָּ, דָּ Jer. 49: 24, דָּ, דָּ Isa. 34: 17, דָּ, דָּ 1 Sam. 1: 6. The suffix of the third masc. plural is ה, not ו, with this person of the verb, the accent falling on the penult, דָּ, דָּ Gen. 31: 32, דָּ, דָּ Ex. 18: 8, דָּ, דָּ Ps. 119: 129, דָּ, דָּ Isa. 47: 14. In the intermediate syllable before ה the vowel is usually short in this person, דָּ, דָּ Jer. 22: 26, דָּ, דָּ Ezek. 28: 18, though it is sometimes long, דָּ, דָּ Cant. 8: 5, as it regularly is in pause דָּ, דָּ *ibid.*; so before וי and נו of the first person, דָּ, דָּ Ps. 69: 10, דָּ, דָּ Num. 20: 14.

י. The second masc. sing. preterite usually takes Pattahh before וי except in pause, דָּ, דָּ Ps. 139: 1, דָּ, דָּ Job 7: 14, דָּ, דָּ Ps. 22: 2. It takes the third masc. sing. suffix either in its full form, דָּ, דָּ Ezek. 43: 20, or contracted, דָּ, דָּ 2 Kin. 5: 6, דָּ, דָּ Hab. 1: 12, דָּ, דָּ (accent thrown back by § 35. 1) Num. 23: 27, דָּ, דָּ Ps. 89: 44.

כ. The second fem. sing. preterite assumes ( ), commonly without Yodh, § 11.1. a, before suffixes, and is accordingly indistinguishable from the first person except by the suffix which it receives, § 102.1, or by the connection in which it is found, דָּ, דָּ Jer. 15: 10, דָּ, דָּ Ex. 2: 10, Judg. 11: 35, 1 Sam. 19: 17, Cant. 4: 9, Jer. 2: 34, Ezek. 16: 19. 58; once it takes ( ), דָּ, דָּ Josh. 2: 18, and in a few instances the masculine form is adopted in its stead, דָּ, דָּ Josh. 2: 17, 20, Cant. 5: 9, דָּ, דָּ Jer. 2: 27 K'ri, דָּ, דָּ 2 Sam. 14: 10.

ל. The plural endings of the verb may be written fully ו or defectively ( ), thus, in the third person, דָּ, דָּ Ps. 18: 6, דָּ, דָּ Hos. 12: 1; the second דָּ, דָּ Zech. 7: 5, דָּ, דָּ Num. 20: 5, 21: 5; and the first דָּ, דָּ 1 Chron. 13: 3.

#### FUTURE.

§ 105. a. The union vowel *a* is sometimes attached to the future, thus דָּ, דָּ Gen. 19: 19, דָּ, דָּ Gen. 29: 32, Ex. 33: 20, Num. 22: 33, Isa. 56: 3, Job 9: 18; דָּ, דָּ Isa. 63: 16; ו (for דָּ), דָּ Hos. 8: 3, Ps. 35: 8, Eccles. 4: 12, 1 Sam. 21: 14, so in the K'thibh, 1 Sam. 18: 1 ויאהבו, where the K'ri has דָּ, דָּ (for דָּ), דָּ Gen. 37: 33, 2 Chron. 20: 7, Isa. 26: 5; דָּ, דָּ Ex. 29: 30, Deut. 7: 15, Num. 21: 30, Ps. 74: 8.

Ps. 118: 10;  $\text{וְיִשְׁלַח}$ , Ex. 2: 17. In 1 Kin. 2: 24 the K'ri has  $\text{וְיִשְׁלַח}$ , while the K'thibh has the vowel letter  $\text{י}$  representing the ordinary  $e$ ,  $\text{וְיִשְׁלַח}$ . The union vowel  $\bar{a}$  is also occasionally found with the imperative,  $\text{וְיִשְׁלַח}$  Ps. 69: 19, Deut. 31: 19, Isa. 30: 8, Am. 9: 1.

*b.* The suffixes with Daghesth inserted occur chiefly in pause; thus  $\text{וְיִשְׁלַח}$  Jer. 50: 44;  $\text{וְיִשְׁלַח}$  Gen. 27: 19, Job 7: 14, 9: 34;  $\text{וְיִשְׁלַח}$  (1st plur.), Job 31: 15;  $\text{וְיִשְׁלַח}$  Isa. 43: 5, 44: 2, Ps. 30: 13;  $\text{וְיִשְׁלַח}$  (3 masc. sing.), Job 7: 18, 41: 2 K'ri, Hos. 12: 5;  $\text{וְיִשְׁלַח}$  Ps. 65: 10, (once with an infinitive  $\text{וְיִשְׁלַח}$  Gen. 30: 41), or without Daghesth,  $\text{וְיִשְׁלַח}$  Judg. 5: 26, Obad. ver. 13; the unemphatic form of the suffix and that with Daghesth occur in conjunction,  $\text{וְיִשְׁלַח}$  Isa. 26: 5. There are a very few examples, found only in poetry of  $\text{י}$  inserted between the verb and the suffix without further change,  $\text{וְיִשְׁלַח}$  Ps. 50: 23,  $\text{וְיִשְׁלַח}$  Jer. 22: 24,  $\text{וְיִשְׁלַח}$  Jer. 5: 22,  $\text{וְיִשְׁלַח}$  Ps. 72: 15,  $\text{וְיִשְׁלַח}$  Deut. 32: 10,  $\text{וְיִשְׁלַח}$  Ex. 15: 2.

*c.* The plural ending  $\text{וְיִשְׁלַח}$  is in a few instances found before suffixes, chiefly in pause,  $\text{וְיִשְׁלַח}$  Prov. 1: 28,  $\text{וְיִשְׁלַח}$  Ps. 63: 4,  $\text{וְיִשְׁלַח}$  Ps. 91: 12,  $\text{וְיִשְׁלַח}$  Isa. 60: 7, 10,  $\text{וְיִשְׁלַח}$  Jer. 5: 22,  $\text{וְיִשְׁלַח}$  Jer. 2: 24: twice it has the union vowel  $a$ ,  $\text{וְיִשְׁלַח}$  Job 19: 2,  $\text{וְיִשְׁלַח}$  Prov. 5: 22.

*d.* When the second vowel of the Kal future is  $o$ , it is rejected before suffixes requiring a union vowel, compound Sh'va being occasionally substituted for it in the place of simple,  $\text{וְיִשְׁלַח}$  Hos. 10: 10,  $\text{וְיִשְׁלַח}$  Num. 35: 20,  $\text{וְיִשְׁלַח}$  Isa. 27: 3,  $\text{וְיִשְׁלַח}$  Isa. 62: 2,  $\text{וְיִשְׁלַח}$  Ezek. 35: 6,  $\text{וְיִשְׁלַח}$  Jer. 31: 33; once the vowel remains, but is changed to Shurek,  $\text{וְיִשְׁלַח}$  Prov. 14: 3;  $a$ , on the other hand, is retained as a pretonic vowel, § 64. 2,  $\text{וְיִשְׁלַח}$  Job 29: 14,  $\text{וְיִשְׁלַח}$  Ex. 29: 30, Cant. 5: 3, Gen. 19: 19; and even restored, where it is dropped in the regular inflection,  $\text{וְיִשְׁלַח}$  Isa. 62: 5,  $\text{וְיִשְׁלַח}$  Gen. 37: 24, Job 3: 5, Jer. 13: 17; so in the Imperative  $\text{וְיִשְׁלַח}$  Gen. 23: 11, Ps. 6: 3,  $\text{וְיִשְׁלַח}$  Gen. 23: 8, 1 Chron. 28: 2. Hholem is shortened before  $\text{וְיִשְׁלַח}$ , though the vowel letter  $\text{ו}$  is occasionally written in the K'thibh,  $\text{וְיִשְׁלַח}$  Jer. 1: 5.

*e.* The following are examples of feminine plurals with suffixes: 2 *fem. plur.*  $\text{וְיִשְׁלַח}$  Cant. 1: 6, 3 *fem. plur.*  $\text{וְיִשְׁלַח}$  Job 19: 15,  $\text{וְיִשְׁלַח}$  Jer. 2: 19. The masculine form is sometimes substituted for the feminine,  $\text{וְיִשְׁלַח}$  Cant. 6: 9.

#### INFINITIVE AND IMPERATIVE.

§ 106. *a. Kal infinitive.* Before  $\text{וְיִשְׁלַח}$ ,  $\text{וְיִשְׁלַח}$ , Hholem is shortened to Kamets Hhatuph,  $\text{וְיִשְׁלַח}$  Gen. 2: 17,  $\text{וְיִשְׁלַח}$  (Methegh by § 45. 2) Obad. ver. 11,  $\text{וְיִשְׁלַח}$  Gen. 3: 5,  $\text{וְיִשְׁלַח}$  Mal. 1: 7. Pattahh remains in the single example,  $\text{וְיִשְׁלַח}$  Isa. 30: 18; sometimes the vowel of the second radical is rejected before these as it is before the other suffixes, and a short vowel given to the first radical, commonly Kamets Hhatuph,  $\text{וְיִשְׁלַח}$  Deut. 29: 11,  $\text{וְיִשְׁלַח}$  2 Kin. 22: 19,  $\text{וְיִשְׁלַח}$  Deut. 27: 4, rarely Kibbutz,  $\text{וְיִשְׁלַח}$  Lev. 19: 9, 23: 22, sometimes Hhirik,  $\text{וְיִשְׁלַח}$  Gen. 19: 33. 35 but  $\text{וְיִשְׁלַח}$  Ruth 3: 4,  $\text{וְיִשְׁלַח}$  Zech. 3: 1,  $\text{וְיִשְׁלַח}$  2 Sam. 1: 10,  $\text{וְיִשְׁלַח}$  Neh. 8: 5, and occasionally Pattahh,  $\text{וְיִשְׁלַח}$

Ezek. 25: 6. In the feminine form of the infinitive, as in nouns the old feminine ending ך is substituted for ה, טָבַעְתְּהוּ Isa. 30: 19, הִתְפַּצְּתְּהוּ Hos. 7: 4, Ex. 30: 32. The Niphal infinitive retains its pretonic Kamets before suffixes, הִתְפַּצְּתְּהוּ Ezek. 21: 29, Deut. 28: 20, Ps. 37: 33. Hhirik of the Hiphil Infinitive becomes Pattahh before Resh in הִתְפַּצְּתְּהוּ Ezek. 21: 29.

*b. Kal Imperative.* The first radical commonly receives Kamets Hhatuph upon the rejection of Hholem, וְפָתַחְתִּי, וְפָתַחְתִּי Jer. 15: 15, but occasionally it takes Hhirik, נִפְתַּחְתָּ (with Daghesh-forte euphonic) Prov. 4: 13. In the Hiph. imp. 2 masc. sing. Hhirik is restored before suffixes הִתְפַּצְּתְּהוּ Isa. 43: 26.

### IMPERFECT VERBS.

§ 107. Imperfect verbs depart more or less from the standard already given, as the nature of their radicals may require. They are of three classes, viz.:

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel letter in the root.

These classes may again be subdivided according to the particular radical affected. Thus there are three kinds of guttural verbs:

1. Pe guttural verbs, or those whose first radical is a guttural.

2. Ayin guttural verbs, or those whose second radical is a guttural.

3. Lamedh guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs:

1. Pe Nun verbs, or those whose first radical is Nun, and is liable to be contracted by assimilation with the second.

2. Ayin doubled verbs, or those whose second and third radicals are alike, and are liable to be contracted into one.



There are four kinds of quiescent verbs:

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which a quiescent He takes the place of the third radical.

The guttural differ from the perfect verbs in the vowels only; the first division of the contracted verbs differ only in the consonants; the quiescent and the second division of the contracted verbs differ from the perfect verbs in both vowels and consonants.

*a.* The third class of imperfect verbs may either be regarded as having a quiescent letter in the root, which in certain forms is changed into a vowel, or as having a vowel in the root, which in certain forms is changed into a quiescent letter. As the settlement of this question is purely a matter of theory, the usual name of quiescent verbs has been retained as sufficiently descriptive.

*b.* The origin of these various technical names for the different kinds of imperfect verbs is explained § 76. 3.

## PE GUTTURAL VERBS.

§ 108. Gutturals have the four following peculiarities, § 60, viz.:

1. They often cause a preceding or accompanying vowel to be converted into Pattahh.

2. They receive Pattahh furtive at the end of a word after a long heterogeneous vowel or before a vowelless final consonant.

3. They take compound in preference to simple Sh'va.

4. They are incapable of being doubled, and consequently do not receive Daghash-forte.

§ 109. Pe guttural verbs are affected by these peculiarities as follows, viz.:

1. The Hhirik of the preformatives is changed to Pattahh before the guttural in the Kal future, if the second vowel be Hholem,  $\text{יִצְמַח}$  for  $\text{יִצְמֹחַ}$ ; but if the second radical has Pattahh this change does not occur, because it would occasion a repetition of the same vowel in successive syllables, § 63. 1. *b*. In the Kal future *a*, therefore, in the Niphal preterite and participle, where the vowel of the second syllable is likewise *a*, and in the Hiphil preterite, where  $\text{י}$  is characteristic and therefore less subject to change, Hhirik is compounded with Pattahh, or, in other words, is changed to the diphthongal Seghol,  $\text{יִצְחָק}$ ,  $\text{יִצְחָקִי}$ ,  $\text{יִצְחָקֶיךָ}$ . Seghol accompanying  $\text{א}$  of the first person singular of the Kal future, § 60. 1. *a* (5), and Kamets Hhatuph, characteristic of the Hophal species, suffer no change. The same is true of Hholem in the first syllable of the Kal participle, Hhirik of the Piel preterite, and Kibbutz of the Pual species, for the double reason that these vowels are characteristic of those forms, and that their position after the guttural renders them less liable to mutation, § 60. 1. *a* (2); the second reason applies likewise to the Hhirik of the feminine singular and masculine plural of the Kal imperative, which, as the briefest of the short vowels, is besides best adapted to the quick utterance of a command,  $\text{עֲמֹדִי}$ ,  $\text{עֲמֹדִי}$ .

2. As the guttural does not stand at the end of the word, there is no occasion for applying the rule respecting Pattahh furtive; this consequently does not appear except in  $\text{יִהְיֶה}$ , apocopated future of  $\text{יָהָה}$ , and in one other doubtful example, § 114.

3. Wherever the first radical should receive simple Sh'va the guttural takes compound Sh'va instead; this, if there be no reason for preferring another, and especi-

ally if it be preceded by the vowel Pattahh, will be Hhateph Pattahh, whose sound is most consonant with that of the gutturals; this is the case in the Kal second plural preterite, construct infinitive, future and imperative with Hholem, and in the Hiphil, infinitives, future, imperative, and participle, **יַעֲמֹד, עֲמֹדָם**. If, however, the guttural be preceded by another vowel than Pattahh the compound Sh'va will generally be conformed to it; thus, after Seghol it becomes Hhateph Seghol as in the Kal future and imperative *ā*, the Niphal preterite and participle, and the Hiphil preterite, **יָחֹק, יִחְצֹק, יִחְצֹקוּ**, and after Kamets Hhateph it becomes Hhateph Kamets as in the Hophal species, **יִחְצֹקוּ**. If this compound Sh'va in the course of inflection comes to be followed by a vowelless letter, it is changed to the corresponding short vowel, § 61. 1, thus, (ִ) becomes (ֶ) in the second feminine singular and the second and third masculine plural of the Kal future; (ִ) becomes (ֶ) in the third feminine singular and the third plural of the Niphal preterite; and (ִ) becomes (ֶ) in the corresponding persons of the preterite and future Hophal, **יִחְצֹקוּ, יִחְצֹקוּ, יִחְצֹקוּ**.

a. The simple Sh'va following a short vowel thus formed, remains vocal as in the corresponding forms of the perfect verb, the new syllable being not mixed but intermediate, and hence a succeeding aspirate will retain its aspiration, thus **יַעֲמֹד** *yaam'dhū*, not **יַעֲמֹד** *yaamdū*, § 22. a. In like manner the Kal imperative has **עֲמֹד** not **עֲמֹד**, showing that even in the perfect verb **קָטַל**, **קָטַל** were pronounced *kitlī*, *kitlū*, not *kittlī*, *kittlū*.

4. The reduplication of the first radical being impossible in the infinitive, future and imperative Niphal, the preceding vowel, which now stands in a simple syllable, is lengthened in consequence from Hhirik to Tsere, § 60. 4, **יִחְצֹקוּ** for **יִחְצֹקוּ**.

§ 110. 1. The verb **עָמַד** *to stand*, whose inflections are shown in Paradigm IV, may serve as a representative of

Pe guttural verbs. The Piel, Pual, and Hithpael are omitted, as they present no deviation from the regular verbs. The Niphal of עָמַד is not in use, but is here formed from analogy for the sake of giving completeness to the paradigm.

2. The Kal imperative and future of those verbs which have Pattahh in the second syllable may be represented by פִּיץ *to be strong* in the same Paradigm.

3. Certain verbs, whose first radical is א, receive Hholem in the first syllable of the Kal future after the following, which is distinctively called the Pe Aleph (א"ע) mode.

#### FUTURE OF PE ALEPH VERBS.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יֵאָכֵל	תֵּאָכֵל	תֵּאָכֵל	תֵּאָכְלִי	אֵכֵל
PLUR.	יֵאָכְלוּ	תֵּאָכְלֶנָּה	תֵּאָכְלוּ	תֵּאָכְלֶנָּה	נֵאָכֵל

Five verbs uniformly adopt this mode of inflection, viz.: אָבַד *to perish*, אָבָה *to be willing*, אָכַל *to eat*, אָמַר *to say*, אָפָה *to bake*; a few others indifferently follow this or the ordinary Pe guttural mode, אָהַב *to love*, אָחַז *to take hold*, אָסַף *to gather*.

#### REMARKS ON PE GUTTURAL VERBS.

§ 111. 1. The preformative of the Kal future *a* has (ְ) in one instance, נִתְקַבֵּץ Ezek. 23: 5. That of the Kal future *ō* has (וּ) in יִהְיֶה Prov. 10: 3, יִהְיֶה Ps. 29: 9. Three verbs with future *ō*, הָלַם, הָלַס, הָלַד have Pattahh in the first syllable when the Hholem appears, but Seghol in those forms in which the Hholem is dropped, יִהְיֶה Job 12: 14, יִהְיֶה 2 Kin. 3: 25 but יִהְיֶה Ex. 19: 21, 24; so with suffixes, יִהְיֶה לִּי Ps. 141: 5, יִהְיֶה לִּי Isa. 22: 19, יִהְיֶה לִּי Isa. 53: 2. יִהְיֶה has יִהְיֶה but יִהְיֶה.

2. *a*. If the first radical be א, the preformative takes Seghol in most verbs in the Kal future, whether *a* or *ō*, יֵאָכֵל, יֵאָסֵף, יֵאָחֵז, יֵאָמַר as well as יֵאָכֵל, יֵאָסֵף, יֵאָחֵז; in a few with future *a*, § 110. 3, it takes Hholem; the (ְ) of the second syllable usually becoming (וּ) in pause, and in a few

instances without a pause accent, *יִאָבֵד*, *יִאָבֵד*, *יִאָבֵד*, but *יִאָבֵד*; in two verbs it becomes (ֿ) after Vav conversive, *וַיִּאָבֵד*, but with a pause accent *וַיִּאָבֵד* or in the first verses of several chapters of Job: *וַיִּאָבֵד*. Hholem in these verbs is probably modified from *ā*, so that *יִאָבֵל* is for *יִאָבֵל* from *יִאָבֵל*, § 201. *c*.

*b*. As *א* is always quiescent after Hholem in this latter form of the future, § 57. 2. (2) *a*, Pe Aleph verbs might be classed among quiescent verbs, and this is in fact done by some grammarians. But as *א* has the double character of a guttural and a quiescent in different forms sprung from the same root, and as its quiescence is confined almost entirely to a single tense of a single species, it seems better to avoid sundering what really belongs together, by considering the Pe Aleph as a variety of the Pe guttural verbs. In a few instances *א* gives up its consonantal character after (ֿ), which is then lengthened to (ֿֿ), *מִיִּאָבֵד* Mic. 4: 8. When thus quiescent after either Tsere or Hholem, *א* is always omitted in the first person singular after the preformative *א*, *אֶבֶדְךָ* Gen. 32: 5 for *אֶבֶדְךָ* *אֶבֶדְךָ* Prov. 8: 17 for *אֶבֶדְךָ* *אֶבֶדְךָ* Gen. 24: 33 for *אֶבֶדְךָ*, and occasionally in other persons, *תִּבְדֹּךָ* Jer. 2: 36 for *תִּבְדֹּךָ*; so *יִבְדֹּךָ* Deut. 33: 21, *יִבְדֹּךָ* Prov. 1: 10, *יִבְדֹּךָ* Ps. 104: 29, *יִבְדֹּךָ* 2 Sam. 19: 14, *יִבְדֹּךָ* 2 Sam. 20: 9, *יִבְדֹּךָ* 1 Sam. 28: 24; in a few instances the vowel letter *ו* is substituted for it, *וַיִּבְדֹּךָ* Ezek. 42: 5 for *וַיִּבְדֹּךָ*, *וַיִּבְדֹּךָ* Neh. 2: 7, Ps. 42: 10.

*c*. A like quiescence or omission of *א* occurs in *יִאָבֵד* Num. 11: 25 Hi. fut. for *יִאָבֵד*, *יִבְדֹּךָ* Ezek. 21: 33 Hi. inf. for *יִבְדֹּךָ*, *יִבְדֹּךָ* Job 32: 11 Hi. fut. for *יִבְדֹּךָ*, *יִבְדֹּךָ* Prov. 17: 4 Hi. part. for *יִבְדֹּךָ*, § 53. 2. *a*, *יִבְדֹּךָ* Job 35: 11 Pi. part. for *יִבְדֹּךָ*, § 53. 3, *יִבְדֹּךָ* 2 Sam. 22: 40 Pi. fut. for *יִבְדֹּךָ*, *יִבְדֹּךָ* 1 Sam. 15: 5 Hi. fut. for *יִבְדֹּךָ*, *יִבְדֹּךָ* Isa. 21: 14 Hi. pret. for *יִבְדֹּךָ*, *יִבְדֹּךָ* Isa. 13: 20 Pi. fut. for *יִבְדֹּךָ*, and after prefixes *לִבְדֹּךָ* for *לִבְדֹּךָ*, the Kal infinitive of *בָּדַד* with the preposition *ל*, *לִבְדֹּךָ* Ezek. 23: 16 Pi. fut. with Vav conversive for *לִבְדֹּךָ*, *לִבְדֹּךָ* Zech. 11: 5 Hi. fut. with Vav conjunctive for *לִבְדֹּךָ*, *לִבְדֹּךָ* Eccles. 4: 14 Kal pass. part. with the article for *לִבְדֹּךָ*.

*d*. Hholem is further assumed by Pe Aleph roots once in the Niphal preterite, *נִבְדֹּךָ* Num. 32: 30 for *נִבְדֹּךָ*, and five times in the Hiphil future, *אֶבְדֶּךָ* Jer. 46: 8 for *אֶבְדֶּךָ*, *אֶבְדֶּךָ* Hos. 11: 4 for *אֶבְדֶּךָ*, *אֶבְדֶּךָ* Neh. 13: 13 for *אֶבְדֶּךָ*, *אֶבְדֶּךָ* 1 Sam. 14: 24 abbreviated from *אֶבְדֶּךָ* for *אֶבְדֶּךָ*, *אֶבְדֶּךָ* 2 Sam. 20: 5 K'ri for *אֶבְדֶּךָ*.

*e*. *א* draws the vowel to itself from the preformative in *יִבְדֹּךָ* Prov. 1: 22 Kal fut. for *יִבְדֹּךָ* in pause *יִבְדֹּךָ* Zech. 8: 17, Ps. 4: 3, § 60. 3. *c*. Some so explain *יִבְדֹּךָ* Job 20: 26, regarding it as a Kal future for *יִבְדֹּךָ* with the vowel attracted to the *א* from the preformative; it is simpler, however, to regard it as a Pual future with Kamets Hhatuph instead of Kibbutz, § 93. *a*, as *מִבְדֹּךָ* Nah. 2: 4, *יִבְדֹּךָ* Ps. 94: 20.

3. *a*. Kamets Hhatuph for the most part remains in the Kal infinitive and imperative with suffixes or added vowels, as *בְּדֹךָ*, *בְּדֹךָ*, *בְּדֹךָ*, being rarely changed to Pattahh, as in *בְּדֹךָ* Prov. 20: 16, or Seghol, as *בְּדֹךָ* Num. 11: 16, *בְּדֹךָ* Job 33: 5. In the inflected imperative Seghol occurs



once instead of Hhirik, הַשִּׁירִי Isa. 47: 2, and Kamets Hhatuph twice in compensation for the omitted Hholem, עָלָיו Zeph. 3: 14 but עָלָיו 1 s. 68: 5, הָרָבִי Jer. 2: 12 but הָרָבִי Jer. 50: 27, though the *o* sound is once retained in the compound Sh'va of a pausal form, הָרָבִי Isa. 44: 27. Ewald explains הַשִּׁירִי Ex. 20: 5, 23: 24, Deut. 5: 9, and נִשְׁבַּחְם Deut. 13: 3 as Kal futures, the excluded Hholem giving character to the preceding vowels; the forms, however, are properly Hophal futures, and there is no reason why the words may not be translated accordingly *be induced to serve*. In a few Kal infinitives with a feminine termination ה has (,) , הַמְצִיחַ Ezek. 16: 5, הַמְצִיחַ Hos. 7: 4.

*b.* In a very few instances Pattahh is found in the first syllable of the Niphal preterite and participle and of the Hiphil preterite, נִשְׁפָּטָה, נִשְׁפָּטָה, נִשְׁפָּטָה but נִשְׁפָּטָה נִשְׁפָּטָה Ps. 89: 8, הַחֲרָהם Judg. 8: 19.

§ 112. 1. The guttural invariably receives compound Sh'va in place of simple, where this is vocal in the perfect verb; and as in these cases it stands at the beginning of the word, it is more at liberty to follow its native preferences, and therefore usually takes (,) . In הַרְרָהם 2 plur. pret., הִירָה inf., הִירָה imper. of הִירָה, the initial ה has (,) under the influence of the following ר; א receives (,) in the second plural of the Kal preterite, and in the feminine and plural of the passive participle, אֲבָרָהם, אֲבָרָהם, אֲבָרָהם, but commonly (,) in the imperative and infinitive, § 60. 3. *b.* אֲבָרָה imper., אֲבָרָה and אֲבָרָה inf., אֲבָרָה and אֲבָרָה inf., אֲבָרָה imper., אֲבָרָה inf. and imper. (but הֲאֲמַר Job 34: 18 with ה interrogative), אֲמַר, אֲמַר (with ה, paragogic אֲמַר), and in a very few instances the long vowel (,) , § 60. 3. *c.* אֲמַר Ex. 16: 23 for אֲמַר, אֲמַר Isa. 21: 12.

2. Where the first radical in perfect verbs stands after a short vowel and completes its syllable, the guttural does the same, but mostly admits an echo of the preceding vowel after it, inclining it likewise to begin the syllable which follows. In the intermediate syllable thus formed, § 20. 2, the vowel remains short, only being modified agreeably to the rules already given by the proximity of the guttural, which itself receives the corresponding Hhateph. The succession is, therefore, usually (,) , (,) or (,) . In a very few instances this correspondence is neglected; thus, in הִירָה 3 fem. fut. of הִירָה to go (comp. הִירָה from הִירָה to laugh) the Hhirik of the preformative remains and the guttural takes Hhateph Pattahh; in הִירָה (once, viz., Hab. 1: 15 for הִירָה) and הִירָה Hiphil and Hophal preterites of הִירָה to go up, and הִירָה (once, viz., Josh 7: 7 for הִירָה) Hi. pret. of הִירָה to pass over, the guttural is entirely transferred to the second syllable, and the preceding vowel is lengthened. The forms הִירָה, הִירָה, הִירָה, הִירָה, הִירָה from הִירָה to be, and like forms from הִירָה to live, are peculiar in having simple vocal Sh'va.

3. Where (,) or (,) are proper to the form these are frequently changed to (,) or (,) upon the prolongation of the word or the removal of its accent forward. Thus, in the Kal future, הִירָה 2 Kin. 5: 3, הִירָה Ex. 4: 29, הִירָה Ps. 27: 10, הִירָה Josh. 2: 18; הִירָה Isa. 59: 5, הִירָה Judg. 16: 13; the Niphal, הִירָה 1 Kin. 10: 3, הִירָה Nah. 3: 11, הִירָה Ps. 26: 4;

and especially in the Hiphil preterite with Vav conversive, **וַיִּצְבֹּרְתָּ** Job 14: 19; **וַיִּצְבֹּרְתָּ** Deut. 7: 24; **וַיִּצְבֹּרְתָּ** Deut. 9: 3 (comp. **וַיִּצְבֹּרְתָּ** Ps. 80: 6), **וַיִּצְבֹּרְתָּ** Lev. 23: 30; **וַיִּצְבֹּרְתָּ** Isa. 49: 26; **וַיִּצְבֹּרְתָּ** Neh. 5: 16; **וַיִּצְבֹּרְתָּ** Ezek. 30: 25; **וַיִּצְבֹּרְתָּ** Isa. 43: 23; **וַיִּצְבֹּרְתָּ** Jer. 17: 4; **וַיִּצְבֹּרְתָּ** Deut. 1: 45; **וַיִּצְבֹּרְתָּ** Ex. 15: 26; **וַיִּצְבֹּרְתָּ** Jer. 49: 37; after Vav conjunctive, however, the vowels remain unchanged, **וַיִּצְבֹּרְתָּ** 1 Sam. 17: 35; **וַיִּצְבֹּרְתָּ** Ps. 50: 21; Neh. 10: 33; Ezek. 37: 2. The change from (וַיִּצְבֹּרְתָּ) to (וַיִּצְבֹּרְתָּ) after Vav conversive occurs once in the third person of the Hiphil preterite, **וַיִּצְבֹּרְתָּ** Ps. 77: 2, but is not usual, e. g. **וַיִּצְבֹּרְתָּ** . . . **וַיִּצְבֹּרְתָּ** Lev. 27: 8. There is one instance of (וַיִּצְבֹּרְתָּ) instead of (וַיִּצְבֹּרְתָּ) in the Hiphil infinitive, **וַיִּצְבֹּרְתָּ** Jer. 31: 32.

4. A vowel which has arisen from Sh'va in consequence of the rejection of the vowel of a following consonant, will be dropped in guttural as in perfect verbs upon the latter vowel being restored by a pause accent, **וַיִּצְבֹּרְתָּ**, **וַיִּצְבֹּרְתָּ**, **וַיִּצְבֹּרְתָּ**.

5. Sometimes the silent Sh'va of the perfect verb is retained by the guttural instead of being replaced by a compound Sh'va or a subsidiary vowel which has arisen from it. This is most frequent in the Kal future, though it occurs likewise in the Kal infinitive after inseparable prepositions, in the Niphal preterite and participle, in the Hiphil species, and also though rarely in the Hophal. There are examples of it with all the gutturals, though these are most numerous in the case of ה, which is the strongest of that class of letters. In the majority of roots and forms there is a fixed or at least a prevailing usage in favour either of the simple or of the compound Sh'va; in some, however, the use of one or the other appears to be discretionary.

a. The following verbs always take simple Sh'va under the first radical in the species whose initial letters are annexed to the root, viz.:

<b>אָרַם</b> Hi. <i>to be red.</i>	<b>הָבִיר</b> K. <i>to injure, wound.</i>	<b>חָמַל</b> K. <i>to spare.</i>
<b>אָרַר</b> Ni. Hi. <i>to be illu-</i>	<b>הָבִא</b> Ni. Hi. Ho. <i>to hide.</i>	<b>חָמַס</b> K. Ni. <i>to do vio-</i>
<i>trious.</i>	<b>חָבַט</b> K. <i>to beat off.</i>	<i>lence to.</i>
<b>אָסַם</b> Hi. <i>to close.</i>	<b>הָבִיר</b> Hi. <i>to join together.</i>	<b>חָמַץ</b> K. <i>to be leavened.</i>
<b>*אָסַר</b> K. <i>to shut.</i>	<b>הָבִיר</b> K. <i>to gird.</i>	<b>חָמַר</b> K. <i>to ferment.</i>
<b>אָלַה</b> K. <i>to learn.</i>	<b>חָלַל</b> K. (not Ho.) <i>to</i>	<b>חָנַן</b> K. <i>to dedicate.</i>
<b>אָפַר</b> K. <i>to gird on.</i>	<i>cease.</i>	<b>חָסַל</b> K. <i>to devour.</i>
<b>אָנַם</b> K. Ni. (not Hi.)	<b>חָטַב</b> K. <i>to cut.</i>	<b>חָטַם</b> K. <i>to muzzle.</i>
<i>to be guilty.</i>	<b>חָיָה</b> K. (not Hi.) <i>to</i>	<b>חָסַר</b> K. Hi. <i>to lack.</i>
<b>חָבַל</b> K. Hi. <i>to be vain.</i>	<i>live.</i>	<b>חָפָה</b> Ni. <i>to cover.</i>
<b>חָהָה</b> K. Hi. <i>to meditate.</i>	<b>חָכַם</b> K. Hi. <i>to be wise.</i>	<b>חָפַז</b> K. Ni. <i>to be panic-</i>
<b>חָרַה</b> K. <i>to thrust.</i>	<b>*חָלַט</b> K. meaning doubt-	<i>struck.</i>
<b>חָרַר</b> K. Ni. <i>to honour.</i>	<i>ful.</i>	<b>חָפַץ</b> K. <i>to delight.</i>
<b>חָיָה</b> K. Ni. <i>to be.</i>	<b>חָסַר</b> K. Ni. <i>to desire.</i>	<b>חָפַר</b> K. <i>to dig.</i>

חָפַץ K. Hi. <i>to blush.</i>	חָתַם K. Ni. Hi. <i>to seal.</i>	עָבַל Hi. <i>to be presumptuous.</i>
חָפַשׁ K. Ni. <i>to search.</i>	חָתַף K. <i>to seize.</i>	
חָצַב K. (not Hi.) <i>to hew.</i>	חָתַר K. <i>to break through.</i>	עָשָׂה K. Ni. <i>to pervert.</i>
חָתַר K. Ni. <i>to investigate.</i>	עָנַב K. <i>to love, dote.</i>	עָשָׂר K. Hi. <i>to tithe.</i>
*חָרַג K. <i>to tremble.</i>	עָרָה K. <i>to put on as an ornament.</i>	*עָרַם Ni. <i>to be burnt up.</i>
חָתַה K. <i>to take up.</i>	עָרַף Hi. <i>to gather much.</i>	עָרַח K. Hi. <i>to be removed.</i>
חָתָה Ni. <i>to be destined.</i>	עָרַר Ni. <i>to be wanting.</i>	עָרַר K. Ni. Hi. <i>to en-</i>
חָתַל Ho. <i>to be swaddled.</i>	עָרַר K. Ni. <i>to trouble.</i>	<i>treat.</i>

b. The following are used with both simple and compound Sh'va, either in the same form or in different forms, viz.:

אָסַר <i>to bind.</i>	חָסַה <i>to trust.</i>	עָטָה <i>to wear.</i>
הָפַף <i>to turn.</i>	חָשָׁן <i>to withhold.</i>	עָטַר <i>to encircle.</i>
חָבַל <i>to take in pledge.</i>	חָשַׁם <i>to uncover.</i>	עָלַם <i>to conceal.</i>
חָבַשׁ <i>to bind.</i>	חָשַׁב <i>to think.</i>	עָצַר <i>to shut up, restrain.</i>
חָזַק <i>to be strong.</i>	חָשָׁה <i>to be dark.</i>	עָלַב <i>to supplant.</i>
חָלָה <i>to be sick.</i>	עָבַר <i>to pass over.</i>	עָשָׂן <i>to smoke.</i>
חָלַק <i>to divide.</i>	עָזַר <i>to help.</i>	עָשַׁר <i>to be rich.</i>

c. The following have simple Sh'va only in the passages or parts alleged, but elsewhere always compound Sh'va, viz.:

אָהַב 2 Chr. 19: 2, Pr. 15: 9, <i>to love.</i>	חָרַר Ezek. 26: 18, <i>to tremble.</i>
אָזַר Ps. 65: 7, <i>to gird.</i>	חָשָׂה Hi. part. <i>to be silent.</i>
אָסַף Ps. 47: 10, <i>to gather.</i>	חָתַח Jer. 49: 37, <i>to be dismayed.</i>
חָלָה Ps. 109: 23, <i>to go.</i>	עָבַר Eccl. 5: 8, <i>to serve.</i>
חָרַג 2 Kin. 10: 9, <i>to slay.</i>	עָלָו Jer. 15: 17, Ps. 149: 5, and
חָלַם Job 39: 4, Jer. 29: 8, <i>to dream.</i>	עָלָץ Ps. 5: 12, <i>to exult.</i>
חָלַף Job 20: 24, <i>to change, pierce.</i>	עָרַף Isa. 44: 7, <i>to set in order.</i>

All other Pe guttural verbs, if they occur in forms requiring a Sh'va under the first radical, have invariably compound Sh'va.

The use or disuse of simple Sh'va is so uniform and pervading in certain verbs, that it must in all probability be traced to the fixed usage of actual speech. This need not be so in all cases, however, as in other and less common words its occurrence or non-occurrence may be fortuitous; additional examples might have been pointed differently.

§ 113. 1. The Hhirik of the prefix is in the Niphal future, imperative and participle, almost invariably lengthened to Tsere upon the omission of Daghes-forte in the first radical, יִחַסֵּן, יִאֲצֵר, Isa. 23: 18, יִתְקַבֵּץ (the retrocession of the accent by § 35. 1) Isa. 28: 27, יִתְלַחֵץ Job 38: 24, נִתְחַלֵּץ Num.

\* ἀπαξ λεγόμενον.

† Except Ps. 44: 22.

32: 17, **וַיִּתְּנֵם** 2 Sam. 17: 23, which is in one instance expressed by the vowel letter **י**, **וַיִּתְּנֵהוּ** Ex. 25: 31. The only exception is **וַיִּתְּנֵהוּ** (two accents explained by § 42. *a*) Ezek. 26: 15 for **וַיִּתְּנֵהוּ**; Baer's edition has **וַיִּתְּנֵהוּ**. According to some copies, which differ in this from the received text, Seghol likewise occurs in **וַיִּתְּנֵהוּ** Job 19: 7, **וַיִּתְּנֵהוּ** Ezek. 43: 18, **וַיִּתְּנֵהוּ** 1 Chron. 24: 3, **וַיִּתְּנֵהוּ** Lam. 2: 11. In Job 34: 31 **וַיִּתְּנֵהוּ** is neither the infin. nor the imper. Niph., as it has sometimes been explained, but the Kal pret. **וַיִּתְּנֵהוּ** with He Interrogative, § 232. 4.

2. The initial **ה** of the Hiphil infinitive is, as in perfect verbs, rarely rejected after prefixed prepositions, as **וַיִּתְּנֵהוּ** Jer. 37: 12 for **וַיִּתְּנֵהוּ**, **וַיִּתְּנֵהוּ** Eccles. 5: 5, **וַיִּתְּנֵהוּ** 2 Sam. 19: 19, **וַיִּתְּנֵהוּ** Deut. 26: 12, **וַיִּתְּנֵהוּ** Neh. 10: 39, **וַיִּתְּנֵהוּ** 2 Sam. 18: 3 K'thibh; and still more rarely that of the Niphal infinitive, **וַיִּתְּנֵהוּ** Lam. 2: 11 for **וַיִּתְּנֵהוּ**, **וַיִּתְּנֵהוּ** Ezek. 26: 15.

§ 114. The letter **ר** resembles the other gutturals in not admitting Daghash-forte, and in requiring the previous vowel to be lengthened instead, **וַיִּתְּנֵהוּ** Jon. 1: 5, **וַיִּתְּנֵהוּ** Ps. 106: 25. In other cases, however, it causes no change in an antecedent Hhirik, **וַיִּתְּנֵהוּ** Deut. 19: 6, **וַיִּתְּנֵהוּ** 2 Sam. 7: 10, **וַיִּתְּנֵהוּ** Ps. 66: 12, except in certain forms of the verb **וַיִּתְּנֵהוּ** to see, viz., **וַיִּתְּנֵהוּ** Kal future with Vav conversive, shortened from **וַיִּתְּנֵהוּ**, **וַיִּתְּנֵהוּ** which alternates with **וַיִּתְּנֵהוּ** as Hiphil preterite, and once with Vav conversive preterite, **וַיִּתְּנֵהוּ** Nah. 3: 5. It is in two instances preceded by Hhirik in the Hiphil infinitive, **וַיִּתְּנֵהוּ**, **וַיִּתְּנֵהוּ** Jer. 50: 34. In the Hophal species the participles **וַיִּתְּנֵהוּ** Isa. 14: 6, **וַיִּתְּנֵהוּ** Lev. 6: 14 take Kibbutz in the first syllable, but **וַיִּתְּנֵהוּ**, **וַיִּתְּנֵהוּ** have the ordinary Kamets Hhatuph. Resh always retains the simple Sh'va of perfect verbs whether silent or vocal **וַיִּתְּנֵהוּ** Gen. 44: 4, **וַיִּתְּנֵהוּ** Ps. 129: 86, except in one instance, **וַיִּתְּנֵהוּ** Ps. 7: 6, where it appears to receive Pattahh furtive contrary to the ordinary rule which restricts it to the end of the word § 60. 2. *a*.

§ 115. The verb **וַיִּתְּנֵהוּ** reduplicates its last instead of its second radical in the Pual, **וַיִּתְּנֵהוּ**; **וַיִּתְּנֵהוּ** reduplicates its last syllable, **וַיִּתְּנֵהוּ** Lam. 2: 11, § 92. *a*.

**וַיִּתְּנֵהוּ** is a secondary root, based upon the Hiphil of **וַיִּתְּנֵהוּ**. See **וַיִּתְּנֵהוּ** verbs.

For the peculiar forms of **וַיִּתְּנֵהוּ** and **וַיִּתְּנֵהוּ** see the **וַיִּתְּנֵהוּ** verbs, **וַיִּתְּנֵהוּ** and **וַיִּתְּנֵהוּ**.

## AYIN GUTTURAL VERBS.

§ 116. Ayin guttural verbs, or those which have a guttural for their second radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz.:

1. The influence of the guttural upon a following vowel being comparatively slight, this latter is only converted into Pattahh in the future and imperative Kal,

and the feminine plural of the future and imperative Niphal, Piel, and Hithpaël, where the like change sometimes occurs even without the presence of a guttural רָאָה for רָאָה; תִּפְאֵלְךָ for תִּפְאֵלְךָ.

2. No forms occur which could give rise to Pattahh furtive.

3. When the second radical should receive simple Sh'va, it takes Hhateph Pattahh instead as the compound Sh'va best suited to its nature; and to this the new vowel, formed from Sh'va in the feminine singular and masculine plural of the Kal imperative, is assimilated, גָּאֵל for גָּאֵל.

4. Daghesh-forte is always omitted from the second radical in Piel, Pual, and Hithpaël, in which case the preceding vowel may either remain short as in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutz to Hholem, § 60. 4, גָּאֵל, בָּהֵר.

§ 117. The inflections of Ayin guttural verbs may be shown by the example of גָּאֵל, (Paradigm V.) which in some species means *to redeem*, and in others *to pollute*. The Hiphil and Hophal are omitted, as the former agrees precisely with that of perfect verbs, and the latter differs only in the substitution of compound for simple Sh'va in a manner sufficiently illustrated by the foregoing species.

a. The Pual infinitive is omitted from the paradigm as it is of rare occurrence, and there is no example of it in this class of verbs. As the absolute infinitive Piel mostly gives up its distinctive form and adopts that of the construct, § 92. d, it is printed with Tsere in this and the following paradigms.

## REMARKS ON AYIN GUTTURAL VERBS.

§ 118. 1. If the second radical is ר, the Kal future and imperative commonly have Hholem; but the following take Pattahh, רָאָה *to be long*, רָאָה *to kneel*, רָאָה *to be dried or desolate*, רָאָה *to tremble*, רָאָה *to reproach*, to



*winter*, חָרַב to *sharpen*, קָרַב (קָרַב) to *be sweet*, קָרַב to *come near*, קָרַב to *cover*; נָדַד to *tear in pieces*, has either Hholem or Pattahh; חָלַשׁ to *plough* has fut. *ō*, to *be silent* has fut. *a*.

2. With any other guttural for the second radical the Kal future and imperative have Pattahh; only נָחַם to *roar*, and רָחַם to *love*, have Hholem, צָלַח to *curse*, מָצַל to *trespass*, and עָשָׂה to *do*, have either Pattahh or Hholem; the future of אָחַז to *grasp*, is אֶחָז or אֶחָזוּ.

3. Pattahh in the ultimate is as in perfect verbs commonly prolonged to Kamets before suffixes, where Hholem would be rejected, אֶחָזֶה Prov. 4: 6, אֶחָזֶה 2 Kin. 10: 14, אֶחָזֶה 2 Sam. 22: 43, אֶחָזֶה Isa. 45: 11, אֶחָזֶה Gen. 29: 32.

4. The feminine plurals of the Niphal and Piel futures have Pattahh with the second radical whether this be ר or another guttural, תִּפְחֹלְנָה Ezek. 7: 27, תִּשְׁלַחְנָה Prov. 6: 27, תִּדְבַּחְנָה Ezek. 16: 6, תִּנְאָצְנָה Hos. 4: 13, but Tsere occasionally in pause, תִּפְחֹלְנָה Jer. 9: 17.

§ 119. 1. With these exceptions the vowel accompanying the guttural is the same as in the perfect verb; thus the Kal preterite *mid. ē*: אָחַב Gen. 27: 9, אָחַבָּהּ Deut. 15: 16; infinitive וָחַב 1 Sam. 7: 8, אָחַב Jer. 15: 3, with Makkeph, אָחַבָּהּ 1 Kin. 5: 20; Niphal infinitive, וָחַלַּח Ex. 17: 10, with suffixes, וָחַלַּחְתָּ 2 Chron. 16: 7, 8, with prefixed ו, וָחַלַּח Judg. 11: 25, וָחַלַּח 1 Sam. 20: 6, 28, and once anomalously with prefixed א, אָחַדְשׁ Ezek. 14: 3 (a like substitution of א for ה occurring once in the Hiphil preterite: אָחַדְשׁ Isa. 63: 3); future וָחַלַּח Ex. 14: 14, with Vav conversive, וָחַלַּחְתָּ Job 7: 5, וָחַלַּחְתָּ Ex. 32: 1, וָחַלַּחְתָּ Judg. 6: 34, וָחַלַּחְתָּ Ex. 9: 15, וָחַלַּחְתָּ Num. 22: 25, or with the accent on the penult, וָחַלַּחְתָּ Ex. 17: 8, וָחַלַּחְתָּ Gen. 41: 8; imperative, וָחַלַּח 1 Sam. 18: 17, or with the accent thrown back, וָחַלַּח Gen. 13: 9; Hiphil infinitive, וָחַלַּח 1 Sam. 27: 12, וָחַלַּח Gen. 21: 16, וָחַלַּח Deut. 7: 2, apocopated future, וָחַלַּח 1 Sam. 2: 10, וָחַלַּחְתָּ Deut. 9: 26, וָחַלַּח Ps. 12: 4, with Vav conversive, וָחַלַּחְתָּ 1 Kin. 22: 54, וָחַלַּחְתָּ Zech. 11: 8; imperative, וָחַלַּח Ex. 28: 1, with Makkeph, וָחַלַּחְתָּ Ps. 81: 11, וָחַלַּחְתָּ 2 Sam. 20: 4, וָחַלַּחְתָּ Deut. 4: 10, with a pause accent the last vowel sometimes becomes Pattahh, וָחַלַּחְתָּ Job 13: 21, וָחַלַּחְתָּ Ps. 69: 24, though not always, וָחַלַּחְתָּ Lev. 8: 3. Hophal infinitive, וָחַלַּח 2 Kin. 3: 23. Tsere is commonly retained in the last syllable of the Piel and Hithpael, which upon the retrocession or loss of the accent is shortened to Seghol, וָחַלַּחְתָּ Lev. 5: 22, וָחַלַּחְתָּ Hos. 9: 2, וָחַלַּחְתָּ Gen. 39: 14, וָחַלַּחְתָּ Ps. 104: 26, וָחַלַּחְתָּ 74: 10, וָחַלַּחְתָּ Gen. 39: 4, וָחַלַּחְתָּ Dan. 2: 1, וָחַלַּחְתָּ 2 Kin. 18: 23, and occasionally before suffixes to Hhirik, וָחַלַּחְתָּ Isa. 1: 15, וָחַלַּחְתָּ (fem. form for וָחַלַּחְתָּ, § 61. 5) 1 Sam. 16: 15 but וָחַלַּחְתָּ Isa. 30: 18, וָחַלַּחְתָּ Ezek. 5: 16; in a few instances, however, as in the perfect verb, Pattahh is taken instead, thus in the preterite, וָחַלַּח Mal. 3: 19, וָחַלַּח Ps. 103: 13, וָחַלַּח Isa. 6: 12, וָחַלַּח Deut. 20: 7, וָחַלַּח Gen. 24: 1 (וָחַלַּח rarely occurs except in pause), וָחַלַּח Isa. 25: 11, and more rarely still in the imperative, וָחַלַּח Ezek. 37: 17, and future וָחַלַּחְתָּ Prov. 14: 10, וָחַלַּחְתָּ Dan. 1: 8.

2. וָחַלַּח, which has Kamets in pause, וָחַלַּח, but most commonly Tsere before suffixes, וָחַלַּחְתָּ, exhibits the peculiar forms, וָחַלַּחְתָּ

1 Sam. 12: 13 הִנָּחֵרְוּ 1 Sam. 1: 20, הִנָּחֵרְוּ Judg. 13: 6, הִנָּחֵרְוּ  
1 Sam. 1: 28.

3. Kamets Hhatuph sometimes remains before the guttural in the Kal imperative and infinitive with suffixes or appended ה, אָחֵלֶם Hos. 9: 10, אָחֵלֶם Ruth 3: 13, מִאֲחֵם Am. 2: 4, מִאֲחֵם (by § 61. 1) Isa. 30: 12, אָחֵלֶם Deut. 20: 2 (the alternate form being מִחֵלֶם Josh. 22: 16), רָחֵלֶם Ex. 30: 18, רָחֵלֶם Ezek. 8: 6, and sometimes is changed to Pattahh, וָחֵלֶם Isa. 57: 13, מִחֵלֶם Ezek. 20: 27, נִחֵלֶם Hos. 5: 2, אָחֵלֶם Deut. 10: 15, הָאֵלֶם Jer. 31: 12, or with simple Sh'va under the guttural, צִנְחֵךְ Ps. 68: 8, וְצִנְחֵךְ 2 Chron. 26: 19. In וְצִנְחֵךְ Num. 23: 7, Kamets Hhatuph is lengthened to Hholem in the simple syllable. Once the paragodic imperative takes the form הִנָּחֵלֶם Isa. 7: 11, comp. סִלְחָה, שִׁלְחָה Dan. 9: 19, רָפָאה Ps. 41: 5.

4. Hhirik of the inflected Kal imperative is retained before ר, בְּרָחֵי Josh. 9: 6, and once before ח, שְׁחָרֵי Job 6: 22; when the first radical is א it becomes Seghol, אֶחָרֵי Ps. 31: 24, אֶחָרֵי Cant. 2: 15; in other cases it is changed to Pattahh, וְחָרֵי Isa. 14: 31, וְחָרֵי Judg. 10: 14.

§ 120. 1. The compound Sh'va after Kamets Hhatuph is (ֶ), after Seghol (ֵ), in other cases (ִ), as is sufficiently shown by the examples already adduced. Exceptions are rare, אָחֵלֶם Ruth 3: 15, הִנָּחֵרְוּ Ezek. 16: 33, וְהִנָּחֵרְוּ y'hā'rēhū Isa. 44: 13.

2. The letter before the guttural receives compound Sh'va in רָחֵלֶם Gen. 21: 6; in נָאֲחֵלֶם Ezek. 9: 8, this leads to the prolongation of the preceding vowel and its expression by the vowel letter א, § 11, 1. *a*. This latter form, though without an exact parallel, is thus susceptible of ready explanation, and there is no need of resorting to the hypothesis of an error in the text or a confusion of two distinct readings, נָאֲחֵלֶם and נָאֲחֵלֶם.

3. Resh commonly receives simple Sh'va, though it has compound in some forms of בְּרָחֵי, e. g. הִבְרָחֵי Num. 6: 23, בְּרָחֵי Gen. 27: 27.

§ 121. 1. Upon the omission of Daghesh-forte from the second radical the previous vowel is always lengthened before ר, almost always before א, and prevailing before ע, but rarely before ה or ח. The previous vowel remains short in בְּרָחֵי to terrify, פָּעֵם to provoke, מְעַלְּשׁ to be few, נָצַר to shake, וְצִעַק to cry. It is sometimes lengthened, though not always, in בָּאֵר to make plain, נָאָם to commit adultery, נָאָץ to despise, נָאָר to reject, אָשַׁל to ask, בָּעַר to consume, שָׁעַר to sweep away by a tempest, הָעַב to abhor; כָּהַל to affright, בָּהָה to be dim, נָהַל to lead. It is also lengthened in כָּהָה to be dull, which only occurs Eccl. 10: 10. The only instances of the prolongation of the vowel before ח are לָחֵם Pi. inf. Judg. 5: 8, בָּחַן Pu. pret. Ezek. 21: 18, הָחֵי Pu. pret. Ps. 36: 13, הִחָרַחֲצֵהִי Job 9: 30, the first two of which may, however, be regarded as nouns. Daghesh-forte is retained and the vowel consequently remains short in פָּלֵחַ Ezek. 16: 4, רָאָה Job 33: 21, unless the point in the latter example is to be regarded as Mappik, § 26.

2. When not lengthened, Hhirik of the Piel preterite commonly remains unaltered before the guttural, כָּהַרַי Job 15: 18, נָהַרַי Jer. 12: 10,

though it is in two instances changed to Seghol, אָחַרְךָ Judg. 5: 28, יִחַדְתָּ Ps. 51: 7.

3. When under the influence of a pause accent the guttural receives Kamets, a preceding Pattahh is converted to Seghol, § 63. 1. *a*, יִחַדְתָּ Ezek. 5: 13, יִחַדְתָּ Num. 23: 19, יִחַדְתָּ Num. 8: 7.

§ 122. 1. רָצַץ and שָׁצַץ are Piel forms with the third radical reduplicated in place of the second; כָּתַתָּר doubles the second syllable; and אָהַבָה Hos. 4: 18, is by the ablest Hebraists regarded as one word, the last two radicals being reduplicated together with the personal ending, § 92. *a*.

2. כָּעַר and שָׁעַר have two forms of the Piel, שָׁעַר and שָׁעַר, § 92. *b*.; and שָׁעַר two forms of the Hithpael, שָׁעַר and שָׁעַר Jer. 46: 7. 8; כָּנַח Isa. 52: 5, follows the analogy of the latter; כָּנַח Eccl. 12: 5, is sometimes derived from כָּנַח to *despise*, as if it were for כָּנַח; such a form would however be unexampled. The vowels show it to be the Hiphil future of כָּנַח or rather כָּנַח to *flourish* or *blossom*, the א being inserted as a vowel letter, § 11. 1. *a*, כָּנַח Isa. 59: 3, Lam. 4: 14 is a Niphal formed upon the basis of a Pual, § 83. *c*. (2). כָּנַח Ezra 10: 16 is an anomalous infinitive from כָּנַח, which some regard as Kal, others as Piel.

### LAMEDH GUTTURAL VERBS.

§ 123. Lamedh guttural verbs, or those which have a guttural for their third radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz.:

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal, and in the feminine plurals of the future and imperative Piel, Hiphil, and Hithpael, יִשְׁלַח.

2. Tsere preceding the third radical, as in the Piel and Hithpael and in some forms of the other species, may either be changed to Pattahh or retained; in the latter case the guttural takes Pattahh-furtive, § 17, after the long heterogeneous vowel, e. g. יִשְׁלַח or יִשְׁלַח.

3. Hhirik of the Hiphil species, Hholem of the Kal and Niphal infinitives, and Shurek of the Kal passive participle, suffer no change before the final guttural, which receives a Pattahh-furtive, יִשְׁלַח, יִשְׁלַח.

4. The guttural retains the simple Sh'va of the perfect verb before all affirmatives beginning with a consonant, though compound Sh'va is substituted for it before suffixes, which are less closely attached to the verb, שְׁלַחְהָ, שְׁלַחְהָ.

5. When, however, a personal affirmative consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive to aid in its pronunciation without sundering it from the affixed termination, שְׁלַחְהָ.

a. Some grammarians regard this as a Pattahh inserted between the guttural and the final vowelless consonant by § 61. 2, and accordingly pronounce שְׁלַחְהָ *shālahhat* instead of *shālahht*. But as these verbs do not suffer even a compound Sh'va to be inserted before the affixed personal termination, it is scarcely probable that a full vowel would be admitted. And the Daghesht-lene in the final Tav and the Sh'va under it show that the preceding vowel sign is not Pattahh but Pattahh-furtive, § 17. a.

6. There is no occasion in these verbs for the application of the rule requiring the omission of Daghesht-forte from the gutturals.

§ 124. The inflections of Lamedh guttural verbs may be represented by שְׁלַחְ to send (Paradigm VI). The Pual and Hophal, which agree with perfect verbs except in the Pattahh-furtive of the second feminine preterite and of the absolute infinitive, are omitted from the paradigm. The Hithpael of this verb does not occur, but is here formed from analogy, the initial sibilant being transposed with ה of the prefix, according to § 82. 5.

a. Instead of the Niphal infinitive absolute with prefixed ה, which does not happen to occur in any verb of this class, the alternate form with prefixed ו, § 91. b, is given in the paradigm, וְשַׁלַּח being in actual use.

## REMARKS ON LAMEDH GUTTURAL VERBS.

§ 125. 1. The Kal future and imperative have Pattahh except שְׁלַחְ Gen. 43: 16; in one instance the K'thibh inserts ו, וְשַׁלַּח Jer. 5: 7, where the

K'ri is אָפֵּלֶה. The vowel *a* is retained before suffixes, remaining short in אָפֵּלֶה Am. 9: 1, but usually lengthened to Kamets, אָפֵּלֶה 2 Chron. 21: 17, אָפֵּלֶה Gen. 23: 11. It is also retained in pause before paragogic הָ, אָפֵּלֶה Ps. 77: 2, אָפֵּלֶה Dan. 9: 19; elsewhere it is rejected אָפֵּלֶה 2 Sam. 14: 32, and in the imperative Hhirik is given to the first radical, אָפֵּלֶה Job 32: 10, אָפֵּלֶה Gen. 43: 8. Hhirik appears in אָפֵּלֶה Gen. 25: 31, but verbs whose last radical is ר commonly take Kamets Hhatuph like perfect verbs both before paragogic הָ, and suffixes, אָפֵּלֶה 1 Chron. 29: 18, אָפֵּלֶה Prov. 3: 3.

2. The Kal infinitive construct mostly has *o*, אָפֵּלֶה Jon. 2: 1, אָפֵּלֶה Num. 17: 28, אָפֵּלֶה Isa. 54: 9, rarely *a*, אָפֵּלֶה Isa. 58: 9, אָפֵּלֶה Num. 20: 3, אָפֵּלֶה 1 Sam. 15: 1. With a feminine ending, the first syllable takes Kamets Hhatuph, אָפֵּלֶה Zeph. 3: 11; so sometimes before suffixes, אָפֵּלֶה 2 Sam. 15: 12, אָפֵּלֶה Neh. 1: 4, אָפֵּלֶה Josh. 6: 5, but more commonly Hhirik, אָפֵּלֶה Am. 1: 13, אָפֵּלֶה Num. 35: 19, אָפֵּלֶה Neh. 8: 5, rarely Pattahh, אָפֵּלֶה Ezek. 25: 6.

3. Most verbs with final ר have Hholem in the Kal future and imperative. But such as have middle *e* in the preterite take Pattahh, § 82. 1. *a*; and in addition the following, viz.: אָפֵּלֶה to shut, אָפֵּלֶה to say, אָפֵּלֶה to honour, אָפֵּלֶה to grow pale, אָפֵּלֶה to shake, אָפֵּלֶה to be rich, אָפֵּלֶה to entreat, אָפֵּלֶה to slip away, אָפֵּלֶה to press, אָפֵּלֶה to drink or be drunken. The following have Pattahh or Hholem, אָפֵּלֶה to decree, אָפֵּלֶה to vow, אָפֵּלֶה fut. *o*, to reap, fut. *a*, to be short.

§ 126. 1. Tsere is almost always changed to Pattahh before the guttural in the preterite, infinitive construct, future and imperative; but it is retained and Pattahh-furtive given to the guttural in pause, and in the infinitive absolute and participle which partake of the character of nouns and prefer lengthened forms. Thus, Niphal: infin. constr., אָפֵּלֶה Esth. 2: 8, אָפֵּלֶה Isa. 51: 14, future, אָפֵּלֶה Ps. 9: 19, אָפֵּלֶה Job 17: 3, imperative, even in pause, אָפֵּלֶה. Piel: preterite, אָפֵּלֶה Lev. 14: 8, אָפֵּלֶה 2 Chron. 34: 4, infin. constr., אָפֵּלֶה Hab. 1: 13, אָפֵּלֶה Lam. 2: 8, future, אָפֵּלֶה Job 16: 13, אָפֵּלֶה 2 Kin. 8: 12, אָפֵּלֶה Deut. 7: 5, imperative, אָפֵּלֶה Ex. 4: 23. Hiphil: apocopated future, אָפֵּלֶה 2 Kin. 18: 30, fut. with Vav consecutive, אָפֵּלֶה Judg. 4: 23, fem. plur., אָפֵּלֶה Ps. 119: 171, imperative, אָפֵּלֶה Ps. 86: 2, and even in pause, אָפֵּלֶה 1 Kin. 22: 12. Hithpael: אָפֵּלֶה Prov. 17: 14, אָפֵּלֶה Dan. 11: 40, אָפֵּלֶה Ps. 106: 47; this species sometimes has Kamets in its pausal forms, אָפֵּלֶה Josh. 9: 13, אָפֵּלֶה Ps. 107: 27. On the other hand, the absolute infinitives: Piel, אָפֵּלֶה Deut. 22: 7, Hiphil, אָפֵּלֶה Isa. 7: 11, Hophal, אָפֵּלֶה Ezek. 16: 4. Participles: Kal, אָפֵּלֶה Deut. 28: 52, but occasionally in the construct state with Pattahh, אָפֵּלֶה Ps. 94: 9, אָפֵּלֶה Isa. 51: 15, אָפֵּלֶה Isa. 42: 5, אָפֵּלֶה Lev. 11: 7, Piel, אָפֵּלֶה 1 Kin. 3: 3, Hithpael, אָפֵּלֶה 1 Sam. 21: 15. Tsere is retained before suffixes of the second person instead of being either changed to Pattahh or as in perfect verbs shortened to Seghol, Pi. inf. const. אָפֵּלֶה Deut. 15: 18, fut. אָפֵּלֶה Gen. 31: 27. There is one instance of Pattahh in the Hiphil inf. const., אָפֵּלֶה Job 6: 26, and one before a grave suffix אָפֵּלֶה Ezek. 21: 29, comp. fut. אָפֵּלֶה Isa. 35: 4; אָפֵּלֶה 1 Sam. 15: 23 Hiph. abs. inf. in pause is by § 65. *a*.



2. In verbs with final **ר** Pattahh takes the place of Tsere for the most part in the Piel preterite (in pause Tsere), and frequently in the Hithpael (in pause Kamets); but Tsere (in pause Tsere or Pattahh, § 65. *a*) is commonly retained elsewhere, **שָׁבַר** Ps. 76: 4, **שָׁבַר** Ex. 9: 25, **הִתְחַבֵּר** Prov. 25: 6, **הִתְחַבֵּר** Ps. 93: 1, **הִתְחַבֵּר** Gen. 22: 14, **הִתְחַבֵּר** Gen. 10: 19, **הִתְחַבֵּר** Zeph. 2: 4. Two verbs have Seghol in the Piel preterite, **הָבַר** (in pause, **הָבַר**) and **פָּבַר**.

§ 127. 1. The guttural almost always has Pattahh-furtive in the second fem. sing. of the preterite, **שָׁבַעְתָּ** Ruth 2: 8, **שָׁבַעְתָּ** Ezek. 16: 28, **הִשְׁבַּעְתָּ** Esth. 4: 14, **הִשְׁבַּעְתָּ** Ezek. 16: 4, scarcely ever simple Sh'va, **לְבַתָּהּ** 1 Kin. 14: 3, **שָׁבַתָּהּ** Jer. 13: 5, and never Pattahh (which might arise from the concurrence of consonants at the end of a word, § 61. 2), unless in **לְבַתָּהּ** Gen. 30: 15, and **נִבְחַתָּהּ** Gen. 20: 16, the former of which admits of ready explanation as a construct infinitive, and the latter may be a Niphal participle in the feminine singular, whether it be understood *it is rectified* or *thou art righted*, i. e. justice is done thee by this indemnification. Pattahh is once inserted before the abbreviated termination of the feminine plural imperative, **שָׁבַעְנָה** Gen. 4: 23 for **שָׁבַעְנָה**.

2. The guttural takes compound instead of simple Sh'va before suffixes, not only when it stands at the end of the verb, **רָנַנְתָּ** Num. 24: 11, **רָנַנְתָּ** Prov. 25: 17, but also in the first plural of the preterite, **שָׁבַעְנוּ** Ps. 44: 18 (**שָׁבַעְנוּ** ver. 21), Isa. 59: 12, Ps. 35: 25, 2 Sam. 21: 6, Ps. 132: 6; **ר** retains simple Sh'va before all personal terminations and suffixes, **אֶבְרָתָהּ** Judg. 4: 20, **אֶבְרָתָהּ** Mal. 1: 7, **עָבְרָתָהּ** Josh. 4: 23.

3. In a few exceptional cases the letter before the guttural receives compound Sh'va, **אֶבְרָתָהּ** Isa. 27: 4, **לְבַתָּהּ** Gen. 2: 23.

§ 128. The Hiphil infinitive construct once has the feminine ending **וּ**, **הִשְׁבַּעְתָּ** Ezek. 24: 26; **וּהִשְׁבַּעְתָּ** Ezek. 16: 50 for **וּהִשְׁבַּעְתָּ** perhaps owes its anomalous form to its being assimilated in termination to the following word, which is a Lamedh He verb. In **נִשְׁקָהּ** Am. 8: 8 K'thibh for **נִשְׁקָהּ** the guttural **ש** is elided, § 53. 3.

## PE NUN (פֿ) VERBS.

§ 129. Nun, as the first radical of verbs, has two peculiarities, viz.:

1. At the end of a syllable it is assimilated to the following consonant, the two letters being written as one, and the doubling indicated by Daghesh-forte. This occurs in the Kal future, Niphal preterite and participle, and in the Hiphil and Hophal species throughout; thus, **יִנָּשׂ** becomes **יִנָּשׂ**, written **יִנָּשׂ**, so **נָשׂ** for **נָשׂ**, **הִנָּשׂ** for **הִנָּשׂ**. In the Hophal, Kamets Hhatuph becomes Kibbutz before the doubled letter, § 61. 5, **הִנָּשׂ** for **הִנָּשׂ**.

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost from the beginning of a syllable when it is without a vowel, נַּשׁ for נִּשָּׂא, § 53. 2. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination ך; thus, נִּשְׂאָךְ for נִּשְׂאָךְ (by § 63. 2. a), the primary form being נִּשָּׂא.

a. In the Indo-European languages likewise, *n* is frequently conformed to or affected by a following consonant, and in certain circumstances it is liable to rejection, e. g. ἐγγράφω, ἐμβάλλω, συστρέφω.

§ 130. 1. The inflections of Pe Nun verbs may be represented by נִּשָּׂא *to approach* (Paradigm VII). In the Piel, Pual, and Hithpael, they do not differ from perfect verbs. The last column of the paradigm is occupied by the Kal species of נָתַן *to give*, which is peculiar in assimilating its last as well as its first radical, and in having Tsere in the future.

a. The Kal of נִּשָּׂא is used only in the infinitive, future, and imperative, the preterite and participle being supplied by the Niphal, which has substantially the same sense: the missing parts are in the paradigm supplied from analogy.

b. The future of נָתַן has Pattahh in one instance before Makkeph, נָתַן Judg. 16: 5.

## REMARKS ON PE NUN VERBS.

§ 131. 1. If the second radical be a guttural or a vowel letter, Nun becomes strong by contrast and is not liable to rejection or assimilation, נָתַן Num. 34: 18, נָתַן 2 Kin. 4: 24, נָתַן Gen. 24: 48, נָתַן Ex. 15: 2. It is, however, always assimilated in נָתַן the Niphal preterite of נָתַן *to repent*, and occasionally in נָתַן *to descend*, e. g. נָתַן Jer. 21: 13, נָתַן Prov. 17: 10, נָתַן Ps. 38: 3 but נָתַן ibid., נָתַן Joel 4: 11.

2. Before other consonants the rule for assimilation is observed with rare exceptions, viz.: נָתַן Isa. 58: 3, נָתַן Ps. 68: 3, נָתַן Jer. 3: 5, נָתַן Deut. 33: 9 (and occasionally elsewhere), נָתַן Job 40: 24, נָתַן Isa. 29: 1, נָתַן Ezek. 22: 20, נָתַן (for נָתַן) Num. 5: 22, נָתַן (for נָתַן with Daghesh-forte separative, § 24. 5) Isa. 33: 1, נָתַן Judg. 20: 31.

3. Nun is commonly rejected from the Kal imperative with *a*, נַּשׁ 2 Sam. 1: 15 (once before Makkeph, נַּשׁ Gen. 19: 9, in plural נַּשׁ 1 Kin. 18: 30 and in order to permit the retrocession of the accent, § 35. 1, נַּשׁ Josh. 3: 9,

1 Sam. 14: 38), **שֶׁלֶה** Ex. 3: 5, **שֶׁלֶה** Job 1: 11, **שֶׁלֶה** Deut. 2: 24, **שֶׁלֶה** Ezek. 37: 9, **שֶׁלֶה** Gen. 27: 26, though it is occasionally retained, **שֶׁלֶה** 2 Kin. 19: 29, **שֶׁלֶה** Ps. 10: 12, or by a variant orthography, **שֶׁלֶה** Ps. 4: 7 but always elsewhere **שֶׁלֶה**. In imperatives with *ō*, and in Lamedh He verbs which have *ē* in the imperative, Nun is invariably retained, **שֶׁלֶה** Prov. 17: 14, **שֶׁלֶה** Ps. 24: 14, **שֶׁלֶה** Num. 31: 2, **שֶׁלֶה** Ps. 58: 7, **שֶׁלֶה** Gen. 30: 27, **שֶׁלֶה** Ex. 8: 1.

4. The rejection of Nun from the Kal construct infinitive occurs in but few verbs; viz.: **שֶׁלֶה** (with suffix, **שֶׁלֶהוּ**) from **שֶׁלֶה** **שֶׁלֶה** from **שֶׁלֶה** (twice) and **שֶׁלֶה** from **שֶׁלֶה** (once) and **שֶׁלֶה** from **שֶׁלֶה** **שֶׁלֶה** has **שֶׁלֶה** (by § 60. 3. c), with the preposition **לְ**, **שֶׁלֶה** by § 57. 2. (3), once **שֶׁלֶה** (§ 53. 3) Job 41: 17, once without the feminine ending, **שֶׁלֶה** Ps. 89: 10, and twice **שֶׁלֶה**; **שֶׁלֶה** has commonly **שֶׁלֶה** (for **שֶׁלֶה**), with suffixes **שֶׁלֶהוּ**, but **שֶׁלֶה** Num. 20: 21, and **שֶׁלֶה** Gen. 38: 9.

5. The absolute infinitive Niphal appears in the two forms **שֶׁלֶהוּ** Jer. 32: 4, and **שֶׁלֶהוּ** Judg. 20: 39.

6. The *n* of the prefix in the Hithpael species is in a few instances assimilated to the first radical, § 82. 5. a, **שֶׁלֶהוּ** Ezek. 5: 13, **שֶׁלֶהוּ** Ezek. 37: 10, Jer. 23: 13, **שֶׁלֶהוּ** Num. 24: 7, Dan. 11: 14, **שֶׁלֶהוּ** Isa. 52: 5.

§ 132. 1. The last radical of **שֶׁלֶה** is assimilated in the Niphal as well as in the Kal species, **שֶׁלֶה** Lev. 26: 25. The final Nun of other verbs remains without assimilation, **שֶׁלֶה**, **שֶׁלֶה**. In 2 Sam. 22: 41 **שֶׁלֶה** is for **שֶׁלֶה** which is found in the parallel passage Ps. 18: 41. **שֶׁלֶה** 1 Kin. 6: 19. 17: 14 K'thibh, is probably, as explained by Ewald, the Kal construct infinitive without the feminine ending (**שֶׁלֶה**) prolonged by reduplication, which is the case with some other short words, e. g. **שֶׁלֶה** from **שֶׁלֶה** for **שֶׁלֶה**; others regard it as the infinitive **שֶׁלֶה** with the 3 fem. plur. suffix or with *ן* paragogic; Gesenius takes it to be, as always elsewhere, the 2 masc. sing. of the Kal future. **שֶׁלֶה** is the imper. with parag. **שֶׁלֶה**, except in Ps. 8: 2, where it is the Kal const. inf. with the fem. ending **שֶׁלֶה**, instead of **שֶׁלֶה**, comp. **שֶׁלֶה** Gen. 46: 3.

2. The peculiarities of Pe Nun verbs are shared by **שֶׁלֶה** *to take*, whose first radical is assimilated or rejected in the same manner as **שֶׁלֶה**, Kal inf. const. **שֶׁלֶה** (with prep. **לְ**, **שֶׁלֶה**, to be distinguished from **שֶׁלֶה** 2 fem. sing. pret.), once **שֶׁלֶה** (by § 60. 3. c) 2 Kin. 12: 9, with suffixes **שֶׁלֶהוּ**, fut. **שֶׁלֶהוּ**, imper. **שֶׁלֶה**, rarely **שֶׁלֶה**, **שֶׁלֶה**, Hoph. fut. **שֶׁלֶהוּ**, but Niph. pret. **שֶׁלֶהוּ**. In Hos. 11: 3 **שֶׁלֶה** is the masculine infinitive with the suffix for **שֶׁלֶה**; the same form occurs without a suffix, **שֶׁלֶה** Ezek. 17: 5, or this may be explained with Gesenius as a preterite for **שֶׁלֶה**.

3. In Isa. 64: 5 **שֶׁלֶה** has the form of a Hiphil future from **שֶׁלֶה**, but the sense shows it to be from **שֶׁלֶה** for **שֶׁלֶה**, Daghesh-forte being omitted and the previous vowel lengthened in consequence, § 59. a.

### AYIN DOUBLED (ע"ע) VERBS.

§ 133. The imperfect verbs, thus far considered, differ from the perfect verbs either in the vowels alone or in

the consonants alone; those which follow, differ in both vowels and consonants, § 107, and consequently depart much more seriously from the standard paradigm. The widest divergence of all is found in the Ayin doubled and Ayin Vav verbs, in both of which the root gives up its dissyllabic character and is converted into a monosyllable; a common feature, which gives rise to many striking resemblances and even to an occasional interchange of forms.

§ 134. 1. In explaining the inflections peculiar to Ayin doubled verbs, it will be most convenient to separate the intensive species Piel and Pual with their derivative the Hithpael from the other four. That which gives rise to all their peculiar forms in the Kal, Niphal, Hiphil, and Hophal species, is the disposition to avoid the repetition of the same sound by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus, כָּבַב for כָּבַבְבּ, כָּבַב for כָּבַבְבּ § 61. 3.

2. In the Kal species this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in the construct, and it never occurs in the participles. With these exceptions, it is universal in the species already named.

§ 135. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

1. When the first radical has a pretonic Kamets, § 82. 1, as in the Kal preterite and infinitive absolute, and in the Niphal infinitive, future and imperative, this is simply displaced by the vowel thrown back from the second radical, thus כָּבַב, כָּבַבְבּ, כָּבַבְבּ; כָּבַבְבּ, כָּבַבְבּ, כָּבַבְבּ; כָּבַבְבּ, כָּבַבְבּ.

2. When the first radical ends a mixed syllable as in the Kal future, the Niphal preterite, and throughout the

Hiphil and Hophal, this will be converted into a simple syllable by the shifting of the vowel from the second radical to the first, whence arise the following mutations:

In the Kal future יִסְבֵּב becomes יִסֵּב with *i* in a simple syllable, contrary to § 18. 2. This may, however, be converted into a mixed syllable by means of Daghesh-forte, and the short vowel be retained, thus יִסְבֵּב; or the syllable may remain simple and the vowel be lengthened from Hhirik to Tsere, § 59, thus, in verbs fut. *a*, יִמְרֵר for יִמְרֵר; or as the Hhirik of this tense is not an original vowel but has arisen from Sh'va, § 85. 2. *a* (1), it may be neglected and *ā*, the simplest of the long vowels, given to the preformative, which is the most common expedient, thus יִסֵּב. The three possible forms of this tense are consequently יִסְבֵּב, יִסֵּב and יִמְרֵר.

In the Niphal preterite נִסְבֵּב becomes by contraction נִסֵּב. In a few verbs beginning with ה the short vowel is retained in an intermediate syllable, thus נִהָר for נִהָר; in other cases Hhirik is lengthened to Tsere, נִהָר for נִהָר; or as the Hhirik is not essential to the form but has arisen from Sh'va, § 82. 2, it is more frequently neglected, and Kamets, the simplest of the long vowels, substituted in its place, thus נִסֵּב. The forms of this tense are, therefore, נִסֵּב, נִהָר, נִהָר.

In the Hiphil and Hophal species the vowels of the prefixed ה are characteristic and essential. They must, therefore, either be retained by inserting Daghesh-forte in the first radical, or be simply lengthened; no other vowel can be substituted for them, יִסֵּב for יִסְבֵּב, יִסֵּב for יִסְבֵּב, יִסֵּב (Kibbutz before the doubled letter by § 61. 5) or יִסֵּב for יִסְבֵּב.

3. The vowel, which is thrown back from the second radical to the first, stands no longer before a single consonant, but before one which, though single in appear-



ance, is in reality equivalent to two. It is consequently subjected to the compression which affects vowels so situated, § 61. 4. Thus, in the Niphal future and imperative Tsere is compressed to Pattahh, **יִצַּב**, **יִצֵּב**; **יִצְבּוּ**, **יִצְבוּ** (comp. **קָטַל**, **קָטְלוּ**) though it remains in the infinitive which, partaking of the character of a noun, prefers longer forms. So in the Hiphil long Hhirik is compressed to Tsere, **יִצְבּוּ**, **יִצְבוּ** (comp. **יִקְטְלוּ**, **יִקְטְלוּ**).

§ 136. Although the letter, into which the second and third radicals have been contracted, represents two consonants, the doubling cannot be made to appear at the end of the word. But

1. When in the course of inflection a vowel is added, the letter receives Dagghesh-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 33. 1, **יִצְבּוּ**, **יִצְבּוּ**.

2. Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting one of the diphthongal vowels, *ō* (י) in the preterite, and *e* (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, § 32, and the previous part of the word is shortened in consequence as much as possible, **יִצְבּוּ**, **יִצְבּוּ**; **יִצְבּוּ**, **יִצְבּוּ**.

3. When by the operation of the rules already given, § 135. 2, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to relieve the word of too many doubled letters. In this case the retention of the vowel before the last radical, contrary to the analogy of perfect verbs, and the insertion of a vowel after it, are alike unnecessary, and the accent takes its accustomed position, **יִצְבּוּ**, **יִצְבּוּ**.

§ 137. The Piel, Pual, and Hithpael sometimes pre-











2. The following, which are mostly suggestive of a short, quick, repeated motion, reduplicate the radical syllable, viz.:

חָרַר to burn.	מָהַר to linger.	שָׁנַע to sport, delight.
כָּרַר to dance.	סָכַךְ to excite.	שָׁרַר to run.
לָהַר to be mad.	צָחַר to chirp.	הָפַח to mock.

3. The following insert Hholem after the first radical, viz.:

אָאָן to complain.	נָנַד to fly.	רָרַע to break.
בָּבֵל to mix.	נָסַס to lift up.	שָׁתַח to sink.
פָּפַק to empty.	סָפַח to occupy the thresh-	שָׁלַל to spoil.
גָּדַד to cut.	hold.	שָׁמַם to be desolate or
גָּרַר to sweep away.	צָרַר to bind.	amazed.
הָהַם to be still.	קָסַס to cut off.	הָפַח to beat.
חָחַר to break loose.	קָשַׁשׁ to gather.	

4. The following employ two forms, commonly in different senses, viz.:

גָּלַגַּל and גָּלַל to roll.	דָּגַן to gather clouds, עָנַן to prac-
הָלַל to praise, הוֹלֵל to make mad.	tise sorcery.
הָלַל to profane, הוֹלֵל to wound.	פּוֹרַר to burst, פָּרַר to shake to pieces.
הָלַן to make gracious, הוֹנֵן to be	קָלַל to curse, קָלַל to whet.
gracious.	רָצַץ and רוֹצֵץ to crush.
מָלַל to speak, מוֹלֵל to mow.	שָׂדַר and שָׂדַר to treat with violence.
סָבַב to change, סוֹבֵב to surround.	

5. The following use different forms in different species, viz.:

חָקַק Pi. to decree, Pu. חָקַק.	הָרָן Pi. to shout, Hith. הָרָוֶן.*
מָדַד Pi. to measure, Hith. תִּמְדָּד.	רָשַׁשׁ Pi. to break, Pu. רָשַׁשׁ.
מָרַר Pi. to make bitter, Hith. תִּמְרָר.	שָׁנַן Pi. to inculcate, Hith. הִשְׁתַּחֲנַן
סָלַס Pi. to exalt, Hith. תִּסְלַל.	to pierce.
עָלַל Pi. to maltreat, Hith. תִּעְלַל	
and תִּעְלִיל,	

6. The following examples exhibit the effect of gutturals upon reduplicated forms: Preterite, שָׁשַׁשׁ Isa. 11: 8; Infinitive, לְחַרְחַר Prov. 26: 21, הִחְמַחְמַח Ex. 12: 39; Future, אֶשְׁתַּשֵּׁשׁ Ps. 119: 47, וְשִׁשְׁשִׁי Ps. 94: 19; Imperative, הִשְׁתַּשֵּׁשׁ Isa. 29: 9; Participle, מְחַחֵחַ Gen. 27: 12, מְחַלְחֵחַ Prov. 26: 18.

§ 143. 1. The Pual species adheres to the analogy of perfect verbs with the exception of the preterites, נוֹדַר Nah. 3: 17, עוֹלַל Lam. 1: 12, the future: תִּשְׁתַּשֵּׁשׁ Isa. 66: 12, and the participles, מְגוֹלְלָה Isa. 9: 4, מְחַלְלָה Isa. 53: 5.

\* מְחַרְוֵן Ps. 78: 65 is not from רָוַן (Gesenius) but from רָנַן, see Alexander in loc.

2. הִתְפַּאֵר 2 Sam. 22: 7 is contracted for הִתְפַּאֲרַר Ps. 18: 27; in regard to :הִתְפַּאֵר in the same verse, Nordheimer adopts the explanation of Altung that it is a similar contraction of the Hithpael of תִּפְאֵל *thou wilt show thyself a judge*, but as it answers to :הִתְפַּאֲרַר Ps. 18: 27, the best authorities are almost unanimous in supposing a transposition of the second radical with the first and its union with ה of the prefix.

3. הִתְפַּל and תִּפְל. The prefixed ה remains in the Hiphil future of תִּפְל, e. g. תִּפְלֶה, תִּפְלֶה, תִּפְלֶה and in the derivative nouns תִּפְלֶה, תִּפְלֶה, whence these forms are in the lexicons referred to the secondary root תִּפְל.

### PE YODH (י"ד) VERBS.

§ 144. In quiescent verbs one of the original radicals is א, י or י, which in certain forms is converted into or exchanged for a vowel. As א preserves its consonantal character when occupying the second place in the root, and also (with the exception of the Pe Aleph future, § 110. 3, and a few occasional forms, § 111. 2) when it stands in the first place, verbs having this letter as a first or second radical belong to the guttural class; those only in which it is the third radical (Lamedh Aleph) are properly reckoned quiescent. On the other hand, if the first, second, or third radical be either Yodh or Vav, the verb is classed as quiescent. All verbs into which either י or י enter as a first radical are promiscuously called Pe Yodh, as the modes of inflection arising from these two letters have been blended, and Yodh in either case appears in the Kal preterite from which roots are ordinarily named, § 83. a. In the second radical the Vav forms (Ayin Vav) preponderate greatly over those with Yodh (Ayin Yodh). In the third radical the Yodh forms have almost entirely superseded those with Vav, though the current denomination of the verbs is derived from neither of these letters but from He (Lamedh He), which is used to express the final vowel of the root in the Kal preterite after the proper radical has been rejected.

*a.* Verbs whose third radical is the consonant ה belong to the guttural class, e. g. הָבֵן, הָבִיל and are quite distinct from the quiescent verbs ל"ה in which ה always represents a vowel, e. g. הָבֵן, הָבִיל.

§ 145. 1. In Pe Yodh verbs the first radical is mostly Yodh at the beginning, § 56. 2, and Vav at the close of a syllable. It is accordingly Yodh in the Kal, Piel, and Pual species, and commonly in the Hithpael, הִשָּׁב, הִשָּׁב, הִשָּׁב, הִשָּׁב. It is Vav in the Niphal and commonly in the Hiphil and Hophal species, הוֹשִׁיב, הוֹשִׁיב, הוֹשִׁיב.

2. In the Kal future, if Yodh be retained, it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יִיבֹשׁ; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, יִבֹּשׁ, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, § 63. 2. *c*, e. g. יִיבֹשׁ; in a few instances Hhirik is preserved by giving Daghesth-forte to the second radical as in Pe Nun verbs, the following vowel being either Pattahh or Hholem, יִבֹּשׁ, יִבֹּשׁ.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, where it would be accompanied by Sh'va at the beginning of a syllable, § 53. 2. *a*, the infinitive being prolonged as in Pe Nun verbs by the feminine termination, יִבֹּשׁ, יִבֹּשׁ.

§ 146. 1. In the Niphal preterite and participle Vav quiesces in its homogeneous vowel Hholem, הוֹשִׁיב, הוֹשִׁיב, in the infinitive, future, and imperative, where it is doubled by Daghesth-forte, it retains its consonantal character, הוֹשִׁיב, הוֹשִׁיב.

2. In the Hiphil Vav quiesces in Hholem, הוֹשִׁיב, הוֹשִׁיב; a few verbs have Yodh quiescing in Tsere, הוֹשִׁיב, הוֹשִׁיב; more rarely still, the first radical is dropped and the

preceding short vowel is preserved, as in Pe Nun verbs, by doubling the second radical, *רָצַעַע*, *רָצַיַיַע*.

3. In the Hophal Vav quiesces in Shurek, *רָוַשׁב*, *רָוַשׁב*; occasionally the short vowel is preserved and Daghesh-forte inserted in the second radical, *רָצַבַּע*.

*a.* The Hholem or Tsere of the Hiphil arises from the combination of *a*, the primary vowel of the first syllable in this species, § 82. 5. *b.* (3), with *u* or *i*, into which the letters ו and י are readily softened, § 57. 2. (5). The Hholem of the Niphal is to be similarly explained: the Hhirik of this species, which has arisen from Sh'va and cannot combine with Vav, is exchanged for the simplest of the vowels *a* (comp. נָכַח, נָקָח), and the union of this with ו forms *ō*. The Hophal retains the passive vowel *u*, which is occasionally found in perfect verbs, § 95. *a.*

§ 147. The inflections of Pe Yodh verbs may be represented by those of *רָשַׁב* *to sit* or *dwell*, (Paradigm X). The Piel, Pual, and Hithpael are omitted as they do not differ from perfect verbs. The alternate form of the Kal future is shown by the example of *רָיַשׁ* *to be dry*.

## REMARKS ON PE YODH VERBS.

§ 148. 1. The following verbs retain Yodh in the Kal future, *viz.*:

<i>רָיַשׁ</i> <i>to be dry.</i>	<i>רָצַף</i> <i>to be poured.</i>	<i>רָאָה</i> <i>to fear.</i>
<i>רָצַע</i> <i>to toil.</i>	<i>רָצַח</i> <i>to appoint.</i>	<i>רָחַח</i> <i>to cast.</i>
<i>רָחַר</i> <i>to delay.</i>	<i>רָעָה</i> <i>to be weary.</i>	<i>רָשַׁשׁ</i> <i>to possess.</i>
<i>רָחַח</i> <i>to oppress.</i>	<i>רָצַח</i> <i>to counsel.</i>	<i>רָשַׁשׁ</i> <i>to put.</i>
<i>רָנַח</i> <i>to suck.</i>	<i>רָפָה</i> <i>to be beautiful.</i>	<i>רָשַׁן</i> <i>to sleep.</i>

The concurrence of Yodhs in the third person of the future is sometimes prevented by omitting the quiescent *רָשַׁב*, *רָאָה*, *רָשַׁנ*, the long vowel receiving Methegh before vocal Sh'va, and thus distinguishing the last two words from the Lamedh He forms, *רָאָה* from *רָאָה* and *רָשַׁנ* from *רָשַׁנ*, § 45. 2.

2. The following have Tsere under the preformative; those in which the second vowel is likewise Tsere are distinguished by an asterisk:

<i>רָדַע</i> <i>to know.</i>	* <i>רָבַע</i> <i>to bear.</i>	<i>רָבַע</i> <i>to be dislocated.</i>
<i>רָחַח</i> <i>to be joined.</i>	* <i>רָצַח</i> <i>to go out.</i>	* <i>רָבַח</i> <i>to go down.</i>
<i>רָחַח</i> <i>to conceive.</i>	<i>רָצַח</i> <i>to be straitened.</i>	* <i>רָשַׁב</i> <i>to sit, dwell.</i>

The second syllable has Pattahh in תָּחַד Jer. 13: 17, Lam. 3: 48, and in the feminine plurals, תַּחֲדָה, תַּחֲדָה; תַּחֲדָה has Seghol after the analogy of Lamedh Aleph verbs; רִישְׁכֶּנָה (with the vowel-letter י for e) occurs only in the K'thibh, Ezek. 35: 9, and of course has not its proper vowels. In יִרְדֶּה: Ps. 138: 6 the radical Yodh remains and has attracted to itself the Tsere of the preformative. Comp. § 60. 3. c.

3. The following insert Daghesh-forte in the second radical, viz.: יָכַר *to chastise, instruct*, יָצַר *to burn*. In יִרְדֶּה Isa. 44: 8 short Hhirik remains before a letter with Sh'va; יִרְדֶּה Job 16: 11 is explained by some as a Kal future, by others as a Piel preterite.

4. The following have more than one form: יָטֵב *to be good fut.* יִטְבֵּה, once יִטְבֵּה Nah. 3: 8; יָצַק *to pour* יִצְקֵה, once יִצְקֵה 1 Kin. 22: 35; יָצַר *to form*, יִצְרֵה and יִצְרֵה; יָבֵר *to burn*, יִבְרֵה Isa. 10: 16, and תִּכְרֵה Deut. 32: 22; יָכַר *to awake*, יִכְרֵה 1 Kin. 3: 15; יָקָר *to be precious*, יִקְרֵה and יִקְרֵה, or with a vowel letter for ē, יִקְרֵה; יָשַׁם *to be desolate*, יִשְׁמֵה once יִשְׁמֵה Ezek. 6: 6; יָשָׁר *to be right*, יִשְׁרֵה, once יִשְׁרֵה (3 fem. plur., § 88) 1 Sam. 6: 12. Some copies have יִשְׁרֵה Isa. 40: 30 for יִשְׁרֵה.

5. In futures having Tsere under the preformative, the accent is shifted to the penult after Vav Consecutive in the persons liable to such a change, viz.: 3 sing., 2 masc. sing., and 1 plur., Tsere in the ultimate being in consequence shortened to Seghol, נִכְרַד, נִכְרַד, נִכְרַד. Pattahh in the ultimate becomes Seghol in נִכְרַד, נִכְרַד (with a postpositive accent) Gen. 2: 7, 19, נִכְרַד Gen. 50: 26; but נִכְרַד, נִכְרַד, נִכְרַד, only once before a monosyllable, § 35. 1, נִכְרַד Gen. 9: 24. The accent remains on the ultimate in the Lamedh Aleph form נִכְרַד, unless the following word begins with an accented syllable, e. g. נִכְרַד Gen. 4: 16, 8: 18. The pause restores the accent in all these cases to its original position, נִכְרַד Ruth 4: 1, נִכְרַד Ps. 139: 1, נִכְרַד Ps. 18: 10, § 35. 2.

§ 149. 1. Kal construct infinitives with Yodh: יָבֵשׁ and with a feminine ending יָבֵשׁתִּי, יָבֵשׁתִּי, יָבֵשׁתִּי with suf. יָבֵשׁתִּי, once with prep. לִיְבֹשׁ 2 Chron. 31: 7, Daghesh conservative after י, § 14. a; יָרָאָה, § 87, once יָרָא Josh. 22: 25 and with prep. לִירָאָה 1 Sam. 18: 29 from יָרָא once יָרָא 2 Chron. 26: 15 from יָרָא, יָרָא, יָרָא.

2. Infinitives without Yodh: יָצַח (with suf. יָצַח Ex. 2: 4, and without the feminine termination יָצַח, יָצַח (with suf. יָצַח) and יָצַח, once יָצַח 1 Sam. 4: 19, § 54. 2. יָצַח (with suf. יָצַח), יָצַח (with suf. יָצַח), once יָצַח Gen. 46: 3, יָצַח (with suf. יָצַח), יָצַח (with suf. יָצַח) once יָצַח Ps. 23: 6). Yodh is perhaps dropped from the absolute infinitive יָצַח Jer. 42: 10, which is usually explained to be for יָצַח; it may, however, be derived from the Ayin Vav verb יָצַח.

3. Imperatives with Yodh: יָרָא, יָרָא, יָרָא. Without Yodh: יָרָא (with ה parag. יָרָא Prov. 24: 14), יָרָא (with ה parag. יָרָא; for יָרָא Hos. 4: 18, see § 92. a), יָרָא (יָרָא, fem. plur. יָרָא Cant. 3: 11), יָרָא (יָרָא). With both forms: יָצַק and יָצַק (יָצַק), יָרָא (יָרָא), twice יָרָא Judg. 5: 13, יָרָא and יָרָא.



§ 150. 1. The Niphal of *רָצָה* has *û* instead of *ô*, *רָצָה* Zeph. 3: 18, נָחַם Lam. 1: 4; נִחַם 1 Chron. 3: 5, 20: 8 has *û* followed by Dagghesh. נָחַם, which according to Gesenius is from *רָצָה*, has *û*; Ewald assumes the root to be *נָחַם*, and refers to it likewise the Kal future and the Hiphil ascribed to *רָצָה*, § 148. 3. and § 151. 4. In that case the Dagghesh in *רָצָה* Isa. 33: 12, Jer. 51: 58, will not require the explanation suggested in § 24. c, but the K'thibh *הוֹצִיאוּהָ* 2 Sam. 14: 30 will be unexplained. *נִחַם* Ps. 9: 17 is not the Niphal preterite or participle of *רָצָה*, but the Kal participle of *נָחַם*.

2. Yodh appears in the Niphal future of two verbs instead of Vav, *נִחַם* Gen. 8: 12, 1 Sam. 13: 8 K'ri, *רָצָה* Ex. 19: 13. In the first person singular *û* always has Hhirik, *אֶנְחֶם*, *אֶנְחֶם*, *אֶנְחֶם*, *אֶנְחֶם*.

§ 151. 1. In the Hiphil the following verbs have Yodh preceded by Tseré, viz.: *רָצָה* to be good, *רָצָה* to howl, *רָצָה* to go to the right, *רָצָה* to change, *רָצָה* to suck. Yodh is likewise found in *הוֹצִיאוּהָ* Judg. 16: 26 K'thibh, and in the following instances in which the prefix has Pattahh as in perfect verbs, *אֶנְחֶם* Hos. 7: 12, *הוֹצִיאוּהָ* Prov. 4: 25, *הוֹצִיאוּהָ* Ps. 5: 9 K'ri (K'thibh *הוֹצִיאוּהָ*, comp. Isa. 45: 2 K'thibh *הוֹצִיאוּהָ*, K'ri *הוֹצִיאוּהָ* Gen. 8: 17 K'ri (K'thibh *הוֹצִיאוּהָ*), *הוֹצִיאוּהָ* 1 Chron. 12: 2.

2. In *הוֹצִיאוּהָ* Job 24: 21 (elsewhere *הוֹצִיאוּהָ* and *הוֹצִיאוּהָ* Mic. 1: 8), the radical Yodh attracts to itself the vowel of the preformative, comp. § 148. 2. He remains after the preformative in *הוֹצִיאוּהָ* Isa. 52: 5, *הוֹצִיאוּהָ* Neh. 11: 17, Ps. 28, 7, *הוֹצִיאוּהָ* 1 Sam. 17: 47, Ps. 116: 6. Both Yodh and Vav, quiescing in their appropriate vowels, are liable to omission, *הוֹצִיאוּהָ*, *הוֹצִיאוּהָ*, and once the vowel Tseré is dropped before a suffix, *הוֹצִיאוּהָ* Ex. 2: 9 for *הוֹצִיאוּהָ*.

3. Vav consecutive draws the accent back to the penultimate Tseré or Hholem of the Hiphil future in the persons liable to be affected by it, § 148. 5, and shortens the final vowel, *הוֹצִיאוּהָ*, *הוֹצִיאוּהָ*, *הוֹצִיאוּהָ*; but with a pause accent: *הוֹצִיאוּהָ* Ruth 2: 14.

4. The following verbs insert Dagghesh in the second radical in the Hiphil, viz.: *רָצָה* to set, place, *רָצָה* to spread, *רָצָה* to pour, except: *הוֹצִיאוּהָ* 2 Kin. 4: 5 K'ri (K'thibh *הוֹצִיאוּהָ*), *הוֹצִיאוּהָ* to burn, except *הוֹצִיאוּהָ* 2 Sam. 14: 30 K'thibh, see § 150. 1.

5. In the Hophal a few examples occur of *û* followed by Dagghesh, *הוֹצִיאוּהָ* Ex. 10: 24, *הוֹצִיאוּהָ* Isa. 14: 11, Esth. 4: 3, *הוֹצִיאוּהָ* Isa. 28: 16, *הוֹצִיאוּהָ* Job 11: 15 and a few of Hholem, *הוֹצִיאוּהָ* Lev. 4: 23, 28, *הוֹצִיאוּהָ* Prov. 11: 25 for *הוֹצִיאוּהָ* from *הוֹצִיאוּהָ*. The construct infinitive: *הוֹצִיאוּהָ* Ezr. 3: 11, and with the feminine termination *הוֹצִיאוּהָ* Ezek. 16: 4, *הוֹצִיאוּהָ* Gen. 40: 20, Ezek. 16: 5.

§ 152. 1. In the Kal preterite Yodh is once dropped, *הוֹצִיאוּהָ* Judg. 19: 11 for *הוֹצִיאוּהָ*. Hhirik occurs with the second radical of *הוֹצִיאוּהָ* and *הוֹצִיאוּהָ* in the first and second persons singular with suffixes, and in the second person plural, which is perhaps due to the assimilating power of the antecedent Yodh, e. g. *הוֹצִיאוּהָ*, *הוֹצִיאוּהָ*, *הוֹצִיאוּהָ*.

2. In the Piel future the prefix Yodh of the third person is contracted

with the radical after **Vav** consecutive, נִבְטְּוּהוּ Nah. 1: 4 for וַיִּבְטְּוּהוּ, וַיִּנָּח Lam. 3: 33, וַיִּנָּח Lam. 3: 53, וַיִּשְׁלַח 2 Chron. 32: 30 K'ri (K'thibh וַיִּשְׁלַח).

3. Three verbs have **Vav** in the Hithpael, הִתְנַבֵּעַ, הִתְנַחֵם, הִתְנַחֵם; ה is assimilated to the following ו and contracted with it in הִתְנַחֵם Ezek. 23: 48 for הִתְנַחֵם a peculiar Niphal formed on the basis of a Hithpael, § 83. c. (2). In הִתְנַחֵם Ex. 2: 4 for הִתְנַחֵם Yodh is rejected and its vowel given to the preceding letter, § 53. 3. b.

§ 153. 1. הִלָּךְ and הִלָּךְ. הִלָּךְ to go in the Hiphil and for the most part in the infinitive construct, future and imperative Kal follows the analogy of Pe Yodh verbs, as though the root were הִלָּךְ. Thus, Kal inf. const. הִלָּךְ, with suf. הִלָּךְ rarely הִלָּךְ; fut. הִלָּךְ (once with the vowel letter י for ē, הִלָּךְ Mic. 1: 8, fem. pl. הִלָּכְהוּ, occasionally in poetry הִלָּכְהוּ (3 fem. sing. הִלָּכְהוּ); imper. הִלָּךְ (with ה, parag. הִלָּךְ, or without the vowel letter הִלָּךְ, fem. pl. הִלָּכְהוּ and הִלָּכְהוּ) once הִלָּכְהוּ Jer. 51: 50. Hiphil: הִלָּכְהוּ once in the imper. הִלָּכְהוּ Ex. 2: 9, and once in the participle מְהִלָּכְהוּ Zech. 3: 7 for מְהִלָּכְהוּ, § 94. e.

2. אָסַף to gather and רָסַף to add are liable to be confounded in certain forms. In the Hiphil future of רָסַף, ṣ is twice represented by the vowel letter א, וַיִּרְאֶה 1 Sam. 18: 29. אָסַף Ex. 5: 7; אָסַף drops its א in the Kal future, when it follows the Pe Aleph inflection, § 110. 3, which it does only in the following instances, וַיִּרְאֶה 2 Sam. 6: 1, הִסָּף Ps. 104: 29, אָסַף Mic. 4: 6, אָסַף 1 Sam. 15: 6, where the Hhirik, being abbreviated from Tsere, is short, notwithstanding the Methegh in the intermediate syllable, § 45. 2. The apoc. Hiph. fut. of רָסַף when joined with the negative particle אַל is accented on the penult, אַל-תִּרְסַף Deut. 3: 26, and in one instance the vowel of the ultimate is dropped entirely, אַל-תִּרְסַף Prov. 30: 6.

3. הוֹשִׁיבוּהֶם Zech. 10: 6 is probably, as explained by Gesenius and Hengstenberg, for הוֹשִׁיבוּהֶם from הוֹשִׁיב to dwell, though Ewald derives it from הוֹשִׁיב to return, as if for הוֹשִׁיבוּהֶם, and Kimchi supposes it to be a combination of both words suggesting the sense of both, in which he is followed by the English translators, *I will bring them again to place them.*

הוֹשִׁיב Isa. 30: 5 "is regarded by Gesenius as an incorrect orthography for הוֹשִׁיב; but Maurer and Knobel read it הוֹשִׁיב and assume a root הוֹשִׁב synonymous with הוֹשִׁב." Alexander in loc.

הוֹשִׁיב Ps. 10: 5, see § 90.

## AYIN VAV (ו') AND AYIN YODH (י') VERBS.

§ 154. Yodh and Vav, as the second radical of verbs, have the following peculiarities, viz.:

1. They may be converted into their homogeneous vowels *i* and *u*.

2. They may be rejected when accompanied by a

heterogeneous vowel, which is characteristic of the form. Yodh forms are confined to the Kal of a few verbs; in the other species Vav forms are universal.

*a.* Yodh is never found as a quiescent middle radical in any species but Kal: it enters as a consonant into the Piel of two verbs, and the Hith-pael of two, § 163. 1, the Niphal of הָיָה *to be*, and the Hiphil of הָיָה *to live*.

§ 155. 1. In the Kal preterite and active participle and in the Hiphil and Hophal species, the quiescent is rejected and its vowel given to the preceding radical. Thus,

Kal preterite: קָם for קָוֹם where  $\bar{a}$ , which arises from blending  $\bar{a}$  with the pretonic Kamets, § 62. 1, is in partial compensation for the contraction, מָחַ for מָוֹחַ, בָּשׁ for בָּוֹשׁ, רָב for רָוֵב. For an exceptional formation, see § 160. 1.

Active participle: קָם for קָוֹם, מָחַ for מָוֹחַ, בָּשׁ for בָּוֹשׁ, רָב for רָוֵב, the ordinary participial form being superseded by that of another verbal derivative, as is the case in some perfect verbs of a neuter signification, § 90.

Hiphil and Hophal: הִקָּוִים for הִקְוִים, הִקָּוִים for הִקְוִים, the short vowel of the prefix being prolonged in a simple syllable, § 59.

2. In the Kal construct infinitive, future, imperative and passive participle, the quiescent is softened into its homogeneous vowel, קוֹם, קָוֵב; in the future the preformative commonly takes the simplest of the long vowels  $\bar{a}$ , יָקוֹם, קָוֵב, comp. יָעֹב.

3. In the Kal absolute infinitive and in the Niphal species a similar softening of ו occurs, which, with the accompanying or preceding *a*, forms  $\bar{o}$ , § 57. 2. (5), קוֹם (*kōm* = *kāūm*) for קָוֵם; קָוֵם for קָוֵם, the prefix usually taking the simplest of the long vowels  $\bar{a}$ ; יָקוֹם for יָקוֹם.

4. In the first and second persons of the Niphal and Hiphil preterites  $\bar{o}$  (ו) is inserted before the affixed termination in order to preserve the long vowel of the root

from the compression incident to standing before two consonants, § 61. 4; in the feminine plurals of the Kal future *ē* (יֵ) is sometimes inserted for a similar reason, this prolongation of the word being attended by a shifting of the accent and a consequent rejection of the pretonic vowel of the first syllable, *תִּקְוִימֵינָה*, *הִקְיִמוֹתָ*, *נִקְוִימוֹתֶם*. In the Niphal preterite, when the inserted י receives the accent, the preceding י is for euphony changed to ו, e. g. *נִקְוִימוֹתֶי*.

5. In the Kal and Hiphil species the apocopated future takes the diphthongal vowels *ō* and *ē* in distinction from the ordinary future, which has the pure vowels *ū* and *ī*, § 66. 1. (2) *b*, thus *תָּשָׁב*, *תָּשֹׁב*. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, *וַיִּשָּׁב*, *וַיִּשֹׁב*.

§ 156. 1. In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as ו, e. g. *עָוִיר*, or as י, e. g. *קָיִים*.

2. Commonly the third radical is reduplicated instead of the second, which then quiesces in Hholem, Pi. *קָיִים*, Pu. *קָיִים*, Hith. *הִתְקָיִים*.

*a.* In the Pual *o* is the passive vowel here adopted in preference to *u*: in the Piel and Hithpael it arises from the combination of *u*, to which י is softened, with the antecedent *a*, *קָיִים* for *קָוִים*, § 82. 5. *b* (3).

3. Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. *בָּלָל*, Pu. *בָּלָל*.

*a.* The two forms of the intensive species, which depart from the regular paradigm, precisely resemble in appearance those of Ayin doubled verbs, though constructed upon a different principle, as already explained.

§ 157. The inflections of Ayin Vav verbs are shown in those of *קָיִם* to *stand* or *rise*, in Paradigm IX; the divergent forms of Ayin Yodh verbs in the Kal species are exhibited by *רִיב* to *contend*.

*a.* Ayin Vav and Ayin Yodh verbs are named not from the Kal preterite, in which the quiescent is rejected, but from the construct infinitive, the simplest form in which all the radicals appear.

*b.* No Hophal forms occur in those persons in which the inflective terminations begin with a consonant. The same is true of the Ayin Yodh imperative.

## REMARKS ON AYIN VAV AND AYIN YODH VERBS.

§ 158. 1. Medial Yodh and Vav remain without quiescence or rejection in a few verbs, whose root contains another feeble consonant by contrast with which these letters acquire new strength. This is always the case in Lamedh He verbs, e. g. הָיָה, נָזַח; so likewise in the following guttural verbs and forms, אָנַח *to expire*, יִצְחָק Isa. 29: 22, יִצְחָק Isa. 42: 11, אָנַח *to be an enemy*, עָנַח 1 Sam. 18: 9 K'ri (K'thibh עָנַח Jer. 4: 31, which are confined to the Kal species, and in רָנַח *to be airy or refreshing*, which is besides found in the Pual participle.

2. The Kal preterite has Pattahh in two instances as in Ayin Vav verbs, בָּזַח Zech. 4: 10, נָחַח Isa. 44: 18 but נָחַח Lev. 14: 42. It has Tsere in מָתַח *to die*, נָחַח Isa. 17: 11 (unless this is a noun as explained by Delitzsch and in the common English version) but נָחַח Jer. 50: 3, and Hholem in אָוַח *to shine*, בָּוַח *to be ashamed*, נָחַח *to be good*, § 82. 1. *a*, and in בָּוַח Jer. 27: 18, elsewhere בָּוַח Isa. 1: 6, Ps. 58: 4, elsewhere בָּוַח. Hhirik once occurs instead of Pattahh in the second person plural, בָּשָׁחַח Mal. 3: 20. The following participles have Tsere, מָנַח, מָנַח, מָנַח; the following have Hholem, מָנַח, מָנַח, מָנַח 2 Kin. 16: 7 (comp. קִימִיחָה Ex. 32: 25 in the Samaritan copy), elsewhere מָנַח, מָנַח Jer. 4: 31 if from מָנַח and not from מָנַח.

3. The vowel letter א is written for *ā*, § 11. 1. *a*, once in the preterite, רָאָח Hos. 10: 14, and occasionally in the participle, רָאָח Judg. 4: 21, רָאָח Prov. 24: 7, רָאָח 2 Sam. 12: 1, 4, Prov. 10: 4, 13: 23, רָאָח *despising* Ezek. 16: 57, 28: 24, 26, to be distinguished from רָאָח *rowing* Ezek. 27: 8, 26. The consonant א is once introduced in place of the omitted ו, רָאָח Zech. 14: 10 for רָאָח; the ancient versions favour the assumption, that רָאָח Ps. 22: 17 is in like manner for רָאָח *piercing*, though the most recent and ablest expositors take it to be a preposition and noun *like the lion*.

4. The accent regularly remains upon the radical syllable before affixes consisting of a vowel or a simple syllable, though with occasional exceptions, e. g. רָאָח Lev. 18: 28, רָאָח Gen. 26: 22, רָאָח Gen. 40: 15, רָאָח Num. 13: 32. In a few instances it is shifted by Vav conversive preterite, § 100. 2, רָאָח Obad. ver. 16, וָאָח Am. 3: 15, וָאָח Isa. 11: 2, וָאָח Isa. 7: 19 but וָאָח *ibid.*, וָאָח Zech. 5: 4, וָאָח *ibid.*, where the feminine ending is ה, instead of ה; so in the passive participle, וָאָח Isa. 59: 5 for וָאָח.

§ 159. 1. Hholem is in a few instances found instead of Shurek in the construct infinitive, בָּוַח, בָּוַח Judg. 3: 25, בָּוַח, בָּוַח and בָּוַח Isa. 7: 2, elsewhere בָּוַח, בָּוַח Isa. 30: 2, which is not from בָּוַח, בָּוַח Josh. 2: 16, else-



where טוּב, and with suf. רוּמָם Ezek. 10: 17, גִּלְיָי Ps. 71: 6, which is not the participle from גָּלַי (Gesenius), גִּלְיָי *my breaking forth*, i. e. the cause of it Ps. 22: 10, see Alexander in loc.; Gesenius explains this form as a participle, but is obliged in consequence to assume a transitive sense which nowhere else belongs to the verb.

2. The following imperatives have Hholem, בּוֹשׁ, אֹרִי Isa. 60: 1, טָהַר Mic. 4: 10, הוֹשִׁיעַ Mic. 4: 13. With paragogic ה, קוֹבֶה, or קוֹבֶהָ, טוֹבֶה, or טוֹבֶהָ. Examples of the feminine plural, לְקַנְה, לְקַנְהָ.

3. The following futures have Hholem, רָבֹא, רָדוֹן Gen. 6: 3, elsewhere רָדִין, רָבֹא Ps. 80: 19, רָחֹם and רָחֹם where the Hhirik of the perfect paradigm is lengthened to Tere under the preformative. Examples of the feminine plural: תִּבְאֶנָּה and תִּבְאֶנָּה, תִּבְרַחֶנָּה and Zech. 1: 17 תִּבְרַחֶנָּה (in Baer's edition without Daghesh), תִּשְׁבַּחֶנָּה and תִּשְׁבַּחֶנָּה Ezek. 13: 19 (Baer no Daghesh). The accent is shifted and Kamets rejected from the preformative upon the addition of a suffix or paragogic Nun, the latter of which is particularly frequent in this class of verbs both in the Kal and Hiphil future. תִּשְׁבַּחֶנָּה, תִּבְרַחֶנָּה, תִּבְאֶנָּה, תִּשְׁבַּחֶנָּה Ezek. 4: 12, with Daghesh euphonic in the י and ו which Baer omits. Apocopated future: תִּשְׁבַּח and תִּשְׁבַּח with the accent thrown back to the penult תִּשְׁבַּח. Future with Vav consecutive: וְתִשְׁבַּח (in pause וְתִשְׁבַּח), וְתִשְׁבַּח, וְתִשְׁבַּח, וְתִשְׁבַּח; the last vowel is changed to Pattahh before a final guttural, וְתִשְׁבַּח, and sometimes before ר or after an initial guttural וְתִשְׁבַּח but וְתִשְׁבַּח *he was weary*, וְתִשְׁבַּח *he flew*, וְתִשְׁבַּח; the vowel of the preformative is likewise changed to Pattahh in וְתִשְׁבַּח Job 31: 5, וְתִשְׁבַּח 1 Sam. 14: 32, וְתִשְׁבַּח 1 Sam. 15: 19 but וְתִשְׁבַּח 1 Sam. 25: 14.

§ 160. 1. The verbs which exhibit peculiar Ayin Yodh forms in Kal, with unimportant exceptions, either do not occur in the Hiphil or retain the same signification in both these species. This has led some grammarians to entertain the opinion that these are not Kal but abbreviated Hiphil forms, while others suppose that the Hiphil in these verbs is a secondary formation, and has arisen from the Kal future having the form of the Hiphil. Only three examples occur of quiescent Yodh in the Kal preterite, וְיָדָה Job 33: 13 (וְיָדָה Lam. 3: 58), בִּירָהִי Dan. 9: 2 (בִּירָהִי Ps. 139: 2) Jer. 16: 16; בִּירָהִי Dan. 10: 1 has been variously explained as 3 pers. preterite, imperative or infinitive.

2. The following verbs have י in the Kal future and imperative, בִּין *to understand*, גָּרַח (once גָּרַח Mic. 4: 10) *to break forth*, גִּיל (once גִּיל Prov. 23: 24 K'thibh) *to exult*, דָּין (once דָּין Gen. 6: 3) *to judge*, לָךְ *to lodge*, רִיב *to contend*, שָׁנָה *to muse*, שָׁנָה (once שָׁנָה Ex. 4: 11) *to put*, שָׁנָה (once שָׁנָה Isa. 35: 1) *to rejoice*, שָׁנָה (once שָׁנָה Job 33: 27) *to sing*, שָׁנָה *to place*; חוּל or חוּל *to twist, writhe*, has both Yodh and Vav. To these are to be added לָרִיב Jer. 4: 3, Hos. 10: 12, רִיבָה Ps. 71: 12 K'thibh, K'ri רִיבָה as always elsewhere; רָצִין *to urge*, רָצִין *to flourish*, רָצִין *to wander*, are in the Hiphil according to Gesenius: but as the corresponding preterites are not Hiphil but Kal, and there are no other forms of the Kal future, they

3. The infinitives show a stronger disposition to adopt Vav forms. Yodh is only retained in the following absolute infinitives: בָּרֵךְ Prov. 23: 1, וְיָרָח and וְיָלַל Prov. 23: 24 K'ri (K'thibh), וְרַב Jer. 50: 34, elsewhere רַב. Construct infinitives: וְרָן Gen. 24: 23, elsewhere וְרַב once רַב Judg. 21: 22 K'thibh, וְשָׁחַ and וְשָׁחַ Job 20: 4, 2 Sam. 14: 7 K'ri, elsewhere וְשָׁחַ 1 Sam. 18: 6 K'ri (K'thibh), וְשָׁחַ, also with suf. וְשָׁחַ Deut. 25: 4, elsewhere וְשָׁחַ. In the difficult verse Hos. 7: 4 בָּרָךְ has been variously explained, as the Kal infinitive preceded by the preposition בְּ or as the Hiphil participle. The only certain instance of a Kal passive participle of Ayin Yodh verbs is וְשָׁחַ 2 Sam. 13: 32 K'ri (K'thibh); some explain וְשָׁחַ Num. 24: 21, Obad. ver. 4, as a passive participle, others as an infinitive.

§ 161. 1. Examples of the Niphal preterite: נָאָר, נָפִיץ, נָסֹב, נָמַג; the accidental Hhirik of the perfect paradigm is preserved in נָמַל by means of Daghesh-forte in the first radical; in נָלַח it is lengthened to Tsere before the guttural; in נָאָר Jer. 48: 11 the radical ך is rejected, which gives it the appearance of an Ayin doubled verb. Inflected forms: נָלִיחָה (part. fem. נִלְיָחָה), נָאָרָה, נָפִיצָה, נָסַבָה, נָמַגָה.

3. Future: רָפִיץ, רָמַז, רָמוּל, רָפוּן Ps. 72: 17 K'ri (K'thibh) יְרַפֵּנוּ, יְרַמְּזוּ.  
Participle: נֶרְפֵּי, נֶרְמָזִים, נֶרְמוּלִים.

[illegible]

3. Hiphil future inflected: תְּהַרְמֶנָּה, תְּהַרְמֶנָּה, feminine plural תְּהַרְמֶנָּה. With Nun paragoric and suffixes: תְּהַרְמֶנָּה, תְּהַרְמֶנָּה. Apocopated future: תְּהַרְמֶנָּה, תְּהַרְמֶנָּה, תְּהַרְמֶנָּה. With Vav consecutive: תְּהַרְמֶנָּה, תְּהַרְמֶנָּה, תְּהַרְמֶנָּה, or תְּהַרְמֶנָּה, if the last radical be a guttural, תְּהַרְמֶנָּה, תְּהַרְמֶנָּה, or תְּהַרְמֶנָּה.



## LAMEDH ALEPH (ל') VERBS.

§ 164. 1. Aleph, as the third radical of verbs, retains its consonantal character only when it stands at the beginning of a syllable, לִפְּתוֹחַ, לִפְּתוֹחַ, לִפְּתוֹחַ.

2. At the end of the word it invariably quiesces in the preceding vowel, § 57. 2. (2), לִפְּתוֹחַ, לִפְּתוֹחַ, לִפְּתוֹחַ. If this vowel be Pattahh, as in the Kal and Niphal preterites and in the Pual and Hophal species, it is in the simple syllable lengthened into Kamets, § 59, לִפְּתוֹחַ for לִפְּתוֹחַ, לִפְּתוֹחַ for לִפְּתוֹחַ; so likewise in the Kal future and imperative, where ל as a guttural requires a, לִפְּתוֹחַ for לִפְּתוֹחַ, לִפְּתוֹחַ for לִפְּתוֹחַ. A like prolongation of Pattahh to Kamets occurs before medial ל in the first and second persons of the Kal preterite, לִפְּתוֹחַ, לִפְּתוֹחַ.

3. With the single exception just stated, medial ל quiesces in the diphthongal vowel e before syllabic affixes; thus, in the first and second persons of the preterites of the derivative species in Tsere, לִפְּתוֹחַ, לִפְּתוֹחַ, in the feminine plurals of all the futures and imperatives in Seghol, לִפְּתוֹחַ, לִפְּתוֹחַ.

a. This e may arise from the diphthongal preferences of ל, § 60. 1. a (5), or it may be borrowed from the corresponding forms of ל"ב verbs, between which and ל"ב verbs there is a close affinity and a strong tendency to mutual assimilation. In Palestine Aramaeic and Syriac no distinction is made between them.

§ 165. This class of verbs is represented in Paradigm XI by לִפְּתוֹחַ to find; the Piel and Hithpael, though wanting in this verb, are supplied from analogy. The Pual and Hophal are omitted because they are of rare occurrence, and they present no peculiarities but such as are common to the other species.

a. In their ordinary inflection Lamedh Aleph verbs differ from the perfect paradigm in the vowels only.

## REMARKS ON LAMEDH ALEPH VERBS.

§ 166. 1. Verbs having Tsere as their second vowel, § 82. 1. *a*, retain it in the first and second persons of the Kal preterite, *יָרָאָה* (but *יִרְאֶה* Josh. 4: 24), *יָצִיאָה*, *יָשִׁיאָה*.

2. Quiescent *ℵ* is occasionally omitted from the body of the word, e. g. Kal pret. *יָצִיאָה* Job 1: 21 for *יָצִיאָהִי*, *יָצִיאָה* Num. 11: 11, *יָצִיאָה* Judg. 4: 19, *יָצִיאָה* Job 32: 18, *יָצִיאָה* 1 Sam. 25: 8 for *יָצִיאָהִי*; fut. *יָצִיאָה* and *יָשִׁיאָה*; *יָצִיאָה* Deut. 28: 57 part. fem. sing. for *יָצִיאָהִי*; *יָצִיאָה* Job 41: 17 for *יָצִיאָהִי*; const. inf. with prep. and suf. from *יָצִיאָה*. Niph. pret. *יָצִיאָה* Josh. 2: 16, *יָצִיאָה* Lev. 11: 43. Otiant *ℵ*, § 16. 1, may in like manner be dropped from the end of the word after quiescent Vav or Yodh, e. g. *יָצִיאָה* Gen. 20: 6 for *יָצִיאָהִי* 1 Kin. 12: 12 for *יָצִיאָהִי*, *יָצִיאָה* 2 Kin. 13: 6, *יָצִיאָה* Jer. 32: 35, *יָצִיאָה* Ps. 141: 5, *יָצִיאָה* Ps. 55: 16, *יָצִיאָה* 1 Kin. 21: 29, Mic. 1: 15, *יָצִיאָה* 2 Sam. 5: 2, and in three other passages; *יָצִיאָה* Ruth 3: 15 is Hiph. imper. fem. for *יָצִיאָהִי*, § 62. 2.

3. The vowel following *ℵ* is in a few instances given to a preceding vowelless consonant, and the *ℵ* becomes otiant or quiescent, § 57. 2 (3), *יָצִיאָה* Ps. 139: 20 for *יָצִיאָהִי*, *יָצִיאָה* Jer. 10: 5 for *יָצִיאָהִי* imp. for *יָצִיאָהִי*, *יָצִיאָה* Eccles. 10: 5 Kal part. fem. for *יָצִיאָהִי*, *יָצִיאָה* 1 Sam. 14: 33 for *יָצִיאָהִי*, *יָצִיאָה* Neh. 6: 8 Kal part. with suf. for *יָצִיאָהִי*, *יָצִיאָה* Ezek. 47: 8 for *יָצִיאָהִי*; and, on the contrary, quiescent *ℵ* attracts to itself the vowel of the preceding consonant in *יָצִיאָה* Ex. 2: 20 Kal imp. for *יָצִיאָהִי* and *יָצִיאָהִי* Cant. 3: 11 for *יָצִיאָהִי* from *יָצִיאָה*.

4. Final *ℵ* resumes its consonantal character upon the addition of suffixes *יָצִיאָהִי*, receiving (.) before *ה*, *כ*, and *ן*, in consequence of which a previous Tsere or Sh'va is converted into Pattahh, § 60. 1, *יָצִיאָהִי*, *יָצִיאָהִי*, *יָצִיאָהִי* Pi. inf. *יָצִיאָהִי*, *יָצִיאָהִי* Kal inf. for *יָצִיאָהִי*, § 61. 1. *c*.

5. Kamets in the ultimate is mostly retained before suffixes and paragogic *ה*, *יָצִיאָהִי*, *יָצִיאָהִי* Ps. 41: 5, *יָצִיאָהִי* 1 Sam. 28: 15, but *יָצִיאָהִי* Isa. 56: 12. Tsere is rejected *יָצִיאָהִי* Neh. 2: 13, 2 Chron. 1: 10, or retained only in pause: *יָצִיאָהִי* Judg. 9: 29.

§ 167. 1. He is, in a few instances, substituted for *ℵ*, *יָצִיאָה* Ps. 60: 4 for *יָצִיאָהִי*, *יָצִיאָה* Jer. 19: 11 for *יָצִיאָהִי*, *יָצִיאָה* Ps. 4: 7 for *יָצִיאָהִי*, § 3. 1. *a*, *יָצִיאָה* Jer. 49: 10 for *יָצִיאָהִי*, *יָצִיאָה* 1 Kin. 22: 25, 2 Kin. 7: 12 for *יָצִיאָהִי*, *יָצִיאָה* Job 8: 21 for *יָצִיאָהִי*.

2. Sometimes *ℵ* remains, but the vowels are those of *ל"ה* forms, *יָצִיאָהִי* Ps. 119: 101 for *יָצִיאָהִי*, *יָצִיאָה* Eccl. 8: 12, 9: 18, Isa. 65: 20 for *יָצִיאָהִי*, *יָצִיאָה* 1 Sam. 22: 2, Isa. 24: 2, *יָצִיאָה* Eccl. 7: 26, *יָצִיאָה* 1 Kin. 9: 11, Am. 4: 2 Pi. pret. for *יָצִיאָהִי*, *יָצִיאָה* Ps. 143: 3 for *יָצִיאָהִי*, *יָצִיאָה* Jer. 51: 34 for *יָצִיאָהִי*, *יָצִיאָה* 2 Kin. 2: 21 for *יָצִיאָהִי*, *יָצִיאָה* Jer. 51: 9 for *יָצִיאָהִי*, *יָצִיאָה* Job 39: 24 for *יָצִיאָהִי*, *יָצִיאָה* Deut. 28: 59 Hiph. pret. for *יָצִיאָהִי*, *יָצִיאָה* Ps. 135: 7 Hiph. part. const. for *יָצִיאָהִי*, *יָצִיאָה* to which may be added *יָצִיאָהִי* Ezek. 23: 49, *יָצִיאָהִי* Jer. 50: 20, with *י* inserted as in *ל"ה* verbs.



3. Sometimes the ל"ה form is adopted both in consonants and vowels, מָלַךְ Ezek. 28: 16 for מְלָאךְ 1 Sam. 6: 10, נָשָׂא Ezek. 39: 26, בָּלַעַן 1 Sam. 25: 33 for בָּלְעָאֵן, בָּלַעַת Ruth 2: 9 for בָּלְעָתָה Gen. 23: 6 for בָּלְעָה, בָּלַעַתָּה Job 5: 18 for בָּלְעָתָה comp. Jer. 8: 11, 51: 9, 2 Kin. 2: 22, קָוָה Jer. 25: 27 is 2 pl. imp. of קָוָה, נָשָׂא Ps. 32: 1 for נָשָׂאָה Jer. 26: 9 for נָשָׂאָה 1 Sam. 10: 6, הִתְנַבְּוּתָה 1 Sam. 10: 13, הִתְנַבְּוּתָה 2 Sam. 3: 8, נָבְאָה Isa. 29: 7 for נָבְאָה; נָבְאָה Ezek. 8: 3 is by some interpreters thought to be for נָבְאָה *provoking to jealousy*, and by others explained in the sense of the ל"ה verb *selling* (Israel to their foes).

§ 168. 1. The 3 fem. preterite has the old ending תָּ, § 86. *b.* in תָּבְאָה Ex. 5: 16 for תָּבְאָה, תָּבְאָה Deut. 31: 29, Isa. 7: 14, Jer. 44: 23, תָּבְאָה Gen. 33: 11 Hoph. from בָּוֹא, תָּבְאָה Ps. 118: 23 (תָּבְאָה Deut. 30: 11 is the feminine participle), to which the customary ending תָּ is further added in תָּבְאָה 2 Sam. 1: 26, תָּבְאָה Josh. 6: 17 for תָּבְאָה.

2. A feminine termination תָּ, תָּ, or as in ל"ה verbs תָּ, is occasionally added to the construct infinitive, e. g. Kal, תָּבְאָה, תָּבְאָה from קָרָא *to meet*, distinguished from קָרָא and קָרָאָה Judg. 8: 1 from קָרָא *to call*, מָלַעַת and מָלַעַתָּה never מָלַעַתָּה Prov. 8: 13, with suf. תָּבְאָה Ezek. 33: 12. Niphal, תָּבְאָה Zech. 13: 4. Piel, מָבְאָה and מָבְאָה 2 Sam. 21: 2; מָבְאָה Ezek. 17: 9 is a Kal inf. const., formed as in Chaldee by prefixing מ.

3. There are two examples of the Niphal infinitive absolute, תָּבְאָה 2 Sam. 1: 6 and תָּבְאָה Ex. 22: 3; the analogy of the former has been retained in the paradigm for the sake of distinction from the construct. Piel infinitive absolute: תָּבְאָה, תָּבְאָה. Hiphil inf. abs.: תָּבְאָה, תָּבְאָה.

4. The Hiphil future with Yav consecutive commonly has Tsere in the ultimate, though Hhirik also occurs, תָּבְאָה, תָּבְאָה, תָּבְאָה and תָּבְאָה, once תָּבְאָה Ezek. 40: 3, and once תָּבְאָה Neh. 8: 2.

5. Kamets sometimes occurs in the ultimate of the Hithpael future, תָּבְאָה Num. 23: 24 but תָּבְאָה Ezek. 29: 15, so תָּבְאָה, תָּבְאָה, תָּבְאָה; more rarely in the preterite, תָּבְאָה.

§ 169. 1. The following are the only Pual forms which occur. Pret.: תָּבְאָה, תָּבְאָה, תָּבְאָה. Fut.: תָּבְאָה. Part.: תָּבְאָה, תָּבְאָה, תָּבְאָה, with suf. תָּבְאָה.

2. The following are the only Hophal forms: Pret. תָּבְאָה, תָּבְאָה, תָּבְאָה. Fut.: תָּבְאָה, תָּבְאָה. Part.: תָּבְאָה, תָּבְאָה.

3. For the anomalous forms, תָּבְאָה Deut. 33: 16, תָּבְאָה Job 22: 21, תָּבְאָה 1 Sam. 25: 34 (K'thibh רָבָא), see § 88 (sing. 3 fem.).

## LAMEDH HE (ל"ה) VERBS.

§ 170. In these verbs the third radical, which is Yodh or Vav, does not appear at the end of the word except

in the Kal passive participle, e. g. בָּלִי; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה, § 11. 1. *a*.

In the various preterites ה stands for the vowel *a*, and is hence pointed הַ.

In the futures and participles it stands for *ě*, and is pointed הֶ.

In the imperatives it stands for *ē*, and is pointed הֵ.

In the absolute infinitives it stands for *ō* or *ē*; in the Kal it is pointed ה, in the Hiphil and Hophal הֵ, in the Niphal and Piel ה' or הֵ. There are no examples in Pual and Hithpael.

The construct infinitives have the feminine ending וֹ.

*a*. In this class of verbs the Yodh forms have almost entirely superseded those with Vav. The latter are confined to the construct infinitive where וֹ, occurring in all the species, is best explained by assuming ו to be radical (comp. רָאָה Ezek. 28: 17 as an alternate of רָאוּ) and to a few other sporadic cases, viz.: a single Kal preterite, שָׁלַח Job 3: 25, the reduplicated forms of three verbs, נָאֵחַ, מְנַחֵר, הִשְׁתַּחֲוֶה, and the peculiar form, הִשְׁתַּחֲוֶה Isa. 16: 9.

*b*. In the Kal preterite, Yodh is rejected after the heterogeneous vowel Pattahh, § 57. 2. (5), which is then prolonged to Kamets in the simple syllable, הֵאָה for הָאָה. As Pattahh is likewise the regular vowel of the ultimate in the preterites of Niphal and Hophal, and besides was so originally in all the active species, as is shown by the Arabic § 82. 5. *b* (3), the final Kamets of these species may be similarly explained. Yodh is in like manner rejected after the heterogeneous Hholem of certain infinitives, while it leaves the homogeneous Tsere of others unmodified.

*c*. The futures, imperatives, and participles of certain of the species, (including the Hiphil as shown by some of its inflections) have *e* (Arabic *ě*) as the normal vowel of their ultimate; in this Yodh can quiesce, leaving it unchanged. Those of the other species have or may have *a* in the ultimate; this, combined with the *i* latent in ו, will again form *e*. In the future this becomes *ě* (ֶ) in distinction from the ending *ē* (ֵ) of the more energetic imperative; and the absolute is distinguished from the construct state of the participle in the same way.

§ 171. 1. Before personal endings beginning with a vowel the last radical is occasionally retained as ו, particularly in prolonged or pausal forms, הִסְתִּי, הִסְתִּי, הִסְתִּי; it is, however, commonly rejected and its vowel given to

the antecedent consonant,  $\text{גָּלִי}$  for  $\text{גָּלִי}$ ,  $\text{תִּגְלִי}$  for  $\text{תִּגְלִי}$ ; so in the preterite 3 fem., which in these verbs retains the primary characteristic  $\text{רָ}$ , § 86. *b*,  $\text{גָּלָה}$  for  $\text{גָּלָה}$ , to which is further appended the softened ending  $\text{הָ}$ , thus  $\text{גָּלָהָ}$ , in pause  $\text{גָּלָהָ}$ .

*a.* The  $\text{רָ}$  of the 3 fem. pret. is frequently explained as a second feminine ending added after the first had lost its significance in the popular consciousness. It might, perhaps with equal propriety, be regarded as paragogically appended, § 61. 6, comp. such nouns as  $\text{רִשְׁמִיגָה}$ ,  $\text{רִשְׁמִיגָה}$ ,  $\text{רִשְׁמִיגָה}$ , in order to produce a softer termination and one more conformed to that which obtains in the generality of verbs. Nordheimer's explanation of the  $\text{ר}$  as hardened from  $\text{ה}$ ,  $\text{הָגָה}$  for  $\text{הָגָה}$ , labours under the double difficulty that there is neither proof nor probability for the assumption that the consonant  $\text{ה}$  could be exchanged for  $\text{ר}$ , and that  $\text{ה}$  in the preterite of these verbs is not a radical nor even a consonant, but simply the representative of the vowel *a*.

2. Before personal endings beginning with a consonant the third radical  $\text{י}$  remains but is softened to a vowel, so that in the Kal preterite it quiesces in Hhirik, in the Pual and Hophal preterites in Tsere, in the Niphal, Piel, Hiphil, and Hithpael preterites in either Hhirik or Tsere, and in the futures and imperatives of all the species in Seghol,  $\text{גָּלִי}$ ,  $\text{תִּגְלִי}$ ,  $\text{יִגְלִי}$ .

3. Forms not augmented by personal endings lose their final vowel before suffixes, e. g.  $\text{גָּלִי}$ ,  $\text{תִּגְלִי}$ , from  $\text{גָּלָה}$ ,  $\text{יִגְלִי}$  from  $\text{יִגְלָה}$ ,  $\text{תִּגְלִי}$  from  $\text{תִּגְלָה}$ . The preterite 3 fem. takes its simple form, e. g.  $\text{גָּלָהָ}$  or  $\text{גָּלָהָ}$ , and in pause  $\text{גָּלָהָ}$ .

§ 172. The Lamedh He verbs will be represented in Paradigm XII by  $\text{גָּלָה}$  to *uncover, reveal*, which is used in all the species.

#### SHORTENED FUTURE AND IMPERATIVE.

§ 173. 1. The final vowel  $\text{הָ}$  is rejected from the futures when apocopated or when preceded by Vav consecutive. The concurrence of final consonants thence re-



**אֶתְּחַלָּה**, Ps. 77: 4, which is very rare in these verbs, but perhaps displaces the final vowel in אֲשַׁלָּח Ps. 119: 117, and the Hithpael, נִשְׁתַּלַּח Isa. 41: 23 In a few instances ׀ is restored as a quiescent before suffixes, רָחַמְנִי Hos 6: 2, הֵלִינוּ 1 Kin. 20: 35, רָכַסְנוּ Ps. 140: 10 K'ri, אֶפְאַרְחֵם Deut. 32: 26. Examples of the feminine plural: תִּבְדְּלוּן, תִּקְדְּלוּן, וְתִקְדְּלוּן, תִּגְזְלוּן, תִּשְׂגְּבוּן, תִּשְׂעָבוּן Mic. 7: 10.

[illegible]

5. The passive participle drops the final **י** in **צָפִיר** Job 15: 22 for **צָפִירָה**, **קָטִיל** Job 41: 25 for **קָטִילָה**, and fem. plur. **נָשִׂימָה** Isa. 3: 16 K'thibh (קְטִילֹת), **קָטִילָה** 1 Sam. 25: 18 K'thibh.

§ 175. 1. In the Niphal preterite Yodh may quiesce in either Tsere or Hirik, though the former is more frequent, נָפַרְתִּי and נִפְרַתִּי and נִגְלֵיתִי and נִגְלַתִּי and נִבְרַחְתִּי and נִבְרַחְתִּי.

2. Examples of the infinitive absolute: הִנָּהוּ, נִרְמָה, נִגְלָה. Construct: הַעֲשׂוֹת and נִקְבְּלוּ, תִּכְבְּדוּ, תִּרְאֶינָה and תִּרְצֶינָה; with suffixes, הַעֲשֵׂיוֹ, הַקְּבֻלוֹ, once as though it were a plural noun, תִּפְרוּחֵיכֶם Ezek. 6: 8, so the Kal infin., בְּנוֹתֶיךָ Ezek. 16: 31.

3. Future apocopated and with Vav consecutive: **וְהָיָה**, **וְהָיָה**, **וְהָיָה**, and in one verb with Pattahh before **וְהָיָה** Gen. 7: 23, Ps. 109: 13, though Baer's edition omits the Daghesh-forte in the former passage, thus making it a Kal future.

§ 176. 1. Piel: Two verbs, **הָיָה** *to be becoming* and **סָרַח** *to draw* (the bow), having a guttural for their second radical, double the third instead, which in the reduplication appears as Vav, though the general law is at-





ultimate) Ps. 39: 14 is for הַשִּׁינָה, the same word Isa. 6: 9 is from הַשִּׁינָה, § 140. 5.

5. Hophal infinitive absolute: הַשִּׁינָה Lev. 19: 20.

§ 178. 1. Hithpael: One verb הַשִּׁינָה reduplicates its third radical, which appears as ו, הַשִּׁינָה to worship, fut. הַשִּׁינָה, with Vav conv. הַשִּׁינָה for הַשִּׁינָה, § 61. 2, plur. הַשִּׁינָה, infin. הַשִּׁינָה, and once with suf. הַשִּׁינָה 2 Kin. 5: 18, the accent being thrown back by a following monosyllable. For the inflected participle, הַשִּׁינָה Ezek. 8: 16, see § 90, page 126.

2. In the preterite י mostly quiesces in Tsere in the first person singular, and in Hhirik in the other persons, הַשִּׁינָה, הַשִּׁינָה, הַשִּׁינָה, הַשִּׁינָה.

3. The future apocopated and with Vav consecutive: הַשִּׁינָה, הַשִּׁינָה, הַשִּׁינָה, or with Kamets in the accented syllable, הַשִּׁינָה, so always in pause, הַשִּׁינָה Gen. 24: 65.

4. The shortened imperative: הַשִּׁינָה.

§ 179. 1. הַיָּה to be, fut. הַיָּה, Hhirik being retained before the guttural under the influence of the following Yodh, whence the Sh'va, though vocal, remains simple; so in the inf. const. with prep. הַיָּה, הַיָּה, though without a prefix it is הַיָּה, once הַיָּה Ezek. 21: 15. The apocopated future הַיָּה (in pause הַיָּה) and with Vav consecutive הַיָּה, is for הַיָּה, and הַיָּה Nah. 3: 11 is apoc. 2 fem. sing. for הַיָּה, the vowel of the prefix returning to the Sh'va from which it arose, § 85. 2. a (1), when the quiescence of the middle radical gives a vowel to the first. The same thing occurs in the peculiar form of the future הַיָּה Eccl. 11: 3, where the second radical appears as י, which it sometimes does in the imperative, הַיָּה and הַיָּה Gen. 27: 29 or הַיָּה Job 37: 6, and in the participle הַיָּה Neh. 6: 6, Eccl. 2: 22, fem. הַיָּה Ex. 9: 3.

2. הַיָּה to live. The root הַיָּה is usually inflected as a Lamedh He verb pret. הַיָּה, fut. הַיָּה, apoc. הַיָּה, with Vav consecutive הַיָּה, though in the preterite 3 masc. it occasionally takes an Ayin doubled form, הַיָּה, e. g. Gen. 3: 22, 5: 5, and once in the 3 fem. an Ayin Yodh form: הַיָּה Ex. 1: 16, or it may be explained as an Ayin doubled form with Dagheshe-forte omitted, § 25.

3. In a few instances א is substituted for the third radical in Lamedh He verbs, הַיָּה Ezek. 43: 27, אַיָּה Isa. 21: 12, הַיָּה Jer. 23: 39, הַיָּה 2 Chron. 26: 15, הַיָּה Prov. 1: 10 from אַיָּה Deut. 33: 21 from אַיָּה, הַיָּה 2 Chron. 16: 12, הַיָּה Lam. 4: 1, הַיָּה 2 Kin. 25: 29, הַיָּה Eccl. 8: 1, הַיָּה 2 Sam. 21: 12 K'ri for הַיָּה Hos. 11: 7, Deut. 28: 66 for הַיָּה, § 56. 4, הַיָּה 2 Sam. 11: 24 from הַיָּה; the vowels are those of Lamedh Aleph verbs in אַיָּה Jer. 3: 22 for אַיָּה 1 Kin. 17: 14 for אַיָּה, הַיָּה Dan. 10: 14 for אַיָּה; and the full Lamedh Aleph form is adopted in הַיָּה Hos. 13: 15 for אַיָּה.

## DOUBLY IMPERFECT VERBS.

§ 180. Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פ"נ and ל"ה will follow the analogy of both paradigms, the former in its initial and the latter in its second syllable. But in verbs which are both ע"ו and ל"ה the ו is invariably treated as a perfect consonant, and the ל"ה peculiarities alone preserved. All such cases have been remarked upon individually under the several classes of verbs to which they respectively belong.

## DEFECTIVE VERBS.

§ 181. 1. It has been seen in repeated instances in the foregoing pages that verbs belonging to one class of imperfect verbs may occasionally adopt forms from another and closely related class. Thus a ל"נ verb may appear with a ל"ה form, or an ע"ו verb with an ע"ע form or *vice versâ*. The occurrence of an individual example, or of a few examples of such divergent forms, may be explained in the manner just suggested without the assumption of an additional verb as their source. Sometimes, however, the number of divergent forms is so considerable, or the divergence itself so wide, that it is simpler to assume two co-existent roots of the same signification, and differing only in the weak letter which they contain, than to refer all to a single root.

a. Thus, נָצַף means *to shut up or restrain*, and הִנָּחַץ *to be finished*: yet a few ה"נ forms occur in the sense not of the latter but of the former verb. They are accordingly held to be from נָצַף, but assimilated in inflection to the ה"נ paradigm. On the other hand, קָלָא means *to call*, and קָהָל *to meet*; but so many ק"ל forms are found with this latter signification that

it seems necessary to assume a second root קָרָן having that meaning. The verb *to run* is ordinarily רוּץ; but רָצוּא Ezek. 1: 14 is too remote from an ר"ו form to be referred to that root; hence it is traced to another verb רָצָא of the same sense. No clear line of distinction can be drawn between the cases in which divergent forms are to be traced to a single root, and those in which the assumption of a second is admissible or necessary. This must be decided in detail, and the best authorities not infrequently differ in their judgment of particular examples.

2. Where two verbs exist which are thus radically connected and identical in signification, it not infrequently happens that they are defective or mutually supplementary, that is to say, that one of them is in usage restricted to certain parts or species, the remainder being supplied by the other.

a. The following are examples of defective verbs: לָוִיב *to be good*, used in the Kal species only in the preterite, the corresponding future is from לָוִיב Kal pret. *to fear*, the fut. and imper. from לָוִיב Kal pret. and inf. *to spit*, fut. from לָוִיב; נָפַץ Kal pret. and inf. *to break or disperse*, fut. and imp. from נָפַץ; נָפַץ Kal pret. *to be alienated*, fut. from נָפַץ; שָׂרָה Kal pret. *to be a prince*, fut. from שָׂרָה; שָׂרָב Kal pret. and inf. *to be many*, fut. from שָׂרָב which is used throughout the species; רָחַם Kal fut. *to be hot*, pret. and inf. from רָחַם, which is also used in the future; רָצָץ *to counsel*, borrows its Kal imper. from רָצָץ; רָצָץ Kal fut. *to awake*, pret. from the Hiphil of רָצָץ, which is also used in inf. imper. and fut.; נָצַב *to place*, the reflexive is expressed by הִתְנַצֵּב from נָצַב; שָׂתָה *to drink*, the causative is הִשְׁתָּה from שָׂתָה; הִבְשִׁית from הִבְשִׁית is used as the causative of בִּישׁ *to be ashamed*, as well as הִבְשִׁית; הִלָּךְ *to go*, derives many of its forms from הִלָּךְ; הָבָה *to give*, is only used in the Kal imperative, it is supplemented by הָבָה of totally distinct radicals.

## QUADRILITERAL VERBS.

§ 182. Quadriliteral verbs are either primitives formed from quadriliteral roots, whose origin is explained, § 68. a, or denominatives, the formative letter of the noun or adjective being admitted into the stem along with the three original radicals. The former class adopt the vowels and inflections of the Piel and Pual species, while the latter follow the Hiphil.

a. The only examples of quadriliteral verbs are the following, viz.. Piel pret. פָּרְטָו *he spread*, Job 26: 9, where the original Pattahh of the

initial syllable of the Piel, § 82. 5. *b* (3), is preserved; fut. with suf. **יִבְרֹסְמֶנָה** *he shall waste it*, Ps. 80: 14. Pual pret. **רִטַּשׁ** *it freshened*, Job 33: 25, the Methegh and the Hhateph Pattahh being used to indicate that the Sh'va is vocal, and that the form is equivalent to **רִטַּשׁ**; part. **מִתְרַסֵּס** *scaled off* or *resembling scales*, Ex. 16: 14, **מְכַרְבֵּל** *clothed*, 1 Chron. 15: 27. Hiphil pret. **הִאֲזִיחוּ** *they stank*, Isa. 19: 6 for **הִאֲזִיחוּ** as **נִתְמַדוּ** for **נִתְמַדוּ**, derived from **אֲזַח** *putrescent*, which is simpler than to make it with Gesenius a double or anomalous Hiphil from **זָח**, § 94. *a*, comp. Alexander in loc.; fut. **אֶזְחֶנִּי אֶל־יָמִינִי** *I will turn to the left*, Gen. 13: 9; **תִּתְעַזְּרוּ** Isa. 30: 21, part. **מִתְעַזְּרִים** 1 Chron. 12: 2 from **יָמִינִי** *the left hand*, elsewhere reduced to a trilateral by the rejection of **א**, **לְהַתְעַזֵּר** 2 Sam. 14: 19; **הִתְעַזְּרִי** Ezek. 21: 21. To these may be added the form, which occurs several times in the K'thibh **מִחְצָרִים** 1 Chron. 15: 24, etc., and **מִחְצָרִים** 2 Chron. 5: 12, for which the K'ri substitutes **מִתְעַזְּרִים** or **מִתְעַזְּרִים**. As it is a denominative from **הִתְעַזְּרָה** *a trumpet*, it has been suspected that the form first mentioned should be pointed **מִתְעַזְּרִים**; the other, if a genuine reading, is probably to be read **מִתְעַזְּרִים**.

## NOUNS.

### THEIR FORMATION (See Paradigm XIII).

§ 183. Nouns, embracing adjectives and participles as well as substantives, may be primitive, i. e. formed directly from their ultimate roots, or derivative, i. e. formed from preexisting words. Those which are derived from verbs are called verbals; those which are derived from nouns are called denominatives. The vast multiplicity of objects to which names were to be applied and the diversity of aspects under which they are capable of being contemplated, have led to a variety in the constitution of nouns greatly exceeding that of verbs, and also to considerable laxity in the significations attached to individual forms. But whatever complexity may beset the details of this subject, its main outlines are sufficiently plain. All nouns are, in respect to their formation, reducible to certain leading types or classes of forms, each having a primary and proper import of its own. The derivation of nouns, as of the verbal species, from their respective roots and themes calls into requisition all the expedients,



whether of internal or external changes, known to the language, § 69. Hence arise four classes of nouns according as they are formed by internal changes, viz.:

1. The introduction of one or more vowels.
2. The reduplication of one or more of the letters of the root. Or by external changes, viz.:
3. The prefixing of vowels or consonants at the beginning of the root.
4. The affixing of vowels or consonants at the end.

*a.* The mass of nouns are to be regarded as primitives and not as derived from their cognate verbs. Many roots are represented by nouns alone, without any verbs from which they could have sprung, e. g. אב *father*, ארץ *earth*. And where verbs of kindred meaning do exist, it is probable that they are not the source or theme of the nouns, but that both spring alike directly from their common root, as מלך *to reign*, and מלך *king* from the root מלך. Since, however, these roots or elemental themes are destitute of vowels, and consequently are incapable of being pronounced in their primitive or abstract state, it is customary and convenient in referring to them to name the verb which though a derivative form has the advantage of simplicity and regularity of structure, and is often the best representative of the radical signification. Accordingly, מלך *king* may be said to be derived from the root מלך *to reign*, that is, it is derived from the root מלך of which that verbal form is the conventional designation, § 68.

*b.* Infinitives, participles, nouns which follow the forms of the secondary or derived species, § 189. 2. *a*, and some others, are evidently verbals. Most nouns of the fourth class, as well as some others, are denominatives.

CLASS I.—*Nouns formed by the insertion of vowels.*

§ 184. The first class of nouns, or those which are formed by means of vowels given to the root, embraces three distinct forms, viz.:

1. Monosyllables, or those in which the triliteral root receives but one vowel.
2. Dissyllables, in which the second is the principal vowel and the first a pretonic Kamets or Tsere.
3. Dissyllables, in which the first is the principal vowel and the second a mutable Kamets or Tsere.

1. *Triliteral Monosyllables.*

§ 185. The formative vowel may be given either to the second radical קטל, קטיל, קטול, קטול, or to the first, קטל, קטל, קטל; in the latter case an unaccented Seghol is commonly interposed between the concurring consonants, § 61.2, to which a preceding Pattahh assimilated, § 63. 2. *a*, קטל, קטל, קטל. Forms thus augmented by the introduction of an auxiliary vowel are termed Segholates.

*a.* In this and the following sections קטל is used as a representative root in order more conveniently to indicate to the eye the formation of the different classes of nouns. No root could be selected which would afford examples in actual use of the entire series of derivative forms; קטל has but one derivative קטל slaughter, and this only occurs in Obad. ver. 9.

*b.* As *ī*, *ō* and *ū* rarely or never occur in mixed accented syllables, § 19, they are excluded from monosyllabic nouns. Every other vowel is, however, found with the second radical, thus *ā*, קטל a little prop. paucity, קטל honey, קטל man; *ā*, קטל strength, קטל writing, קטל residue; *ē*, קטל shoulder, קטל hush; *ē*, קטל howling, קטל grief, קטל a wolf; especially *ī*, *ō*, and *ū*, which occur with greater frequency than any others. When the first radical receives the vowel, *ī* and *ū* are likewise excluded, in as much as they rarely or never stand before concurrent consonants, § 61. 4. Few of these nouns remain without the auxiliary Seghol קטל a valley, קטל vanity, קטל 'sin, קטל spikenard, קטל truth. Kamets is only found before Vav, § 63. 2. *a*, קטל, and in pause, § 65, קטל, קטל.

*c.* When the second radical receives the vowel, there is a concurrence of consonants at the beginning of the word, which is sometimes relieved by prefixing *n*, § 53. 1. *a*, with a short vowel, mostly *ē*, § 60. 1. *a* (5), but occasionally *ā*, קטל finger for קטל, קטל lattice, קטל belt, קטל and קטל arm, קטל and קטל yesterday.

§ 186. These nouns, standing at the first remove from the root, express as nearly as possible its simple idea either abstractly, e. g. קטל emptiness, קטל bereavement, קטל strength, קטל righteousness, קטל help, קטל greatness, or as it is realized in some person or object which may be regarded as its embodiment or representative, קטל lord from קטל to be mighty, קטל man from קטל to be sick, קטל boundary, קטל libation prop. pouring out, קטל valley prop. depth, קטל vinegar prop. sourness.

*a.* That the position of the formative vowel before or after the second

radical does not materially affect the character of the form, appears from the following considerations: (1.) The sameness of signification already exhibited, and which may be verified in detail. (2.) The occasional appearance of the same word in both forms, e. g. *מַבְרָר* and *מִבְרָר* *man*, *נִינֵט* and *נִינֵט* *plant*, *בִּלְא* and *בִּלְא* *prison*, *בִּתְחָן* and *בִּתְחָן* *thumb*, *נִנְה* and *נִנְהָה* *brightness*. (3.) The concurrence of both forms in the Kal construct infinitive *קִשְׁלָה* and *קִשְׁלָה*, § 87, *קִשְׁלָה* and *קִשְׁלָה*. (4.) The fact that Segholates may arise alike from *קִשְׁלָה* and *קִשְׁלָה*, § 61. 1. *b*. (5.) The cognate languages; monosyllables in Arabic, whose vowel precedes the second radical, answer to those whose vowel succeeds the same radical in Aramæan, and both to the Hebrew Segholates, e. g. *עֶבֶד* *servant*, Aram. *עֶבֶד*, Arab. *عَبْدٌ*.

*b.* The presence of imperfect letters in the root may occasion the following modifications:

*פ"א roots.* Aleph, as a first radical, sometimes receives a long vowel (..) instead of Sh'va (..), § 60. 3. *c*, *אֱמִינָה* *fidelity* for *אֱמִינָה*, *אֶזְרוֹר* *girdle* for *אֶזְרוֹר*.

*גuttural and גuttural.* If the third radical be a guttural, Pattahh is substituted for the auxiliary Seghol, § 61. 2, *בְּטִיחָה* *confidence*, *שִׁמְעָה* *hearing*, *גִּבְהָה* *height*; if the second radical be a guttural, the preceding vowel if Hholem remains unchanged, otherwise it also commonly becomes Pattahh *נָעַר* *young man*, *נָעַר* *youth*, *פֶּחַח* *fear* but *אֶחָל* *tent*, *לֶחֶם* *bread*.

*פ"י and פ"י roots.* A vowelless י or ם is in a few instances rejected from the beginning of a word, § 53. 2. *a*, *רְבִיחָה* *familiarity* for *רְבִיחָה*, *נִשְׂיָא* *elevation* for *נִשְׂיָא*, *לִנְחָה* *lamentation* for *לִנְחָה*, particularly in feminines and secondary derivatives; thus, *חֲמִידָה*, *גִּבְהָה*, *קִשְׁלָה* drop an initial Yodh, and *קִנְיָה* an initial Nun. Nun may also experience assimilation when it is a second radical, *אֵנָה* *anger* for *אֵנָה*, *כִּפּוּס* *cup* for *כִּפּוּס*.

*ט"ו and ט"ו roots.* In Segholates ו is preceded by Kamets *זָלָה* (according to Baer *זָלָה* in Ezek. 28: 18) *wickedness*, *מִדְּתָה* *midst*, unless the last radical is a guttural, *חֲנִיָּה* *space*; ו is preceded by Pattahh and followed by Hhirik, *לַיְלָה* *night*, *עֵינָה* *eye*. These letters frequently give up their consonantal character and become quiescent, § 57. 2. Vav is rejected in a few words as *בְּרָה* *brand* for *בְּרָה*, *אִיָּה* *island* for *אִיָּה*, *וִירָה* *watering* for *וִירָה*, § 53. 3.

*ל"ה roots.* In a very few instances the proper final radical is rejected, as it is in verbs, and the final vowel written ה, as *בִּשְׁהָה* *bush*, *בִּכְהָה* *weeping*, *חֲהָה* *thought*. When ו appears as the radical, it prefers the form *בִּכְהָה* *weeping*, *פְּרִיָּה* *fruit*, *כֶּסֶף* *vessel*; ו retains its consonantal character in *סִתְּוָה* *winter*, *שְׁוִלָה* *quail*, or it may be changed to its cognate vowel ū, which combines with the preceding ā to form ō, § 62. 1, *דִּיָּוָה* (for *d'yaū*) *ink*, *אֵלְוָה* *antelope*. In Segholates ו quiesces in Shurek, § 57. 2. (4), *שְׁוִיָּה* *swimming* for *שְׁוִיָּה*, *בְּרוּהָה* *emptiness*; the lexicon of Gesenius contains the forms *בְּרִיָּה* *garment*, *כֶּסֶף* *end*, *שְׁוִלָה* *security*, but these words only occur in the plural or with suffixes, and the absolute singular is quite as likely to have been *מִרְוָה*, *קִנְיָה*, *שְׁוִלָה*, and *חֲנִיָּה* may similarly be referred to *חֲנִיָּה* *clef*.

2. *The main vowel in the ultimate.*

§ 187. 1. The second form of this class is a dissyllable with one of the long vowels in the second which is its principal syllable, and in the first a pretonic Kamets, for which Tsere is occasionally substituted when the second vowel is Kamets, thus קָטַל or קָטֵל, קָטִיל, קָטִיל, קָטִיל, קָטִיל.

2. These are properly adjectives, and have for the most part an intransitive signification when the vowel of the ultimate is  $\bar{a}$ ,  $\bar{e}$ , or  $\bar{o}$ , and a passive signification when it is  $\bar{i}$  or  $\bar{u}$ , קָטַן and קָטֵן *small*, קָטַן *fat*, קָטַן *made of brass*, קָטַן *chosen*. Those with  $\bar{a}$  and  $\bar{i}$  in the ultimate are, however, prevailing and the others occasionally used as substantives, and designate objects distinguished by the quality which they primarily denote, קָטַן *herbs* prop. *green*, קָטַן *strong drink* prop. *intoxicating*, קָטַן *leopard* prop. *spotted*, קָטַן and קָטַן *turban* prop. *wound around*, קָטַן *glory, that which is glorious*.

a. The intransitive adjectives supply the place of Kal active participles to neuter verbs, § 90, and in כּוּ verbs they have superseded the regular formation, § 155. 1, קָטַן for קָטַן. Kal passive participles are verbals with  $\bar{u}$ . This formation with  $\bar{i}$  in the ultimate is adopted in several names of seasons, קָטַן *Abib, the time of ears of corn*, קָטַן *ingathering* prop. *the being gathered*, קָטַן *vintage*, קָטַן *pruning-time*, קָטַן *ploughing-time*, קָטַן *harvest*, Comp. § 203. 1. b.

b. Adjectives with  $\bar{o}$  commonly express permanent qualities, those with  $\bar{e}$  variable ones, קָטַן *great*, קָטַן *growing great*; קָטַן *strong*, קָטַן *becoming strong*; קָטַן *near*, קָטַן *approaching*; קָטַן *remote*, קָטַן *receding*. Hence the former are used of those physical and moral conditions which are fixed and constant, such as figure, colour, character, etc., קָטַן *long*, קָטַן *round*, קָטַן *deep*, קָטַן *high*; קָטַן *red*, קָטַן *spotted*, קָטַן *speckled*, קָטַן *green*, קָטַן *striped*, קָטַן *white*, קָטַן *bay*, קָטַן *black*; קָטַן *sweet*, קָטַן *pure*, קָטַן *holy*. And the latter are employed of shifting and evanescent states of body and of mind, קָטַן *thirsty*, קָטַן *hungry*, קָטַן *sated*, קָטַן *weary*, קָטַן *grieving*, קָטַן *desiring*, קָטַן *fearing*, קָטַן *exulting*.

c. The active signification asserted for the form קָטַן in a few instances cannot be certainly established; קָטַן *architect*, prop. *reliable* (in building) is intransitive in Hebrew conception; so perhaps is קָטַן or קָטַן *fowler*, comp. Lat. *aucupari*, *aucupatus*. Other alleged cases are probably not

nouns but absolute infinitives of Kal, בָּהוֹן Jer. 6: 27 may as well be rendered *I have set thee to try as for a trier* (of metals); רָבוּץ Isa. 1: 17 is not *oppressor* nor *oppressed* but *wrong-doing*, τὸ ἀδικεῖν, see Alexander in loc.; and even עֲשִׂיךְ Jer. 22: 3 may in like manner be *oppression* instead of *oppressor*.

d. ה' roots are restricted to forms with *i*, in which the radical *i* quiesces, נָחַר *fresh*, נָחַר *afflicted*, נָחַר or נָחַר with otiant א, § 16. 1, *pure*, or with *a* which combines with it to form *ē*, נָחַר and נָחַר *field*, נָחַר *fair*, נָחַר *high*; in a few nouns this final vowel is dropped, נָחַר *fish* for נָחַר, נָחַר *mark* for נָחַר, נָחַר *tree* for נָחַר, נָחַר *son* for נָחַר, נָחַר *mouth* for נָחַר, unless, indeed, these and the like are to be regarded as primitive bilaterals. Vav, as a final radical, may be preceded by *ā*, נָחַר *meek*, or *ē*, נָחַר *secure*.

### 3. The main vowel in the penult.

§ 188. 1. The third form of this class is a dissyllable having an immutable vowel, mostly Hholem, though occasionally Shurek or Tsere in the first, which is its principal syllable, and a mutable Kamets or Tsere in the second, thus קוּטֵל, קוּטֵל, קוּטֵל, קוּטֵל.

2. These indicate the agent, and are either active participles, קוּטֵל *killing*, or substantives, חוֹתֵם *signet-ring* prop. *sealer*, אוֹיֵב *enemy*, one practising hostility, שׂוֹדֵל *fox* prop. *digger*, בִּרְזֵק *hammer* prop. *pounder*, הַיָּלֵל *morning star* prop. *shining one*.

a. A number of nouns, indicative of occupation, follow the participial form, which thus serves to express permanent and professional activity, בּוֹקֵר *herdsman*, חֹבֵל *sailor* prop. *rope-handler*, חוֹרֵשׁ *ploughman*, יוֹצֵר *potter* prop. *former*, בּוֹצֵם *fuller*, כּוֹהֵן *priest*, כּוֹנֵם *vine-dresser*, סוֹחֵר *merchant*, כּוֹשֵׁר *scribe*, רוֹצֵל *trafficker*, רֹעֵה *shepherd*, רֹפֵא *physician*, רוֹחֵם *dealer in unguents*, רוֹבֵם *embroiderer*, שׂוֹרֵם *watchman*, שׂוֹרֵם *porter* prop. *gate-keeper*, שׂוֹרֵם *judge*.

b. In a very few instances *u* in the first syllable is shortened and followed by Daghesh-forte conservative, עֵינֵץ and עֵינֵץ *pipe*, עֵינֵץ *pit*.

c. ה' roots. The contraction of ה' and the quiescence of ה' roots, by reducing them to bilateral monosyllables, obliterates to a considerable extent the distinctions which have been described and which are possible only in trilaterals. The contracted forms which arise from ה' roots are כּוּ, כּוּ, כּוּ, כּוּ, § 185. b. Of these כּוּ = כּוּ belongs to the monosyllabic formation, and is chiefly used of abstracts, כּוּ *purity*, כּוּ *multitude*, כּוּ *integrity*, כּוּ *yoke*; and כּוּ = כּוּ to the first species of dissyllables, embracing adjectives and concrete nouns, כּוּ *perfect*, כּוּ *feast*; while כּוּ and כּוּ may arise indifferently from either, כּוּ *rottenness* is an abstract noun for כּוּ, but כּוּ *tender* is an adjective for כּוּ, Kamets being compressed to



Pattahh before the doubled letter, comp. § 135. 3; לֵב *heart* is for the dissyllable לֵבֶב, and פֶּתַח *fat* for פֶּתַחַת, but חֵן *favour* for the monosyllable חֵנֶן.

ע" and ע" roots. Nouns from quiescent ע" and ע" roots may be divided into three pairs of forms, קָם, קָם; רָב, רָב; קוֹם, קוֹם; רָיב, רָיב. Of these the last pair (with the exception of Kal passive participles) belong to the primitive monosyllabic formation, רָיב *strife*, טוֹב *goodness*; the first pair to the first species of dissyllables, רָשׁ *poor*, יָד *proud*, אֵל *God* prop. *the mighty one*; and the second pair may belong to either, רֵישׁ = רֵישׁ *poverty*, רֵיק = רֵיק *empty* אֵין = אֵין *strength*, טוֹב = טוֹב *good*.

CLASS II.—Nouns with reduplicated radicals.

§ 189. 1. The simple form proper to adjectives is explained § 187; it may be converted into an intensive by doubling the middle radical, retaining the long vowel of the second syllable and giving a short *ı* or *ă* to the first. This reduplicated or intensive form denotes what is characteristic, habitual, or possessed in a high degree. Adjectives of this nature are sometimes used as descriptive epithets of persons or things distinguished by the quality, which they denote, חֵלֶשׁ *very weak*, פְּנֵיחַ *seeing* prop. (having eyes) *wide open*, צַדִּיק *righteous*, גִּבּוֹר *mighty man*, חֲלוּן *full of grace*, רַחוּם *merciful*.

a. As a general though not an invariable rule, the first syllable has Pattahh when a pure vowel *ā*, *ī*, or *ū* stands in the ultimate, but Hhirik when the ultimate has one of the diphthongal vowels *ē* or *ō*. Several nouns with *ā* in the second syllable are descriptive of occupations or modes of life, comp. § 188. 2. אָבִיר *husbandman*, דִּיג *fisherman*, שֹׁפֵט *judge*, חֹרֵשׁ (= חֹרֵשׁ) *workman*, טָבַח *cook*, בָּרַח *seaman* (from בָּרַח salt), כָּבֵל *bearer of burdens*, צַד *hunter*, קַשָּׁה *bowman*, גָּנָב *thief*, not a mere equivalent to גִּנֵּב one who steals, but one who steals habitually, who makes stealing his occupation.

b. Since the idea of intensity easily passes into that of excess, the form קִבֵּץ is applied to deformities and defects, physical or moral, אֵלֶם *dumb*, קִבֵּץ *hump-backed*, חֵלֶשׁ (= חֵלֶשׁ) *deaf*, עֵר *blind*, פֶּסֶחַ *lame*, קַלַּח *bald*, עֲקֵשׁ *perverse*.

c. In a few instances instead of doubling the second radical, the previous Hhirik is prolonged, § 59. a. קַמִּישׁ and קַמִּישׁ *nettle* prop. *badly pricking*, קַמִּישׁ *smoke*, שִׁחֹר *the Nile* prop. *very black*, צִירוֹן *prison*, בִּירוֹן *spark*, בִּירוֹן *battle*, נִירוֹן *spark*.

d. The following double the third radical in place of the second, בְּרָחָה *brood*, הֲזֵן *green*, נָאֵן *quiet*, נָאֵה *comely* from נָאָה, the last radical ap-

pearing as ו, § 170, נַחֲלֵל *feeble*, where the long vowel Tseré is inserted to prevent the concurrence of consonants.

e. נו and more rarely נו roots reduplicate the biliteral formed by their contraction, גָּלָל and גָּלָל *wheel* prop. *roller*, תַּחַת *frightful*, גִּיר *girt*, קֶרֶךְ *crown of the head* prop. *dividing* (the hair); so fem. חֲתָה *severe pain*, נָזַח *casting down*, גִּלְגֵּל *skull*, and plur. סִלְסִיּוֹת *baskets*, and לִיָּה *turning upsile down* from לָהּ = לָהּ, לָלָא (sing. לִיָּה) *loops* and לִיָּה (sing. לִיָּה) *winding stairs* from לָהּ = לָהּ; a root לָל is needlessly assumed by Gesenius. Sometimes the harsh concurrence of consonants is prevented by the insertion of a long vowel, צָלַץ (const. צָלַץ) *cymbal* prop. *tinkling*, נָזַח and נָזַח *stark naked, totally destitute*, קָלַח *despicable*, or the softening of the former of the two consonants to a vowel, § 57. 1, כֹּכַב *star* for כָּכַב, בָּנָדוֹת *bands worn on the forehead* for בָּנָדוֹת, קִקְלֹן (with the ending ון added) *ignominy* for קָקְלֹן, בָּבֶל *Babylon* for בָּבֶל, or its assimilation to the succeeding consonant, כֶּבֶר *something circular, a circuit* for כָּכֶר. The second member of the reduplication suffers contraction or change in שֶׁשֶּׁר *chain* for שֶׁשֶּׁר and כֶּרֶם *floor* for כָּכֶר.

2. Abstracts are formed with a doubled middle radical by giving *ū* to the second syllable and *ī* to the first, חֲבַק *folding the hands*, שְׁפָלִים *retribution*, טָקוּץ *abomination*, and in the plural פְּשָׁרִים *atonement*, פְּקֻדִּים *commandments*, שְׁלוּחִים *divorce*.

a. These may be regarded as verbals formed from the Piel. A like formation is in a few instances based upon other species, e. g. Hiphil חֲתָה *melting* from חָה, נִצְחָה *cessation* from the נו root, נִפְתָּיִם *wrestlings*; נִחְמָיִם when derived from the Niphal means *repentings*, when from the Piel *consolations*.

b. נו roots reduplicate the biliteral to which they are contracted, תַּחַת *inflammation*, נִשְׁשָׁנִים *delight*.

c. A few roots, which are either נו or נו guttural, or have a liquid for their third letter, double the last radical with *ū* in the final syllable, נִצְחָה *thorn-hedge*, פָּאֲרוֹר (= פָּאֲרוֹר) *ruddy glow*, תַּצְרוּרִים *upright columns* designed for way-marks, שִׁנְאוֹר *horror*, נִצְחָה *adulteries*, נִצְחָה *ridges*, also with *ō* or *ī* in the last syllable, נִחָה *acquiescence*, נִחָה *pasture*, שִׁנְאוֹר *shower*, נִצְחָה *obscuration*, נִצְחָה (K'thibh נִצְחָה) *tapestry*, נִצְחָה whence נִצְחָה *dark*. The concurrence of consonants is relieved in נִצְחָה (in some editions) *snail* by Daghesh-forte separative.

§ 190. A few words reduplicate the two last radicals. These may express intensity in general, פְּקֻדָּה *complete*, פְּקֻדָּה *opening*, יְפֹהֶפְהָ *very beautiful*, or more particularly repetition, נִצְחָה *twisted* prop. *turning again and again*, נִצְחָה *slippery*, נִצְחָה *crooked*, פְּתֻלָּה *perverse*, נִצְחָה *mixed*

*multitude* prop. *gathered here and there*, הַבְּרִבְרוֹת *spots* or *stripes*, הַמְּפִיּוֹת *moles* prop. *incessant diggers*. As energy is consumed by repeated acts or exhibitions and so gradually weakened, this form becomes a diminutive when applied to adjectives of colour, אֶדְמָדָם *reddish*, יֶרֶקֶק *greenish*, שְׁחָחָר *blackish*.

a. The first of two concurring consonants is softened to a vowel in הַצִּצְרָה *trumpet* for הַצִּצְרָה, and probably מִצְאִיל Lev. 16: 8 for מִצְאִיל.

b. "פ" roots drop their initial radical, הַבְּרִיּוֹת *gifts* from בָּרָה, מִצְאִיל *issue* from צָא.

### CLASS III.—Nouns formed by prefixes.

§ 191. The third class of nouns is formed by prefixing either a vowel or a consonant to the root. In the following instances the vowel *ā* is prefixed with *ā* in the ultimate to form adjectives of an intensive signification, אֲבֹב *utterly deceitful*, אֲבֹר *violent*, אֲיֹת (= אֲיֹת) *perennial*, אֲוִי (only represented by a derivative, § 94. a) *very foul, fetid*, אֲשֹׁךְ *exceedingly gross or thick* (applied to darkness, Isa. 59: 10), or verbal nouns borrowing their meaning from the Hiphil species, אֲזַכָּרָה *memorial*, אֲהַרָה *declaration*.

a. This form corresponds with أَفْتَل the Arabic comparative or superlative. Its adoption for Hiphil derivatives corroborates the suggestion, § 82. 5. b (2), respecting the formation of the Hiphil species and the origin of its causal idea.

b. The letter א is merely the bearer of the initial vowel and has no significance of its own in these forms; ה is substituted for it in הֶיכָל (= אֶיכָל) *palace, temple* prop. *very capacious* from הָלַח in the sense of its cognate כָּלַח *to contain*. So, likewise, in a few verbals with feminine terminations, הִשְׁמַעְתִּי Ezek. 24: 26 *causing to hear* used for the Hiph. infin., § 128, הִצֵּלָה *deliverance* from הִצֵּל, הִנָּחָה *grant of rest* (= הִנָּחָה) from הִנַּח, הִבְרָה *aspect* from הִבֵּר; הִדְרָה *praises* from הִדָּר may perhaps be regarded as a like formation with the passive vowel *u*, corresponding to the Hophal, § 95. a, and with Daghesh-forte separative, § 24. In some rare instances a sibilant is prefixed instead of א or ה, as in the Shaphel species in Aramaeic, הִלְהָבָה *flame* from הָלַב, הִלְהָבָה *snail* from הָלַל, הִלְהָבָה *depressions* from הִלָּב.

c. The short vowel prefixed with א to monosyllables of the first species, as explained § 185. c, has no effect upon the meaning, and does not properly enter into the constitution of the form.

§ 192. The consonants prefixed in the formation of nouns are מ, נ, and י. They are sometimes prefixed without a vowel, the stem letters constituting a dissyllable of themselves, מַקְטֵל, מְסוּבָּה, תַּבְּלָל, תַּאֲשׁוּר; more commonly they receive *ā* or *ī* followed by a long vowel in the ultimate, e. g. מַקְטֵל, מְקַטֵּל.

a. Pattahh commonly stands before *ē*, *ī* and *ū*, and Hhirik before *ā* and *ō*, unless the first radical is a guttural or an assimilated Nun when Pattahh is again preferred, מַאֲכָל *food*, מַנְטֵה *planting*, מַשׂוּר *saw*, מַהֲקֵם *a species of bird*, מַהֲלֵם *a kind of gem*. Seghol is occasionally employed before a guttural or liquid followed by *ā*, § 63. 1. *b*, מַדְקָר *depth*, מַדְרָב *chariot*, מַדְקָרָה *pair of tongs*. These rules are not invariable, however, as will appear from such forms as מַדְבָּר, מַדְבָּרָה, מַדְבָּרָה, מַדְבָּרָה. A few words have *ā* in the ultimate, מַדְבָּר *harp*, מַדְבָּר *strangling*. The insertion of Dagghesh-forte separative in the first radical is exceptional, מַדְבָּר Ex. 15: 17, מַדְבָּר Job 9: 18, מַדְבָּר Joel 1: 17.

b. "roots. The first radical appears as י resting in Hhirik or Tsere, מַיִתוּר and מַיִתוּר *rectitude*, מַיִתוּר *new wine*, מַיִתוּר *south*, or as י resting in Hholem or Shurek, מַיִתוּר *appointed time*, מַיִתוּר *correction*, מַיִתוּר *sojourner*, מַיִתוּר *sorrow*. In a few instances it is rejected, מַיִתוּר *world*, or assimilated to the following radical, מַיִתוּר *bed*, מַיִתוּר *knowledge*.

נ" and נ" roots. The root is reduced to a monosyllabic biliteral by the quiescence or rejection of the second radical, the prefix receiving Sh'va, מַיִתוּר *citadel*, מַיִתוּר *sound place*, מַיִתוּר *ocean*, מַיִתוּר *living thing*, or more commonly a pretonic Kamets or Tsere, מַיִתוּר *luminary*, מַיִתוּר and מַיִתוּר *strife*, מַיִתוּר *race*, מַיִתוּר *adversary*. The feminine form is almost always adopted after ה, מַיִתוּר *salvation*, מַיִתוּר *oblation*.

נ" roots. The root is mostly contracted to a biliteral and the vowel compressed to *ā*, *ā*, *ē* or *ō*, § 61. 4, the prefix sometimes receiving Sh'va which gives rise to a Segholate form, § 61. 1. *b*, מַיִתוּר *tribute* for מַיִתוּר, מַיִתוּר *defilement* for מַיִתוּר, מַיִתוּר *fear* for מַיִתוּר, מַיִתוּר *mast* for מַיִתוּר; more frequently it receives a pretonic Kamets or Tsere, מַיִתוּר *covering*, מַיִתוּר *shield*, מַיִתוּר *fortress*, מַיִתוּר *anguish*. In מַיִתוּר *running*, the short vowel of the perfect root is preserved by means of Dagghesh-forte in the first radical. ה is almost always followed by the feminine ending, מַיִתוּר *folly*, מַיִתוּר *beginning*, מַיִתוּר *prayer*.

נ" roots. The ultimate has ה, מַיִתוּר *disease*, מַיִתוּר *pasture*, which is apocopated in a few words, מַיִתוּר *lifting up*, מַיִתוּר *higher part*, מַיִתוּר and מַיִתוּר *on account of*, and always disappears before the feminine ending ה, § 62. 2. *c*, מַיִתוּר *ascent*, מַיִתוּר *commandment*, מַיִתוּר *hope*, מַיִתוּר *weariness*. Before the feminine termination ה the final radical appears as quiescent י or ו, מַיִתוּר *interest*, מַיִתוּר *whoredom*, מַיִתוּר *encamping*, מַיִתוּר *pasture*. Yodh is retained as a consonant after ה, מַיִתוּר *diseases*.



§ 193. The letter **מ** is a fragment of the pronoun **מי** *who* or **מה** *what*. Nouns, to which it is prefixed, denote

1. The agent *who* does what is indicated by the root, as the participles, § 84. 5, formed by an initial **מ**, and a few substantives, **מִשְׁכִּיל** *didactic psalm* prop. *instructor*, **מִפֵּל** (from **נָפַל**) *chaff* prop. *what falls off*.

2. The instrument *by which* it is done, **מִפְתִּיחַ** *key* from **פָּתַח** *to open*, **מִלְכֹד** *goad* from **לָמַד** *to learn*, **מִשּׁוֹר** *saw* from **נָשַׁו** *to saw*.

3. The place or time *in which* it is done, **מִזְבֵּחַ** *altar* from **זָבַח** *to sacrifice*, **מִרְבֵּץ** *lair*, **מִוֶּשֶׁב** *period of residence*.

a. Several denominatives are formed by prefixing **מ** in a local sense, **מִרְאשׁוֹת** *place at the head* from **רָאשׁ**, **מִרְגְּלוֹת** *place at the feet* from **רָגַל**, **מִדְמָנָה** *dunghill* from **דָּמָן**, **מִבְּרִילָה** *brickkiln* from **בָּרַח**, **מִמְגָּרָה** *storehouse* from **מָגַר**, **מִגְנִירָה** *wagon rampart* from **גָּנָה**, **מִיָּעַן** *place of fountains* from **יָעַן**, **מִקְצֵה** *field of cucumbers* from **קָצָא**, **מִרְבֵּץ** *heap of straw* from **רָבַץ**.

4. The action or the quality *which* is expressed by the root, **מִטְבַּח** *slaughter*, **מִסִּיפָה** *mourning*, **מִדָּוָה** *sickness*, **מִשְׁטָה** *error*, **מִישָׁר** *straightness*. Verbals of this nature sometimes approximate the infinitive in signification and construction, as **מִהִפְכָּה** *overturning*, **מִשְׁאוֹת** Ezek. 17: 9, § 168. 2. In Palestinian Aramaeic the infinitive regularly takes this form, e. g. **מִקְטַל** *to kill*.

5. The object upon *which* the action is directed or the subject in *which* the quality inheres, **מִבְּלֵל** *food* from **אָכַל** *to eat*, **מִזְמֹר** *psalm* from **זָמַר** *to sing*, **מִלְקוֹה** *booty* from **לָקַח** *to take*, **מִשְׁבִּינִים** *fat things* from **שָׁמַן** *to be fat*, **מִיָּעַר** *that which is small*, **מִרְחֵק** *that which is remote*.

a. These different significations blend into one another in such a manner that it is not always easy to distinguish the precise shade of meaning originally attached to a word: and not infrequently more than one of these senses co-exist in the same word. Thus, **מִזְמֹר** *luminary*, may suggest the idea of agency, *dispenser of light*, or of place, *reservoir of light*; **מִסִּיפָה** *knife*, may be so called as an agent, a *devourer*, or as an instrument, *used in eating*; **מִקְדָּשׁ** means both a *holy thing* and a *holy place*; **מִמְכָּר** *sale* and *something sold* or *for sale*; **מִמְלָכָה** *royal authority* and *kingdom*; **מִזְבָּח** *the*



*act, place, and time of going forth and that which goes forth; מִשְׁכָּן the place and time of sitting or dwelling as well as they who sit or dwell.*

§ 194. Nouns formed by prefixing י or ת denote persons or things to which the idea of the root is attached.

1. י is identical in origin with the prefix of the 3 masc. future in verbs, and is largely used in the formation of names of persons, יִצְחָק *Isaac*, יֵפְתָה *Jephthah*, but rarely in forming appellatives, יָרִיב *adversary* prop. *contender*, יָסוּר *apostate* prop. *departer*, יִלְקֹחַ *bag* prop. *gatherer*, יָקִים *living thing* prop. *that (which) stands*, יִצְדֵּק *fresh oil* prop. *that (which) shines*.

2. ת, probably the same with the prefix of the 3 fem. future of verbs, which is here used in a neuter sense, is employed in the formation of a few concrete nouns, תִּדְרֹךְ *oak* prop. *that (which) endures*, תִּכְרִיף *cloak* prop. *that (which) wraps up*, תַּנּוּר *furnace* prop. *that (which) burns*, תַּפְחִיחַ *apple* prop. *that (which) exhales fragrance*. But it more frequently appears in abstract terms like the feminine ending in other forms, תְּבוּיָה *understanding*, תִּמְחִיל *bitterness*, תִּשְׂמִינָה *delight*. It is very rarely found in designations of persons, and only when they occupy a relation of dependence and subordination, and may consequently be viewed as things, תִּלְמִיד *learner*, תּוֹשֵׁב *one dwelling on another's lands, tenant, vassal*.

a. The great majority of nouns with ת prefixed have likewise a feminine ending, תְּרֵדָה *deep sleep*, תְּשׁוּבָה *salvation*, תְּפָאָרָה *beauty*, תְּרִמְיָה *fraud*.

b. The few nouns formed by prefixing Nun are originally Niphal participles, נֶצֶב *handle of a dagger* from נָצַב, נֶצֶה *excrement* from the crop of a bird from נָצָה, נֶסֶף *turn, course of things* from נָסַף.

#### CLASS IV.—Nouns formed by affixes.

§ 195. The nouns formed by means of an affixed letter or vowel are chiefly denominatives. The consonant י appended by means of the vowel *ō*, or less frequently *ā*, forms

1. Adjectives, **אַחֲרֵי** *last* from **אַחַר** *after*, **רִאשׁוֹן** *first* from **רֹאשׁ** *head*, **תִּכְוֵן** *middle* from **תָּוֶן** *midst*, **נְחֹשֶׁתִּין** *brazen* from **נְחֹשֶׁת** *brass*. A very few are formed directly from the root, **אֲבִיּוֹן** *poor*, **עָלְיוֹן** *most high*, **אַלְמָן** *widowed*.

2. Abstract substantives, the most common form of which is **קִשְׁלוֹן**, e. g. **עִוְרוֹן** *blindness*, **בִּטְחוֹן** *confidence*, **עֲצָבוֹן** *pain*, **יִרְקָוֶן** *paleness*, though various other forms likewise occur, e. g. **אַבְדָּלוֹן** and **אַבְדָּן** *destruction*, **פָּרְדָּוֶן** *dominion*, **בִּשְׂרָוֶן** *success*, **קֶרְבָּן** *offering*.

a. In a few words the termination **וֶן** has been thought to be intensive, **שַׁבָּתוֹן** *sabbath*, **שַׁבָּתוֹן** *a great sabbath*, **יָדוֹן** *proud*, **יָדוֹן** *exceedingly proud*, and once diminutive **אִישׁוֹן** *man*, **אִישׁוֹן** *little man*, i. e. the *pupil* of the eye, so called from the image reflected in it. The word **יִשְׁרָוֶן** *Jeshurun* from **יָשָׁר** *upright*, is by some explained as a diminutive or term of endearment, while others think that the termination **וֶן** has no further meaning than to make of the word a proper name, comp. **יִבְלָיוֹן**. See Alexander on Isaiah 44: 2.

b. **וֶן** is occasionally affixed with the vowel *ě*, **גִּירָוֶן** *axe*, **צַפְּוֶן** *nail*.

c. A few words are formed by appending **וֶן**, e. g. **פְּדִיּוֹן** and **פְּדִיָּוֶן** *ransom*, **סִלְוָוֶן** *ladder* from **סָלַל** *to lift up*, **תְּרֻמָּוֶן** *sacred scribe* from **תְּרָם** *stylus*, **דְּרוֹוֶן** *south* from **דָּרַר** *to shine*; or **בִּוֶּן**, e. g. **בְּרִיקָוֶן** *garden* from **בָּרַם** *vineyard*, **גִּבְעָוֶן** *calyx* or *cup of a flower* from **גִּבְרַעַ** *cup*, **בִּרְסָוֶן** *ankle* from **בָּרַם** *joint*, **תְּרָוֶן** *locust* from **תָּרַג** indicative of tremulous motion, **קִרְפָּל** *thick darkness* from **קָרַף** *cloud*, **בְּרִזָּוֶן** *iron* probably from **בָּרַז** *to pierce*.

§ 196. The vowel **י** forms adjectives indicating relation or derivation.

1. It is added to proper names to denote nationality or family descent, **עִבְרָי** *Hebrew*, **יְבוּסָי** *Jebusite*, **פִּלְשְׁתִּי** *Philistine*, **אַרְמִי** *Aramæan*, **מִצְרָי** *Egyptian*, **יִשְׂרָאֵלִי** *Israelitish*, *an Israelite*, **דָּנִי** *Danite*, **קֹהַתִּי** *Kohathite*, **גֵּרְשֹׁנִי** *Gershonite*.

2. It is also added to other substantives, **צַפְּוִנִי** *northerner*, **נִכְבִּי** *foreigner*, **פְּרָדִי** *villager*, **רִגְלִי** *footman*, **עֵתִי** *timely*, **פְּנִימִי** *inner* from the plural **פְּנִימִים**; to a few adjectives, **אֲבִדָּוִי** and **אֲבִדָּרִי** *violent*, **אֲוִלִי** and **אֲוִילִי** *foolish*, and even to prepositions, **תַּחְתִּי** *lowest* from **תַּחַת**, **לְפָנִי** *front* from **לִפְנֵי** + **י**, § 62. 2.

a. The feminine ending **ה** is dropped before this ending, **יְהוּדִי** *Jew* from **יְהוּדָה**, **בֵּרִיטִי** *Beriite* from **בֵּרִיטָה**, or the old ending **ת** takes its place, **מַאֲחָתִי** *Maachathite* from **מַאֲחָתָה**, or **נ** is inserted between the vowels.

שֵׁלָנִי *Shelanite* from שֵׁלָה. Final ך combines with the appended ך into ך, § 62. 2, לֵוִי *Levite* and *Levi*, שֻׁנִי *Shunite* and *Shuni*.

b. In a very few instances ך takes the place of ך, e. g. הַיָּבֵל *white stuffs*, הַבָּרֵךְ *basket*, הַלֵּךְ *loop*, and perhaps הַצִּוּיִם, in a collective sense *windows*, הַשִּׁמְעִים *uncovered*, בְּרֵיךְ (for בְּרֵיךְ) *crafty*.

### MULTILITERALS.

§ 197. 1. Quadriliteral nouns are for the most part evenly divided into two syllables, עֲקָרָה *scorpion*, בְּזָזָה *treasurer*, הָרְבֵשׁ *sickle*, בְּלִמָּה *barren*. Sometimes the second radical receives a vowel, that of the first radical being either rejected, הַמִּשְׁקָה *damask*, הַחֲבִילָה *frost*, סִבְיָה *vine blossom*, or preserved by the insertion of Daghesth-forte, הַלְּבָבִית *flint*, עֲבָבִית *spider*, פִּלְגָּה and פִּלְגָּה *concubine*. Occasionally the third radical has Daghesth-forte, עֲטָבָה *bat*, סִנְפִּיר *fin*.

2. Words of five or more letters are of rare occurrence and appear to be chiefly of foreign origin, אֲרָבֶמֶן *purple*, צִבְרִיָּה *frog*, שִׁמְשֻׁתָּה *cloth*, אֲרֻשְׁתָּה *mule*, אֲרֻשְׁתָּה *satrap*.

3. Compound words are few and of doubtful character, צִלְמֹת *shadow of death*, מִאֲמָרָה *anything prop. what and what*, בְּלִיָּה *nothing prop. no what*, בְּלִיָּה *worthlessness prop. no profit*, מְאֲשָׁלָה *darkness of Jehovah*, שִׁלְהֶבְתָּה *flame of Jehovah*, except in proper names, מֶלְכִּי־צֶדֶק *Melchizedek, king of righteousness*, עֹבַד־יְהוָה *Obadiah, serving Jehovah*, יְהוֹיָכִים *Jehoiakim, Jehovah shall establish*.

### GENDER AND NUMBER.

§ 198. There are in Hebrew, as in the other Semitic languages, but two genders, the masculine (זָכָר) and the feminine (אִשָּׁה). The masculine, as the primary form, has no characteristic termination; the feminine ends in הָ, or ת, e. g. קֵטֶל *masc.*, קֵטְלָה or קֵטְלָת *fem.*

a. The only trace of the neuter in Hebrew is in the interrogative, מָה *what* being used of things as מִי *who* of persons. The function assigned to the neuter in other languages is divided between the masculine and the feminine, being principally committed to the latter.

b. The original feminine ending in nouns as in verbs, § 85. 1. *a* (1), appears to have been ך, which was either attached directly to the word, כְּנָנִית which, by § 61. 2, becomes כְּנָנִית, or added by means of the vowel *a*, כְּנָנִית or כְּנָנִית, which by the rejection of the consonant from the end of the word, § 55. 2. *c*, becomes כְּנָנִית. The termination ך or ך is still found in a very few words, בְּרָקֶת *emerald*, קָצָא *pelican*, שְׂפָצָה *company* 2 Kin. 9: 17, מָחָר *tomorrow*, חֵצֶה *portion*, סֵפֶר *end*, מִצְוָה Josh. 13: 13, and the poetic forms, שִׁיר *song*, נַחֲלָה *inheritance*, עֲזָרָה *help*, פְּרִיָה *fruitful*, שֵׁנָה *sleep*. Two other words, חַיִּית Ps. 74: 19 and נְגִינָה Ps. 61: 1, have been cited as additional examples, but these are in the construct state, which always preserves the original ך final; it is likewise always retained before suffixes and paragogic letters, § 61. 6. *a*, וְשִׁוְעָהָ, וְשִׁוְעָהָ, חֲרוֹהָ.

c. The feminine ending ה receives the accent and is thus readily distinguished from the unaccented paragogic ה. In a few instances grammarians have suspected that forms may perhaps be feminine, though the punctuators have decided otherwise by placing the accent on the penult, e. g. בֹּרֶה *burning* Hos. 7: 4, גָּלִילָה *Galilee* 2 Kin. 15: 29, הַפְּדָה *destruction* Ezek. 7: 25, הַחֲזָה *vulture* Deut. 14: 17, שְׁפָלָה *low* Ezek. 21: 31.

d. The vowel letter ך, which is the usual sign of the feminine in Aramaic takes the place of ך in הֲשֵׁן *threshing* Jer. 50: 11, הֲרָא *terror* Isa. 19: 17, חֲרָא *wrath* Dan. 11: 44, לְבָרָא *lioness* Ezek. 19: 2, מַרְרָא *mark* Lam. 3: 12, בִּרְרָא *bitter* Ruth 1: 20, קַרְרָא *balddness* Ezek. 27: 31, שֵׁנָה *sleep* Ps. 127: 2. No such form is found in the Pentateuch unless it be לֹאֲרָה *loathing* Num. 11: 20, where, however, as Ewald suggests, ך may be a radical since it is easy to assume a root לֹאֲרָה cognate to לֹאֲרָה. The feminine ending in pronouns of the second and third persons, and in verbal futures is ך; an intermediate form in *e* appears in וְיָרָה Isa. 59: 5 and עֲשִׂיָה the numeral *ten*, or rather *teen*, as it only occurs in numbers compounded with the units. For like unusual forms in verbs see § 86. b, and § 158. 4.

e. The sign of the feminine in the Indo-European languages is a final vowel, corresponding to the vowel-ending in Hebrew; the Latin has *a*, the Greek *α* or *η*, the Sanskrit *ī*. And inasmuch as the feminine in Hebrew covers, in part at least, the territory of the neuter, its consonantal ending ך may be compared with *t*, the sign of the neuter in certain Sanskrit pronouns, represented by *d* in Latin, *id*, *illud*, *istud*, *quid*; in English *it*, *what*, *that*.

§ 199. It is obvious that this transfer to all existing things, and even to abstract ideas, of the distinction of sex found in living beings, must often be purely arbitrary. For although some things have marked characteristics or associations in virtue of which they might readily be classed with a particular sex, a far greater number hold an indeterminate position, and might with quite as much or quite as little reason be assigned to either. It hence

happens that there is no general rule other than usage for the gender of Hebrew words, and that there is a great want of uniformity in usage itself.

a. The following names of females are without the proper distinctive feminine termination:

אִם *mother.*      אִשָּׁה *she-ass.*      פִּיִּלְגֶשֶׁת *concubine.*      מַלְכָּה *queen.*

So the names of double members of the body, whether of men or animals, which are feminine with rare exceptions:

אָזֶן <i>ear.</i>	זְרוֹעַ <i>arm.</i>	כַּף <i>palm.</i>	קֶרֶן <i>horn.</i>
אֶצְבַּע <i>finger.</i>	יָד <i>hand.</i>	בֵּיתֶה <i>shoulder.</i>	לֶג <i>foot.</i>
בִּמָּה <i>thumb.</i>	רֶגֶל <i>thigh.</i>	עֵין <i>eye.</i>	שֵׁן <i>tooth.</i>
בִּמְדָּה <i>knee.</i>	כַּנֶּף <i>wing.</i>	צִידָה <i>side.</i>	שׁוֹק <i>leg.</i>

The following nouns are also feminine:

אֵת <i>brazier.</i>	חֶרֶב <i>sword.</i>	עִיר <i>city.</i>	סֶם <i>morsel.</i>
אֶשְׁתָּה <i>footstep.</i>	כּוֹס <i>cup.</i>	עֵז <i>Great Bear.</i>	צֶהַר <i>light.</i>
בְּאֵר <i>well.</i>	נֹהַר <i>brightness.</i>	קֹרֶשׁ <i>couch.</i>	רַבּוּזָה <i>myriad.</i>
בֶּטֶן <i>belly.</i>	נֶעַל <i>shoe.</i>	מְשָׁקִים <i>workmanship.</i>	הָעוֹלָם <i>world.</i>

b. The following nouns are of doubtful gender, being sometimes construed as masculine and sometimes as feminine. Those which are commonly masculine are distinguished thus (\*); those which are commonly feminine are distinguished thus (†).

אֶבֶן <i>stone.</i>	דֶּרֶךְ <i>way.</i>	*מִצְדָּה <i>fortress.</i>	זְמַן <i>time (repetition).</i>
*אֵשׁ <i>light.</i>	*הֵיכָל <i>temple.</i>	*מִזְבֵּחַ <i>altar.</i>	
אוֹת <i>sign.</i>	*הַמִּלִּין <i>multitude.</i>	מַחֲנֶה <i>camp.</i>	*חֹסֶה <i>host.</i>
אֶלֶף <i>fleet.</i>	זָקֵן <i>beard.</i>	*מִקְלָה <i>rod.</i>	צָפוֹן <i>north.</i>
אֲרוֹן <i>ark.</i>	חַלּוֹן <i>window.</i>	*מָקוֹם <i>place.</i>	קֶשֶׁת <i>bow.</i>
אֶרֶץ <i>path.</i>	חֹצֵר <i>court.</i>	חֲבֻצָה <i>brass.</i>	רוּחַ <i>spirit.</i>
† אֶרֶץ <i>earth.</i>	יּוֹבֵל <i>jubilee.</i>	† נֶפֶשׁ <i>soul.</i>	† רֹחַב <i>street.</i>
† אֵשׁ <i>fire.</i>	† יְמִינָה <i>right hand.</i>	סִיר <i>pot.</i>	*רֶחֶם <i>womb.</i>
*בִּגְדֵי <i>garment.</i>	קֶלֶב <i>peg.</i>	† סֹלֶת <i>flour.</i>	*רֶחֶם <i>juniper.</i>
*בֵּית <i>house.</i>	*קְבוֹרָה <i>glory.</i>	עָב <i>cloud.</i>	שְׁאוֹל <i>Sheol.</i>
גֶּזֶר <i>wall.</i>	כַּד <i>pail.</i>	*קֶבֶל <i>cord.</i>	שֵׁטֶט <i>sceptre.</i>
גִּבְעָה <i>valley.</i>	† חֶבֶר <i>circuit.</i>	*עַם <i>people.</i>	שַׁבָּת <i>sabbath.</i>
גַּן <i>garden.</i>	*כַּרְמֵי <i>vineyard.</i>	† עֶצֶם <i>bone.</i>	שֶׁמֶשׁ <i>sun.</i>
† גִּפְנוֹ <i>vine.</i>	*לֵב <i>heart.</i>	עָרֶב <i>evening.</i>	שַׁעַר <i>gate.</i>
*קֶרֶן <i>threshing-floor.</i>	לֶחֶם <i>bread.</i>	† עֵת <i>time (duration).</i>	יָם <i>ocean.</i>
† דֶּלֶת <i>door.</i>	† לְשׁוֹן <i>tongue.</i>	*פָּנִים <i>face.</i>	*מִזְרָח <i>south.</i>
	*מִזְוָלָה <i>food.</i>		*מִזְרָה <i>razor.</i>



Gesenius ascribes only one gender to a few of these words, but לָב is once fem. Prov. 12: 25; so כְּאֶלֶל fem. Hab. 1: 16, כְּבִצָּר fem. Hab. 1: 10, מְזִיחַ fem. Ezek. 43: 13, מְצַח masc. Ezek. 24: 10. The list might be reduced by referring the vacillation in gender, wherever it is possible, to the syntax rather than the noun. Verbs, adjectives, and pronouns, which belong to feminine nouns may in certain cases, as will be shown hereafter, be put in the masculine as the more indefinite and primary form. While, on the other hand, those which belong to masculine names of inanimate objects are sometimes put in the feminine as a substitute for the neuter.

c. Some species of animals exhibit a distinct name for each sex, the feminine being formed from the masculine by the appropriate termination, פר *bullock*, פָּרָה *heifer*, עֵגֶל *calf*, fem. מְנִיחָה *lamb*, fem. כְּבִישָׁה, or being represented by a word of different radicals, חֲמֹר *ass*, fem. אֲחֹרֶת. When this is not the case, the name of the species may be construed in either gender according to the sex of the individual spoken of, as נָמֵל *camel*, בָּקָר *cattle*, צִפּוֹר *bird*, or it may have a fixed gender of its own irrespective of the sex of the individual; thus, כֶּלֶב *dog*, זָאֵב *wolf*, שׁוֹר *ox*, are masculine, אֲרֵנָבָה *hare*, יוֹנָה *dove*, רֵחַל *sheep*, are feminine.

d. The names of nations, rivers, and mountains are commonly masculine, those of countries and cities feminine. Accordingly, such words as אֶדוֹם *Edom*, מוֹאָב *Moab*, יְהוּדָה *Judah*, מִצְרַיִם *Egypt*, כַּשְׁדִּיִּים *Chaldees*, are construed in the masculine when the people is meant, and in the feminine when the country is meant.

§ 200. The feminine ending is frequently employed in the formation of abstract nouns, and is sometimes extended to the formation of official designations (comp. *his Honour, his Excellency, his Reverence*), פָּרָה *governor*, בֵּן *colleague*, קְהָלָה *preacher*, and of collectives (comp. *humanity for mankind*), דֵּג *a fish*, דִּגְהָ *fish*, עָנָן *a cloud*, עֲנָנוֹת *clouds*, עֵץ *a tree*, עֵצָה *timber*, אֹרֵחַ *a traveller*, אֲרֵחָה *caravan*, צִלְעָה Zeph. 3: 19 *the halting*, פְּלִיטָה *the escaped*.

a. (1) The feminine ending added to Segholates gives new prominence to the originally abstract character of this formation, וְשִׁטָּה and רְשָׁעָה *wickedness*, distinguished by Ewald as τὸ ἄδικον and ἀδικία, חֲרָפָה *shame*, עֲצָלָה *slothfulness*.

(2) So to monosyllables whose second radical receives the vowel, צְדָקָה *righteousness*, which is more abstract and at the same time used more exclusively in a moral sense than the Segholate, צִדְקָה *rightness*, אֲפֵלָה *darkness*, equivalent to אֶפֶלָה, נְהִיָּה (= נִהָה) *brightness*, יְשׁוּעָה (= יָשַׁע) *salvation*. Or nouns of this description might be supposed to have sprung from the adjectives belonging to the second form of Class I., the pretonic vowel falling away upon the addition of the feminine ending, אֶפֶל *dark*, אֲפֵלָה *the dark*, τὸ σκοτεινόν, יְשׁוּעָה *the being saved from*, רְשָׁעָה *justice from*

פָּדֵל *judge*. The following nouns, descriptive of the station or functions of a particular class, follow this form, מֶלֶךְ *king*, מְלִיכָה *kingly office or sway*, נָבִיא *prophet*, נְבִיאָה *prophecy*, כֹּהֵן *priest*, כֹּהֲנֻת *priesthood or priestly duty*, רֹכֵל *merchant*, רֶכֶז *traffic*.

(3) The feminine ending occasionally gives an abstract signification to reduplicated forms, עִוְרָה *blind*, עִוְרוּת *blindness*, גִּבְחָה *having a bald forehead*, גִּבְחוּת *baldness in front*, חַטָּא *sinner*, חַטָּאת and חַטָּאת *sin*, בְּהָרָה *terror*, סִפְסִיף *scoffing*, חֲלָה *anguish*, or to those which have a prefixed letter מ, מַחְסֵפָה *overthrow*, מְדִינָה *dominion*, מְהוּמָה *confusion*, or particularly חַטָּאת *salvation*, תְּשׁוּבָה *testimony*, הִקָּה *hope*, הִלָּה *weariness*.

(4) It is likewise added to forms in י, עֲלִיזָה *judgment*, עֲלִיזָה *working*, רֵאשִׁית *beginning*, אַחֲרִית *end*, שְׁאֲרִית *remnant*, the termination ית being often found in place of ית, 2 Chron. 26: 21 K'ri, חֲשִׁית *K'thithb, disease prop. freedom from duty*, חֲפִי *free*; חֲכָמָה *redness*, חֲכָמָה *red*; חֲרִירָה *bitterness*, חֲרִירָה *bitter*; חֲבִיבָה *heaviness*, חֲבִיבָה *widowhood*. In a very few instances the termination ית is superimposed upon י, viz.: אֲזִיזָה *strength*. The termination ית or ית in abstracts derived from ל"ה roots is of a different origin from that just explained and must not be confounded with it; י or י is there the final radical softened to a vowel, § 170, as חֲבִיבָה or חֲבִיבָה *captivity* from חֲבִיבָה *to lead captive*.

b. In Arabic, nouns of unity, or those which designate an individual, are often formed by appending the feminine termination to masculines which have a generic or collective signification. This has been thought to be the case in a few words in Hebrew, אֲנִי *fleet*, אֲנִי *ship*, שֵׁנָה *hair*, שֵׁנָה *a hair*, שֵׁנָה *swarm*, דְּבוּרָה *a bee*.

c. Some names of inanimate objects are formed from those of animated beings or parts of living bodies, which they were conceived to resemble, by means of the feminine ending, taken in a neuter sense, אִמָּה *mother*, אִמָּה *metropolis*, יָרֵךְ *thigh*, יָרֵךְ *hinder part, extremity*, כַּף *palm of the hand*, כַּף *palm-branch*, מִצְחָה *forehead*, מִצְחָה *greave*, פֶּה *mouth*, פֶּה *edge*.

§ 201. There are three numbers in Hebrew, the singular (לְשׁוֹן יְחִיד), dual (לְשׁוֹן שְׁנַיִם), and plural (לְשׁוֹן רַבִּים). The plural of masculine nouns is formed by adding ים. or defectively written ם, to the singular, סוּס *horse*, סוּסִים *horses*, צַדִּיק *righteous (man)*, צַדִּיקִים or צַדִּיקִים *righteous (men)*. The plural of feminine nouns is formed by the addition of וֹת, also written ת, the feminine ending of the singular, if it has one, being dropped as superfluous, since the plural termination of itself distinguishes the gender, כַּף *cup*, כַּפּוֹת *cups*, בְּתוּלָה *virgin*, בְּתוּלוֹת and בְּתוּלוֹת *virgins*, חַטָּאת *sin*, חַטָּאוֹת *sins*; in two instances the vowel-

letter **א** takes the place of **ו**, § 11. 1. *a*, פִּרְאֵת Ezek. 31: 8, בַּצֹּחַת Ezek. 47: 11.

*a.* The masculine plural sometimes has **יָ** instead of **ים**, e. g. מִצֵּיץ oftener than מִצֵּיִם in the book of Job, מִלְּבָדִי Prov. 31: 3, רָצִין 2 Kin. 11: 13, מִלֵּין Mic. 3: 12, שִׁימְמִין Lam. 1: 4, חֲבָצִין Ezek. 4: 9, רָמִין Dan. 12: 13. This ending, which is the common one in Aramaeic, is chiefly found in poetry or in the later books of the Bible.

*b.* Some grammarians have contended for the existence of a few plurals in **י** without the final **ם**, but the instances alleged are capable of another and more satisfactory explanation. Thus, בָּרִי 2 Kin. 11: 4, כְּרִיָּה 2 Sam. 8: 18, טְלִיָּשִׁי 2 Sam. 23: 8, and חֲצִי 1 Sam. 20: 38 K'thibh (K'ri (חֲצִיִּים)), are singulars used collectively; עֲבָרִי 2 Sam. 22: 44, Ps. 144: 2, Lam. 3: 14, and רִשׁוֹנִי Cant. 8: 2, are in the singular with the suffix of the first person; מִלֵּי Ps. 45: 9 is not for מִלֵּיִם *stringed instruments*, but is the poetic form of the preposition מִן *from*; כָּאֲרִי Ps. 22: 17 is not for כְּרִיִּים *piercing*, but is the noun אֲרִי with the preposition כ *like the lion*, § 158. 3.

*c.* There are also a few words which have been regarded as plurals in **י**. But חֲרִי Zech. 14: 5 and טְרִי Judg. 5: 15, are plurals with the suffix of the first person. In חוֹרִי 2 Chron. 33: 19, which is probably a proper name, and גִּבִּי Am. 7: 1, Nah. 3: 17, which is a singular used collectively, final **י** is a radical as in שְׂרִי = שָׂרָה. חוֹרִי Isa. 19: 9 is a singular with the formative ending **י**, § 196. *b*; חֲנִיָּה Jer. 22: 14 and חֲשׁוֹפֵי Isa. 20: 4, might be explained in the same way, though Ewald prefers to regard the former as an abbreviated dual for חֲנִיָּהִים *double* (i. e. *large and showy*) *windows*, and the latter as a construct plural for חֲשׁוֹפֵי; the diphthongal *e* being resolved into *ay*, comp. § 57. 2 (5). רִיָּה Ezek. 13: 18 is commonly regarded as an absolute dual for רִיָּהִים, though it is always elsewhere *my hands* with 1 pers. suf., and may be so explained here. The divine name שְׁרִי *Almighty* is best explained as a singular; the name אֲרִיָּה *Lord* is a plural of excellence, § 203. 2, with the suffix of the first person, the original signification being *my Lord*.

*d.* In a few words the sign of the feminine singular is retained before the plural termination, as though it were one of the radicals, instead of being dropped agreeably to the ordinary rule, דֶּלֶת door pl. דִּלְתוֹת. So, כֹּסֶה pillow, קֹשֶׁה bow, טֶגֶח trough, הַלֵּב spear, אֶלְמְנוּת widowhood, פְּרִירָה divorce, תְּהוֹמָה whoredom, שֵׁפָה lip pl. שִׁפְתוֹת. To these must be added שְׁחִית, provided it be derived from שָׁחַת in the sense of *pit*; it may, however, signify *destruction*, from the root שָׁחַת, when the final **ח** will be a radical.

*e.* The Arabic noun has three case-endings, nom. *un*, gen. *in*, acc. *an*, which drop their nasal in the construct nom. *u*, gen. *i*, acc. *a*. Although these have become obsolete in Hebrew, there are traces of their existence in **ו** and **י** occasionally added to the construct, § 222, and in **ה** or **ם** added to nouns in an accusative sense to indicate direction, § 223, or to form adverbs, § 236. 2 (1). The plural endings are formed by lengthening those of the singular, nom. *ūna*, gen. *īna*. The former is identical with the plural ending in verbs, in Heb. **וּ**; the latter corresponds to the Hebrew

plural in יָ. In Arabic the fem. sing. ending is *at*, plur. *āt* = תָּי, *ā* as in the Kal part. (*kātil* = קָטֵל), the Piel of כָּטַב verbs (כֹּתֵב = Arab. 3 conj. *kātala*) and the נָא fut. (*yakul* = יֹאכֵל) answering to *ō* in Heb.

§ 202. The gender of adjectives and participles is carefully discriminated, both in the singular and in the plural, by means of the appropriate terminations. But the same want of precision or uniformity which has been remarked in the singular, § 199, characterizes likewise the use of the plural terminations of substantives. Some masculine substantives take וָ in the plural, some feminines take יָ, and some of each gender take indifferently יָ or וָ.

a. The following masculine nouns form their plural by adding וָ: those which are distinguished by an asterisk are sometimes construed as feminine.

אָב father.	*תֵּבֶן threshing-	לַיְלָה night.	פֶּה leader.
אֶבֶן bowl.	פֶּלֶא floor.	*מִזְבֵּחַ altar.	צִנְהָר tube.
אֹב familiar	הֶרְבֵּן goad.	מָזַל rain.	צִדּוֹר bundle.
spirit.	זָנָב tail.	מַעֲשֵׂה tithe.	קוֹל voice.
אִצְר treasure.	חֹרֶץ street.	*מַצֵּד summit.	קִיר wall.
*אוֹת sign.	חֶזֶן breast.	מָקוֹם place.	קָרָב war.
*אֶרֶץ path.	חֲזוֹן vision.	מַטֵּל staff.	*רֶחֶב street.
אֶרְמוֹן palace.	חֶלֶם dream.	נָאֵר bottle.	רְחוּק chain.
אַשְׁמַל cluster.	חֲשִׁבוֹן invention.	נֵר lamp.	שֻׁלְחָן table.
בּוֹר pit.	יָד hand-	נֹר skin.	שֵׁם name.
גַּג roof.	בְּרֵחַ breadth.	עָפָר dust.	שׁוֹפָר trumpet.
גֻּלְלָה lot.	כִּסֵּא throne.	*עָרֶב evening.	שָׁטָן pillar.
	לִיטָה tablet.	עֵשֶׂב herb.	*תְּהוֹם deep.

b. The following feminine nouns form their plural by adding יָ: those marked thus (†) are sometimes masculine:

אֶבֶן stone.	† דֶּרֶךְ way.	סֵפֶת spell.	פִּשְׁתָּה flax.
אַלֶּה terebinth.	דָּן law.	לֶבֶן brick.	פֶּה morsel.
אַלְמָנוּת widowhood.	זְמוּרָה branch.	מִנָּה word.	רֹחֵל sheep.
אִשָּׁה woman.	זִנְיָה whoredom.	נִבְיָה ant.	שְׂבִילָה barley.
בְּחֹלֶת coal.	חֶמֶת wheat.	סָאָה measure.	שְׂבָלָה ear of corn
† גֶּפֶן vine.	חֹשֶׁךְ darkness.	שֵׁי-עֵז she-goat.	שִׁטָּה acacia.
הֶבֶל fig-cake.	יוֹנָה dove.	עִיר city.	תְּאֵנָה fig.
הַבִּיבֶה bee.	† כִּדְרֵי pitcher.	פְּגִישָׁה concubine.	

Also בִּרְיָיִם eggs which is not found in the singular.

c. The following nouns form their plural by adding either *ים*, or *ות*:

MASCULINE NOUNS.

אַרְלָם porch.	לֵב heart.	מַעְדָּן delicacy.	פְּרִץ breach.
אַרְיִי lion.	מְאוֹר light.	מַעְדָּן fountain.	צְוֵאֵר neck.
דּוֹר generation.	מִגְדָּל tower.	מִשְׁכָּב bed.	קֶבֶר grave.
זֶבַח sacrifice.	מוֹסָד foundation.	מִשְׁכָּן dwelling.	קָנָה reed.
זִכְרוֹן memorial.	מוֹסָר bond.	נָהָר river.	קֶרֶד axe.
יוֹם day.	מוֹשֵׁב seat.	סֶף basin.	שָׂדֶה field.
יָעַר forest.	מִזְרָק bowl.	שָׂוִי iniquity.	שָׁבוּעַ week.
לַוְיָהוּ laver.	מַכְאוֹב pain.	קָעַל heel.	קִשְׁלוֹנִי delight.
כִּנּוֹר harp.	מַסְמָר nail.		

FEMININE NOUNS.

אַרְיָה terror.	אַשְׁרֵשָׁה grape-cake.	נֶעַל shoe.	פֶּרֶסֶה hoof.
אַגְלָה sheaf.	אַשְׁתָּה Astarte.	זֶהְרָה heap.	שָׁנָה year.
אַמָּה people.	חֲלִיט spear.		

NOUNS CONSTRUED IN EITHER GENDER.

אַחְלָיִים aloes.	חַדָּן window.	מָדָה rod.	עֵצִים bone.
בְּגָד garment.	חֹמֶר court.	נֶפֶשׁ soul.	עֵת time.
גֹּב rim.	קֶבֶר circle.	סִרִּי thorn.	פֶּה foot.
הֵיכָל temple.	מִצְדָּה fortress.	עָבֹד cloud.	צֹהַל host.
זְרוֹעַ arm.	מַחֲנֶה camp.	עֶבֶד cord.	צִלְע side.

d. The two forms of the plural, though mostly synonymous, occasionally differ in sense as in Latin *loci* and *loca*. Thus *בָּקָרִים* is used of round masses of money, *תַּלְתִּים* of bread, round *loaves*; *סִרְיִים* thorns, *סִרְיֹת* hooks; *עֵצִים* heels, *עֵצִיּוֹת* foot-prints; *פְּעָדִים* footsteps of men, *פְּעָדֹת* feet of articles of furniture. Comp. § 200. c. Sometimes they differ in usage or frequency of employment: thus *יָמִים* days, *שָׁנִים* years, are poetical and rare, the customary forms being *יָמִים*, *שָׁנִים*.

e. Nouns mostly preserve their proper gender in the plural irrespective of the termination which they adopt; though there are occasional exceptions, in which feminine nouns in *ים* are construed as masculines, e. g. *נָשִׁים* women Gen. 7: 13, *מִכְּבָּרִים* words Job 4: 4, *נְבִילִים* ants Prov. 30: 25, and masculine nouns in *ות* are construed as feminines, e. g. *מִשְׁכָּנוֹת* dwellings Ps. 84: 2.

§ 203. 1. Some substantives are, by their signification or by usage, limited to the singular, such as material nouns taken in a universal or indefinite sense, *אֵשׁ* fire, *זָהָב* gold, *אֲדָמָה* ground; collectives, *טַף* children, *עוֹף* fowl, *טֶמֶד* birds of prey, *בָּקָר* large cattle (noun of unity *אֶחָד* an ox), *צֹאן* small cattle (noun of unity *אֶחָד* a sheep or goat);



many abstracts, *יְשׁוּעַ* *salvation*, *עִוְרָה* *blindness*. On the other hand some are found only in the plural, such as nouns, whose singular, if it ever existed, is obsolete, *מַיִם* *water*, *פְּנִים* *face* or *faces*, *שָׁמַיִם* *heaven*, *מַעֲדִים* *bowels*, *בָּרִים* *men*, *מִרְאשׁוֹת* *adjacent to the head*, and abstracts, which have a plural form, *חַיִּים* *life*, *אַהֲבָה* *love*, *רַחֲמִים* *mercy*, *תְּהוֹבֵלוֹת* *government*.

a. The intimate connection between a collective and an abstract is shown by the use of the feminine singular to express both, § 200. In like manner the plural, whose office it is to gather separate units into one expression, is used to denote in its totality or abstract form that common quality which pervades them all and renders such a summation possible, comp. *τὰ δίκαια* *right*, *τὰ ἄδικα* *wrong*. Some abstracts adopt indifferently the feminine or the plural form, *אֱמוּנָה* and *אֱמוּנִים* *fidelity*, *אַחֲדָה* and *אֲחֵדִים* *redemption*, *חַיָּה* and *חַיִּים* *life*, *הַשְׁכָּה* and *הַשְׁכִּים* *darkness*, *כִּפְזָה* and *כִּפְזִים* *setting of gems*.

b. The form *קְבוּלָה* is adopted by certain words which denote periods of human life, *נַעֲרִיּוֹת* *childhood*, *עֶלְמִים* *youth*, *בְּתוּרִים* *adolescence*, *בְּתוּלָה* *virginity*, *פְּלוּגָה* *period of espousals*, *זָקְנִים* *old age*.

c. Abstracts, which are properly singular, are sometimes used in the plural to denote a high degree of the quality which they represent, or repeated exhibitions and embodiments of it, *גְּבוּרָה* *might*, *גְּבוּרוֹת* *deeds of might*, *תְּבִלּוֹת* *exalted wisdom*, *הוֹלָלוֹת* *intense folly*.

2. There are a few examples of the employment of the plural form when a single individual is spoken of, to suggest the idea of exaltation or greatness. It is thus intimated that the individual embraces a plurality, or contains within itself what is elsewhere divided amongst many. Such plurals of majesty are *אֱלֹהִים* *God*, the supreme object of worship, *אֲדֹנָי* *Supreme Lord* prop. *my Lord*, § 201. c, and some other terms referring to the divine being, *בּוֹרְאֵיךְ* Eccles. 12: 1, *גְּבוּרָהִים* Eccles. 5: 7, *עֲשֵׂיךְ* Isa. 54: 5, *קְדוּשֵׁים* Hos. 12: 1; also, *אֲדֹנָיִם* (rarely with a plural sense) *lord*, *בָּעָלִים* (when followed by a singular suffix) *master*, *בְּהֵמוֹת* *Behemoth*, *great beast*, and possibly *תְּרַפִּים* *Teraphim*, which seems to be used of a single image, 1 Sam. 19: 13, 16.

§ 204. The dual is formed by adding *ים* to the sing-

ular of both genders, ה as the sign of the feminine remaining unchanged, and הָ reverting to its original form הַ, § 198. *b*, יָד *hand* du. יָדַיְיךָ, דֶּלֶת *door* du. דְּלָתַיְיךָ, שֵׁפָה *lip* du. שְׁפָתַיְיךָ.

*a.* The dual ending in Hebrew, as in the Indo-European languages, Bopp Vergleich. Gramm. § 206, is a modified and strengthened form of the plural ending. The Arabic goes beyond the Hebrew in extending the dual to verbs and pronouns. The Aramaic scarcely retains a trace of it except in the numeral two and its compounds.

§ 205. The dual in Hebrew expresses not merely two, but a couple or a pair. Hence it is not employed with the same latitude as in Greek of any two objects of the same kind, but only of two which belong together and complete each other. It is hence restricted to

1. Double organs of men or animals, אוְזְנַיִם *ears*, אֶפְסַיִם *nostrils*, קַרְנַיִם *horns*, כַּנְפַיִם *wings*.

2. Objects of art which are made double or which consist of two corresponding parts, נַעֲלַיִם *pair of shoes*, מִאֲזַנַיִם *pair of scales*, מִלְקָחַיִם *pair of tongs*, דְּלָתַיִם *folding doors*.

3. Objects which are conceived of as constituting together a complete whole, particularly measures of time or quantity, יְרֵמַיִם *period of two days*, *biduum*, שָׁבָעַיִם *two weeks*, *fortnight*, שְׁנַתַיִם *two years*, *biennium*, סָאָתַיִם *two measures*, כֶּכָרַיִם *two talents*, דְּרַבַיִם Prov. 28: 6, 18 *double way* (comp. in English *double dealing*), נְהַרַיִם *pair of rivers*, i. e. the Tigris and Euphrates viewed in combination.

4. The numerals שְׁנַיִם *two*, כְּפָלַיִם *double*, מֵאָתַיִם *two hundred*, אֲלָפַיִם *two thousand*, רַבּוּתַיִם *two myriads*, שִׁבְעָתַיִם *sevenfold*, כְּפָלַיִם *of two sorts*.

5. A few abstracts, in which it expresses intensity, עֲצִלְתַיִם *double-slothfulness*, מִרְתַּיִם *double-rebellion*, צַהֲרַיִם *double-light*, i. e. noon, רְשָׁעַתַיִם *double-wickedness*.

*a.* Names of objects occurring in pairs take the dual form even when a higher number than two is spoken of, שְׁלֹשׁ הַשָּׁנִים 1 Sam. 2: 13 *the three*

*teeth*, אַרְבַּע כְּנָפִים Ezek. 1: 6 *four wings*, שֵׁשׁ כְּנָפִים Isa. 6: 2 *six wings*, שִׁבְעָה עֵינָם Zech. 3: 9 *seven eyes*, כָּל-יָדָיו וְכָל-בְּרָכָיו all the hands and all knees Ezek. 7: 17. Several names of double organs of the human or animal body have a plural form likewise, which is used of artificial imitations or of inanimate objects, to which these names are applied by a figure of speech, § 200. *c*, קַרְנִים *horns*, קַרְנֵי הַזֶּבֶחַ *horns of the altar*, כְּנָפִים *wings*, קְצֵימָה *extremities*, בְּתָשִׁים *shoulders*, בְּתָשִׁים *shoulder-pieces of a garment*, עֵינַי *eyes*, מְצֻנֹת *fountains*, רַגְלַי *feet*, רֵגָלִים *times* prop. beats of the foot. In a few instances this distinction is neglected, שִׁפְפָּה and שִׁפְפֹת *lips*, רִיבִים and רִיבֹת *sides*, אֲרָבִים *extremities*.

*b*. The dual ending is in a very few words superadded to that of the plural, הַיְמִינִי *walls of a city*, הַיְמִינִים *double walls*, לִבְרֹת *boards*, לִבְרֹתִים *double boarding of a ship*, יְבֻרֵיהֶם name of a town in Judah, Josh. 15: 36.

*c*. The words מַיִם *water* and שָׁמַיִם *heaven* have the appearance of dual forms; they are, however, commonly regarded as plurals, and compared with such plural forms in Aramaeic as מַיִן Dan. 5: 9 from the singular *Yodh*. In יְרוּשָׁלַיִם *Jerusalem*, or as it is commonly written without the *Yodh* יְרוּשָׁלַם, the final Mem is not a dual ending but a radical, and the pronunciation is simply prolonged from יְרוּשָׁלַם, comp. Gen. 14: 18, Ps. 76: 3, though in this assimilation to a dual form some have suspected an allusion to the current division into the upper and the lower city.

§ 206. It remains to consider the changes in the nouns themselves, which result from attaching to them the various endings for gender and number that have now been recited. These depend upon the structure of the nouns, that is to say, upon the character of their letters and syllables, and are governed by the laws of Hebrew orthography already unfolded. These endings may be divided into two classes, viz.:

1. The feminine ת, which, consisting of a single consonant, causes no removal of the accent and produces changes in the ultimate only.

2. The feminine ה, the plural ים, and ו, and the dual ים, which remove the accent to their own initial vowel, and may occasion changes in both the ultimate and the penult.

§ 207. Nouns which terminate in a vowel undergo no change on receiving the feminine characteristic ת, מוֹאבִית *Moabite*, מוֹאבִית *Moabite*, מוֹאבִית *finding*, fem. מוֹאבִית.

sinner, חַטָּאִים *sin*, § 200. Nouns which terminate in a consonant experience a compression of their final syllable, which upon the addition of ך, ends in two consonants instead of one, § 66. 2, and an auxiliary Seghol is introduced to relieve the harshness of the combination, § 61. 2. In consequence of this the vowel of the ultimate is changed from  $\bar{a}$  or  $\check{a}$  to  $\check{e}$ , § 63. 2.  $a$ , from  $\bar{e}$  or  $\bar{i}$  to  $\check{e}$ , or in a few words to  $\bar{e}$ , and from  $\bar{o}$  or  $\bar{u}$  to  $\bar{o}$ , § 61. 4. נִשְׁבָּר broken fem. נִשְׁבָּרָה reddish fem. אֲדָמָהִית going fem. הֹלֵךְ הָאֵשׁ, הַמֵּשֶׁה five fem. הַמֵּשֶׁה man, אִשָּׁה woman, § 216. 1.  $b$ , נִפְּזָה scattered fem. נִפְּזָה and נְחֹשֶׁת brass. When the final consonant is a guttural, there is the usual substitution of Pattahh for Seghol, שִׁמְעָה hearing fem. מַמְעֵה touching fem. מַמְעֵה.

*a.* In many cases the feminine is formed indifferently by ך or by ה; in others usage inclines in favor of one or of the other ending, though no absolute rule can be given upon the subject. It may be said, however, that adjectives in ך almost always receive ך; active participles, except those of נָזַע, נָזַע and לָהֵב verbs, oftener take ך than ה; ך is also found, though less frequently, with the passive participles except that of Kal, from which it is excluded.

*b.* A final ך, ה or ך is sometimes assimilated to the feminine characteristic ה and contracted with it, § 54, for בַּת daughter, מַתָּה gift, אֶחָד one, אֶחָדָה for אֶחָדָה truth, מִשְׁחָה for מִשְׁחָה corrupt, מַחְבֵּה for מַחְבֵּה pan. The changes of the ultimate vowel are due to its compression before concurring consonants.

*c.* The vowel  $\bar{u}$  remains in תְּשׁוּבָה Lev. 5: 21 *deposit*, and the proper name תַּנְחֻמֶּת Tanhumeth. From אָח brother, חָם father-in-law are formed אָחוּה sister, חָמוּה mother-in-law, the radical ו, which has been dropped from the masculine, retaining its place before the sign of the feminine, comp. § 101. 1.  $a$ ; נִפְּלָא difficult Deut. 30: 11 is for נִפְּלָא from נִפְּלָא.

§ 208. The changes which result from appending the feminine termination ה, the plural terminations ים and וּת, and the dual termination ים, are of three sorts, viz.:

1. Those which take place in the ultimate, when it is a mixed syllable.

2. Those which take place in the ultimate, when it is a simple syllable.

3. Those which take place in the penult.

§ 209. When the ultimate is a mixed syllable bearing the accent, it is affected as follows, viz.:

1. Tsere remains unchanged, if the word is a monosyllable or the preceding vowel is Kamets, otherwise it is rejected; other vowels suffer no change, מֵת *dead* fem. מֵתָה, pl. מֵתִים; יָרֵךְ *thigh* du. יָרְכִים, שְׁלֵם *complete* fem. שְׁלֵמָה, pl. שְׁלֵמִים, f. pl. שְׁלֵמוֹת; הֹלֵךְ *going* fem. הֹלֵכָה, pl. הֹלֵכִים, f. pl. הֹלְכוֹת.

a. The rejection of Tsere is due to the tendency to abbreviate words which are increased by additions at the end, § 66. 1. It is only retained as a pretonic vowel, § 64. 2, when the word is otherwise sufficiently abbreviated, or its rejection would shorten the word unduly. Tsere is retained contrary to the rule by טַפְשִׁים, טַפְשֵׁי רֵבָעִים *children of the third and fourth generations*, by a few exceptional forms, e. g. בְּגֵדָה Jer. 3: 8. 11, שִׁטְפָּה Ex. 23: 26, נִיבָה Cant. 1: 6, שִׁיבָה Isa. 54: 1, and frequently with the pause accents, § 65, e. g. חֹלְבָה Isa. 21: 3, שְׁוֹבָה Lam. 1: 16, שִׁיבָה Isa. 49: 8, אֶחָדִים Ex. 28: 40, סְוֹרִים Gen. 19: 11, 2 Kin. 6: 18 (once with Tiphha), שְׁטֵפָה Isa. 2: 20, פְּרִיָּסִים Eccles. 2: 5, כֹּזְבוֹת Isa. 2: 4. It also appears in several feminine substantives, both singular and plural, e. g. מַחְפָּה *overthrow*, מוֹצְאוֹת *counsels*, הוֹצְפָה *abomination*, מַשְׁפָּה *staff*, מַשְׁפָּחָה *witch*. On the other hand, the following feminines reject it though preceded by Kamets, הַיֵּל *wild-goat*, fem. רַבֵּיָה, רֵגֶן *ostrich*, fem. רַבֵּיָה, רֵגֶן *thigh*, fem. רַבֵּיָה. It is also dropped from the plural of the monosyllable בֶּן *son*, and its place supplied by a pretonic Kamets, בָּנִים *sons*, בָּנוֹת *daughters*, the singular of the feminine being בַּת for בָּנִית, § 207. b; so כּוֹלֵל *fork* pl. כּוֹלְלוֹת.

b. Kamets in the ultimate is retained as a pretonic vowel, לָבֵן *white*, fem. לְבָנָה, pl. לְבָנִים, f. pl. לְבָנוֹת; מִצְדָּר *fortress*, pl. מִצְדָּרִים and מִצְדָּרוֹת, only disappearing in a few exceptional cases, שֵׁלַר *hair*, fem. שֵׁלָה, טַפִּי *quail*, pl. טַפִּיִּם and מִצְדָּרוֹת and מִצְדָּרוֹת *fords*, כֶּסֶף *talent* du. כֶּסֶפִּים but in pause accents מִצְדָּרִים *river* du. מִצְדָּרוֹת *pasture*, pl. מִצְדָּרִים once מִצְדָּרוֹת (with Hholem). So in the ל"א participles נִבְּאָה *prophesying* pl. נִבְּאָהִים, נִבְּאָה *polluted* pl. נִבְּאָהִים, נִבְּאָה *found* pl. נִבְּאָהִים; but with the pause accents Kamets returns, נִבְּאָהִים Ezek. 13: 2, נִבְּאָהִים Ezr. 8: 25. The foreign word פֶּרְקָר *suburbs* forms its plural irregularly פֶּרְקָרִים.

c. Hholem and Hhirik commonly suffer no change; but in a few words Shurek takes the place of the former, and in one Tsere is substituted for the latter, § 66. 2 (c), מִגֹּר *terror* pl. מִגֹּרִים, חֲבִיתָה *habitation* pl. חֲבִיתִים, מִזֶּקֶם *sweet* fem. מִזֶּקֶה pl. מִזֶּקֶהִים, צוֹק *distress* fem. צוֹקָה, לִדְרוֹן *lodging* fem. לִדְרוֹנָה, מִלּוֹחַ *flight* fem. מִלּוֹחָה, מִנְחָה *rest* fem. מִנְחָה, מִנְחָה *fortification* fem. מִנְחָה, מִנְחָה *deep* fem. מִנְחָה Prov. 23: 27 and מִנְחָה *chain* pl. מִנְחָהִים 1 Kin. 6: 21 K'ri; פָּלִיט *escaped* pl. פָּלִיטִים or פָּלִיטִים fem. פָּלִיטָה or פָּלִיטָה.



d. Hholem is dropped from the plural of צִפּוֹר *bird* pl. צִפּוֹרִים, as well as from the plural of nouns having the feminine characteristic ה in the singular; thus אֵלְגָלֶת *skull*, by the substitution of the plural ending וֹת for ה, § 201, becomes אֵלְגָלֹת מְחַלְקֶת *course*, pl. מְחַלְקוֹת, or with Hhateph-Kamets under a doubled letter, § 16. 3. b. בִּתְּחָה *coat* pl. בִּתְּחֹת, or with Hhateph-Kamets under a doubled letter, § 16. 3. b. בִּתְּחֹת *ear of corn*, pl. בִּתְּחֹתִים; in two instances a pretonic Kamets is inserted, בִּצְרָה *drought* pl. בִּצְרוֹת, אֶסְתָּר *Astarte* pl. אֶסְתָּרוֹת.

e. Seghol in nouns with the feminine characteristic ה affixed mostly follows the law of the vowel from which it has sprung, § 207; if it has been derived from Tsere it is rejected, if from any other vowel it is still in some instances rejected, though more commonly it reverts to its original form and is retained, יוֹנָקָה *sucker* (from יוֹנֵק) pl. יוֹנָקוֹת, אֵפִיסְתָּה *epistle* (from אֵפִיר) pl. אֵפִיסוֹת, כַּאֲפָלָה *knife* (from כַּאֲפֵל) pl. כַּאֲפָלוֹת, אֶדְמָדָמֶת *reddish* (from אֶדְמָה) pl. אֶדְמָדָמוֹת, מִנְיָסָה *nurse* (from מִינִיק) pl. מִינִיקוֹת, שָׁלָה *scale* pl. שָׁלוֹת, קִשְׁקִישׁוֹת. Pattahh, which has arisen from a Seghol so situated under the influence of a guttural, follows the same rule, טַבַּעַר *ring* pl. טַבַּעֲרוֹת, נִגְעָה (from נִגַּע) *touching* pl. נִגְעֹת.

f. A few nouns with quiescents in the ultimate present apparent exceptions which are, however, readily explained by the contractions which they have undergone. Thus חֵרֶת for חֵרֶת, § 57. 2 (5), *thorn*, has its plural חֵרִים or חֵרִים; יוֹם (יוֹם) *day*, pl. יָמִים (יוֹמִים); מִדּוֹן (מִדּוֹן) *strife*, pl. מִדּוֹנִים; שׂוֹר (שׂוֹר) *ox*, pl. שׂוֹרִים; דָּדָר for דָּוָדָר or דָּוָדָר, § 188. 2. c, *pot*, pl. דָּוָרִים or דָּוָרִים, § 210. 3; שׁוּק (שׁוּק or שׁוּק) *street*, pl. שׁוּקִים; עִיר (עִיר or עִיר) *city*, pl. once עִירוֹת Judg. 10: 4 usually contracted to עִירִים; רֹאשׁ (רֹאשׁ) *head*, pl. רֹאשִׁים (רֹאשִׁים). So כֶּזָּה *measure* becomes in the dual כֶּזָּהִים for כֶּזָּהִים and כֶּזָּה *one hundred*, du. כֶּזָּהִים for כֶּזָּהִים; כֶּזָּהִים (כֶּזָּהִים, § 57. 2 (3)), *work*, probably had in the absolute plural כֶּזָּהִים, whence the construct is כֶּזָּהִים.

2. The final consonant sometimes receives Daghesh-forte before the added termination, causing the preceding vowel to be shortened from  $\bar{a}$  to  $\check{a}$ , from  $\bar{e}$  or  $\bar{i}$  to  $\check{e}$  or  $\check{i}$ , and from  $\bar{o}$  or  $\bar{u}$  to  $\check{o}$  or  $\check{u}$ , § 61. 5. This takes place regularly in nouns which are derived from contracted ע"ו roots, תָּם *perfect* fem. תָּמָה, יָם *sea* pl. יָמִים; מָגֵן (from מָגֵן) *shield*, pl. מָגִנים and מָגִנֹת; חֹק *statute* pl. חֻקִּים, fem. חֻקָּה, pl. חֻקוֹת, or in whose final letter two consonants have coalesced, אֶסֶה for אֶסֶה du. אֶסֶה *nose*; עֵזָה for עֵזָה *she-goat* pl. עֵזִים; עֵת for עֵתָה *time* pl. עֵתִים and עֵתוֹת; אִישׁ for אִישָׁ *man*, אִשָּׁה *woman*, and it not infrequently occurs in other cases.

a. Nouns with Pattahh in the ultimate with few exceptions double their final letter being either contracted forms, חַל *weak* pl. חַלִּים fem. חַלָּה pl. חַלִּוֹת, or receiving Daghesh-forte conservative in order to preserve the

short vowel, *אָנָם* pool pl. *אָנָמִים*; so *אָוֶן* wheel, *הָרָם* myrtle, *פֶּזַע* few, *רָחֹף* frightful, *רֶחָרֵק* greenish, *רָצָה* desire. Before ה Pattahh may be retained in an intermediate syllable, *לֶחֶם* fresh pl. *לֶחָיִים*; before other gutturals it is lengthened to Kamets, § 60. 4, *פִּרְיָה* prince pl. *פִּרְיָהִים* fem. *פִּרְיָה*; so *אֶצְבָּעוֹת* fingers, *אַרְבָּעָה* four, *קוֹבָצִים* helmets, *רַצְצִים* straits and *הַדָּבָאִים* baskets, *לִלְוֹת* loops, which do not occur in the singular, but are commonly referred to *הַדָּבָר*, § 196. b, being changed to א as in § 210. 3. d; also *שֶׁדֶר* breast, which omits Daghes du. *שֶׁדֶרִים*. Pattahh is in the following examples changed to Hhirik before the doubled letter, § 58. 2, *בַּיָּד* prey fem. *בַּיָּדָה* fear fem. *תַּחֲשָׁה*, *יָד* wine-press pl. *יָדָה*, *גָּדָה* garment pl. *מָדָה* and *מָדָהִים*, *כֶּסֶף* tribute, *כֶּסֶף* basin, *פֶּחַ* morsel, *צֶדֶד* side, *גָּלָל* wheel, *סַבְסָוִים* baskets, *סַבְסָוִים* palm-branches, *מוֹרָגָה* threshing-sledge pl. *מוֹרָגִים* or by the resolution of Daghesh-forte, § 59. a, *בִּזְרִיָּהִים*. It is rejected from *צִמְצָמִים* cymbal pl. *צִמְצָמִים*, *זֶרֶק* sort pl. *זֶרֶקִים*, *בִּרְיָהִים* berries, probably from *בִּרְיָה* and *מָדָה* men, from the obsolete singular, *מָדָה*. The plural of *עָם* people is *עָמִים* and in a very few instances with the doubled letter repeated, *הָרָם* so *הָרָמִים* mountain pl. *הָרָמִים* and *הָרָרִים* Deut. 8: 9, *צֶלֶל* shadow pl. *צֶלְלִים* pl. *חֹק* statute pl. *חֻקִּים*, and twice in the construct, *תִּתְקַרֶּר* Judg. 5: 15, Isa. 10: 1, which implies the absolute form *תִּתְקַרֶּר*.

b. The final letter is doubled after Kamets in the following words besides those from ע"ע roots, *אֵלֶם* porch pl. *אֵלֶמֶם*; so *אָתָן* hire, *גָּמֶל* camel, *זֶמַן* time, *חֹשֶׁךְ* darkness, *מָרָק* distance, *קָטָן* small, *רֶחָק* green, *שָׁמָן* quiet, *שִׁישָׁן* lily, *נִישָׁן* coney, to which should perhaps be added *עֶקְרָב* Deut. 8: 15 scorpion, though as it has a pause accent in this place which is the only one where it is found with Kamets, its proper form may perhaps have been *עֶקְרָבִי*, § 65. The Niphal participle *הִתְקַדָּר* honored has in the plural both *הִתְקַדָּרִים* and *הִתְקַדָּרִים*. Several other words, which only occur in the plural, are in the lexicons referred to singulars with Kamets in the ultimate; but the vowel may, with equal if not greater probability, be supposed to have been Pattahh. Kamets is shortened to Pattahh before ה, which does not admit Daghes-forte, in the plurals of *אָח* brother pl. *אָחִים*, *חֹתֶה* hook, *הֶבְטָח* confidence, § 60. 4. a.

c. The following nouns with Hholem in the ultimate fall under this rule, in addition to those derived from ע"ע roots, *גִּבְעָה* peak pl. *גִּבְעָהִים*, *חֹתֶם* sacred scribe, *חֹתֶם* band, *לֵאָה* nation, *עָרִים* naked, and several adjectives of the form *קָטָן*, which are mostly written without the vowel-letter ו, § 14. 3, e. g. *אָדָם* red fem. *אָדָמָה*, *אָדָמִים*, *אָדָם* terrible, *אָדָה* long, etc.; *אֲשָׁפָה* dunghill takes the form *אֲשָׁפָהִים* in the plural.

d. There are only two examples of doubling when the vowel of the ultimate is Shurek, *חֲרָדָה* Prov. 24: 31 nettles or brambles from *חָרַד*, Esth. 2: 9 from *חָרַד* Kal pass. part. of *חָרַד*.

e. *אִישׁ* (אִישׁ) man is not contracted in the plural *אִישִׁים* men; in the feminine, for the sake of distinction, the initial weak letter is dropped, *נָשִׁים* women, which is used as the plural of *אִשָּׁה* woman; *אִישִׁים* men and *אִשָּׁה* women are rare and poetic. *אֶרֶץ* ploughshare has either *אֶרְצִים* or *אֶרְצִים* in the plural.

§ 210. 1. Segholate nouns, or those which have an unaccented vowel in the ultimate, drop it when any addition is made to them, § 66. 2. (a). As this vowel arose from the concurrence of vowelless consonants at the end of the word, the necessity for its presence ceases when that condition no longer exists. Segholates thus revert to their original form of a monosyllable ending in concurrent consonants, § 185.

2. Monosyllables of this description receive the feminine ending with no further change than the shortening due to the removal of the accent, in consequence of which *ō* becomes *ō* or more rarely *ū*, *ē* becomes *ī* or more rarely *ē*; *ē* may be restored to *ā* from which it has commonly arisen, § 185, or like *ē* it may become *ī* or *ē*, **עֲצָמָה** (**עֲצָם**) *strength* fem. **חֵפְזָה** (**חֵפְזָה**) fem. **חֵפְזָה** *freedom*, **אָמַר** (**אָמַר**) *saying* fem. **אָמַרָה** and **אָמַרָה**, **מֶלֶךְ** (**מֶלֶךְ**) *king*, **מֶלֶכָה** *queen*, **טָבַח** *slaughter* fem. **טָבַחָה**.

a. Nouns having either of the forms **קָנְיָה**, **קָנְיָה**, **קָנְיָה**, **קָנְיָה**, **קָנְיָה**, are consequently to be regarded as sprung from monosyllables with the vowel given to the first radical.

3. Before the plural terminations a pretonic Kamets is inserted, and the original vowel of the monosyllable falls away, **מֶלֶךְ** (**מֶלֶךְ**) *king* pl. **מֶלְכִים**, **מֶלֶכָה** *queen* pl. **מֶלְכוֹת**, **אָמַר** (**אָמַר**) *saying* pl. **אָמְרִים**, **אָמַרָה** *id.* pl. **אָמְרוֹת**, **פָּעַל** (**פָּעַל**) *work*, pl. **פָּעֻלִים**, **הָטָא** *sin* pl. **הָטְאִים**.

a. Pretonic Kamets is not admitted by the numerals **עֶשְׂרִים** *twenty* from **עֶשְׂרִי** *ten*, **שִׁבְעִים** *seventy* from **שִׁבְעָה** *seven*, **תִּשְׁעִים** *ninety* from **תִּשְׁעָה** *nine*. The words **בִּשְׁטָנִים** *pistachio-nuts*, **הָבִימִים** *ebony*, **צַחֲלִים** Job 40: 21. 22, **רַחֲמִים** *mercies*, **שִׁקְמוֹת** and **שִׁקְמוֹת** *sycamores*, which do not occur in the singular, have been regarded as examples of a like omission; though the first is derived by Fürst from **בִּשְׁטָנָה**, and the second by Gesenius from **הָבִימָה**. The plural of **חֵכְמָה** *wisdom* is not **חֵכְמוֹת** but **חֵכְמוֹת**. Quadriliteral Segholates also receive pretonic Kamets in the plural **פְּנָנִים** pl. **פְּנָנִים** *merchants*, unless the new letter creates an additional syllable, in which case the introduction of Kamets would prolong the word too much, **פְּנָנִי** *concubine* pl. **פְּנָנִים**, **צַפְפִּין** *nail* **צַפְפִּין**.

b. The superior tenacity of Hholem, § 60. 1. a (4), is shown by the

occasional retention of *o*, not only as a compound Sh'va under gutturals אָרֶחַ way pl. אֲרָחִים so אֲרָחַשׁ month, אֲרָחַשׁ thicket, אֲרָחַשׁ sheaf, אֲרָחַשׁ fawn; but as Hhateph-Kamets or Kamets-Hhatuph in אֲרָחַשׁ threshing-floor pl. with art. הַקְּדוּשָׁה holiness pl. הַקְּדוּשָׁה and with art. הַקְּדוּשָׁה root pl. אֲרָחַשׁ, § 19. 2. *a*, or as a long vowel in אֲרָחַשׁ tent pl. אֲרָחַשׁ, אֲרָחַשׁ stall pl. אֲרָחַשׁ, § 60. 3. *c*, or shifted to the following letter so as to take the place of the pretonic Kamets in אֲרָחַשׁ thumb pl. אֲרָחַשׁ, אֲרָחַשׁ brightness pl. אֲרָחַשׁ, § 186. *a*. Comp. אֲרָחַשׁ (אֲרָחַשׁ) graven image pl. אֲרָחַשׁ. In the other nouns it is rejected, אֲרָחַשׁ morning pl. אֲרָחַשׁ; so אֲרָחַשׁ threshing-floor, אֲרָחַשׁ cypress, אֲרָחַשׁ handful, אֲרָחַשׁ spear, אֲרָחַשׁ juniper, אֲרָחַשׁ hollow of the hand.

*c*. Middle Vav quiesces in the plural of the following nouns: מָוֶת death pl. מוֹתִים, מוֹתִים iniquity pl. מוֹתִים. Gesenius regards מוֹתִים Prov. 11: 7, Hos. 9: 4, as the plural of מוֹתִים, while others derive it from מוֹתִים, translating it *riches* in the former passage and *sorrow* in the latter, the primary idea out of which both senses spring being that of *toil*. Middle Yodh quiesces in the plural of אֲרָחַשׁ ram pl. אֲרָחַשׁ, אֲרָחַשׁ olive pl. אֲרָחַשׁ, אֲרָחַשׁ night pl. אֲרָחַשׁ, but not in אֲרָחַשׁ strength pl. אֲרָחַשׁ, אֲרָחַשׁ fountain pl. אֲרָחַשׁ, אֲרָחַשׁ ass-colt pl. אֲרָחַשׁ, אֲרָחַשׁ goat pl. אֲרָחַשׁ. The plural of אֲרָחַשׁ valley is אֲרָחַשׁ by transposition from the regular form אֲרָחַשׁ which is twice found in the K'thivh 2 Kin. 2: 16, Ezek. 6: 3; אֲרָחַשׁ house has as its plural אֲרָחַשׁ Lättim § 19. 2. *a*, whether this be explained as for אֲרָחַשׁ from אֲרָחַשׁ to build or for אֲרָחַשׁ from אֲרָחַשׁ to lodge. Middle Yodh always quiesces before the feminine and dual endings, אֲרָחַשׁ provision fem. אֲרָחַשׁ, אֲרָחַשׁ eye du. אֲרָחַשׁ.

*d*. Monosyllables in אֲ from לֹ roots belong properly to this formation, § 57. 2 (4) and § 186. *b*, and follow the rules given above both in the fem. nine אֲרָחַשׁ (אֲרָחַשׁ) necklace fem. אֲרָחַשׁ, and the plural אֲרָחַשׁ (אֲרָחַשׁ) lion pl. אֲרָחַשׁ and אֲרָחַשׁ, אֲרָחַשׁ kid pl. אֲרָחַשׁ, or with the change of אֲ to אֲ, § 56. 4, which also occurs in verbs, § 179. 3. אֲרָחַשׁ necklace pl. אֲרָחַשׁ, אֲרָחַשׁ simple pl. אֲרָחַשׁ and אֲרָחַשׁ, אֲרָחַשׁ gazelle pl. אֲרָחַשׁ and אֲרָחַשׁ; in like manner אֲרָחַשׁ branches, אֲרָחַשׁ lions are referred to אֲרָחַשׁ and אֲרָחַשׁ though these singulars do not occur; אֲרָחַשׁ (אֲרָחַשׁ) utensil does not receive Kamets in the plural אֲרָחַשׁ. No absolute plurals occur of Segholates with final Vav, only the construct forms אֲרָחַשׁ, אֲרָחַשׁ.

4. The dual sometimes takes a pretonic Kamets like the plural, but more frequently follows the feminine in not requiring its insertion, אֲרָחַשׁ (אֲרָחַשׁ) door du. אֲרָחַשׁ, אֲרָחַשׁ (אֲרָחַשׁ) way du. אֲרָחַשׁ, אֲרָחַשׁ (אֲרָחַשׁ) horn du. אֲרָחַשׁ and אֲרָחַשׁ, אֲרָחַשׁ (אֲרָחַשׁ) cheek du. אֲרָחַשׁ, אֲרָחַשׁ (אֲרָחַשׁ) knee du. אֲרָחַשׁ, אֲרָחַשׁ, so אֲרָחַשׁ, אֲרָחַשׁ, אֲרָחַשׁ.

§ 211. When the ultimate is a simple syllable, the following cases occur, viz:

1. Final אֲ is rejected before the feminine and plural



endings, יָפָה *beautiful* fem. יָפָה f. pl. רַפּוֹת *work* pl. מַעֲשֵׂה; so מַחֲנֶה *camp* du. מַחֲנִים.

a. The last radical in words of this description is properly י, which is rejected after a vowelless letter, § 62. 2. c, so that רַפּוֹת is for רַפּוֹתָ and מַעֲשֵׂה for מַעֲשֵׂהָ. In a very few instances the radical י remains, e. g. קָנְיָה Cant. 1: 7 from קָנְיָה (עֲנִיָּה) Isa. 25: 6 from מִקְנָה (מִקְנִיָּה) and is even strengthened by Daghesh-forte, § 209. 2, בּוֹקֵה Lam. 1: 16 from בּוֹקֵה, פִּרְיָה and פִּרְיָה, § 196. b, fem. of פִּרְיָה, הִרְיָה Hos. 14: 1, elsewhere הִרְיָה, פִּיָּה, פִּיָּה, or changed to א, § 56. 4, מִנְּיָה (מִנְּיָה) *young lamb* מִנְּיָה (מִנְּיָה), so that it is not necessary to assume a singular מִנְּיָה which nowhere occurs; חִלְבָּה Ps. 10: 8 has as its plural חִלְבָּה ver. 10.

2. Final י may combine with the feminine and plural endings, so as to form יָה, יָה, יָה, or it may in the masculine plural be contracted to ים, § 62. 2, עֲבָרִי *Hebrew* pl. עֲבָרִים and עֲבָרִים fem. עֲבָרָה f. pl. עֲבָרִיּוֹת; צִי *ship* pl. צִים and צִים, נְקִיָּה *free* pl. נְקִיָּה, נְקִיָּה *pure* pl. נְקִיָּה. So nouns in ית upon the exchange of the feminine singular for the plural termination עֲמֹנִית *Ammonitess* pl. עֲמֹנִיּוֹת, חִתִּית *Hittites* pl. חִתִּיּוֹת.

a. In עֲרַבִּים 2 Chron. 17: 11 *Arabians* from עֲרַבִּי an א is interposed, elsewhere עֲרַבִּים; חֲלִיּוֹת *branches* חֲלִיּוֹת, חֲלִיּוֹת *corners* חֲלִיּוֹת, חֲלִיּוֹת *bowls*, which do not occur in the singular, are assumed to be from חֲלִיּוֹת, חֲלִיּוֹת and חֲלִיּוֹת.

b. A few monosyllables in י form their feminines in this manner, though in the masculine plural they follow the rule before given, § 210. 3. d, קִיד *kid* fem. קִידָה, לִבִּי *lion*, לִבִּיָּה *lioness*, § 198. d, גַּזֵּל *gazelle* fem. גַּזֵּלָה (גַּזֵּלָה and גַּזֵּלָה are used as proper names), שָׁתִּי *drinking* fem. שָׁתִּיָּה.

3. There are few examples of final ו or י with added endings. The following are the forms which they assume: שָׁקִי *drink* pl. שָׁקִי, מַלְכוּת *kingdom* pl. מַלְכוּת, § 62. 2, עֲדוּת *testimony* pl. עֲדוּת, אָחוֹת *sister* pl. אָחוֹת and אָחוֹת for אָחוֹת, רַבּוֹת *myriad* pl. רַבּוֹת, רַבּוֹת and רַבּוֹת; the dual רַבִּיָּה inserts the sign of the feminine, or as others think of the plural § 205. b.

a. תְּחִיּוֹת or תְּחִיּוֹת Jer. 37: 16 *cells* is referred to the assumed singular תְּחִיָּה; חֲלִיּוֹת Isa. 3: 16 K'thibh and עֲשׂוֹת 1 Sam. 25: 18 K'thibh are formed from חָלָה and עָשָׂה abbreviated Kal passive participles, § 174. 5, but in the absence of the appropriate vowel points their precise pronunciation cannot be determined.

b. Nouns ending in a quiescent radical א may be regarded as terminating



in a consonant, since this letter resumes its consonantal power upon addition being made to the word. Comp. § 164. מְצָאָה found fem. מְצָאָה, מְצָאָה wild ass pl. מְצָאָה.

§ 212. The changes, which occur in the penult, arise from the disposition to shorten the former part of a word, when its accent has been carried forward by accessions at the end, § 66. 2. They consist in the rejection of Kamets or Tsere, גָּדוֹל *great* fem. גְּדוֹלָה pl. גְּדוֹלִים f. pl. פָּקֶה, זְכוֹרֹת *memorial* pl. זְכוֹרֹת, זְכוֹרֹת *word* pl. זְכוֹרֹת, זְכוֹרֹת *restoring* pl. מְשִׁיבָה fem. מְשִׁיבָה, מְשִׁיבָה *distress* pl. מְשִׁיבָה, מְשִׁיבָה *Levite* pl. לֵוִיִּם, except from nouns in הֶ in which the place of the accent is not changed by the addition of the terminations for gender and number, § 211. 1. נָפֶּשׁ *beautiful* fem. נָפֶּשׁ pl. נָפֶּשׁ, נָפֶּשׁ *field* pl. שָׂדֵה, שָׂדֵה *hard* pl. קָשִׁים, מִלֵּה pl. מִלֵּה and מִלֵּה *bowels*, נֶכֶח *smitten* pl. נֶכֶח. Other penultimate vowels are mostly exempt from change.

a. Kamets, which has arisen from Pattahh in consequence of the succeeding letter not being able to receive Dagheshe-forte, as the form properly requires, is incapable of rejection. Such a Kamets is accordingly retained without change before ר, e. g. תָּחַשׁ for תָּחַשׁ, § 189. 1, *workman* pl. תָּחַשִׁים, so תָּחַשׁ *horseman*, בָּרִית *fugitive*, פָּרִים (const. פָּרִים) *eunuch*, תָּרִיץ *terrible*, פָּרִיץ *violent*, תָּרִיץ *diligent*, or shortened to Pattahh before ח, § 60. 1. a (4), בָּחוּר *young man* pl. בָּחוּרִים. Kamets is also retained in certain כֹּחַ, כֹּחַ and כֹּחַ derivatives as a sort of compensation for the reduction of the root by contraction or quiescence, e. g. מָגֶן *shield* pl. מָגִנים and מָגִנִּית, מָגֶן *fortress* pl. מָגִנים, מָגֶן *branch* pl. מָגִנִּית, מָגֶן *corner* pl. מָגִנִּית (from מָגֶן) *height*, du. מָגֶן. Other instances of its retention are rare and exceptional, בָּגֶד *treacherous* fem. בָּגֶדָה (const. בָּגֶדָה) *week* pl. בָּגֶדִים and בָּגֶדִים but du. בָּגֶדִים, בָּגֶדִים *warrior* pl. בָּגֶדִים.

b. When Kamets following a doubled letter is rejected, and Dagheshe-forte is omitted in consequence, § 25, the antepenultimate vowel is in a few instances changed from Hhirik to Seghol, § 61. 5, תְּזִיּוֹן *vision* pl. תְּזִיּוֹת, תְּזִיּוֹן *a tenth* pl. תְּזִיּוֹת, but תְּזִיּוֹן *memorial* pl. תְּזִיּוֹת.

c. Tsere is not rejected if it has arisen from Hhirik before a guttural in a form which properly requires Dagheshe-forte, תָּחַשׁ for תָּחַשׁ, § 189. 1. b, *deaf* pl. תָּחַשִׁים, or if it is commonly represented by ר, § 14. 3, בָּרֶכֶה or בָּרֶכֶה, § 188, *hammer* pl. בָּרֶכֶת, or a radical ר quiesces in it, אֶתֶן or אֶתֶן (from אֶתֶן, § 191) *perennial* pl. אֶתֶן or אֶתֶן, אֶתֶן *temple* pl. אֶתֶן and אֶתֶן, אֶתֶן *rectitude* and אֶתֶן *proud* (from אֶתֶן or אֶתֶן) *proud*. Other cases are rare and exceptional, e. g. אֶתֶן Neh 3: 34 *feeble*.

*d.* Hholem is almost invariably retained in the penult, yet it yields to the strong tendency to abbreviation in the following trisyllables: אֲשְׁדּוּדִית *Ashdoditess* pl. אֲשְׁדּוּדִיִּים Neh. 13: 23 K'ri (K'thibh אֲשְׁדּוּדִיִּית), אֲמֹנִית *Ammonitess* pl. אֲמֹנִיִּים id. (K'thibh אֲמֹנִיִּית, 1 Kin. 11: 1 אֲמֹנִיִּית), סִדוֹנִי *Sidonian* f. pl. סִדוֹנִיִּים where long Hhirik becomes Tsere before concurrent consonants, § 61. 4.

*e.* When the penult is a mixed syllable containing a short vowel, it is ordinarily not subject to change, § 58. 2. The tendency to the greatest possible abbreviation is betrayed, however, in a few examples by the reduction of the diphthongal Seghol to Pattahh, comp. § 60. 3. *b.* אֲשָׁבֶל *cluster* pl. אֲשָׁבֶלִים Cant. 7: 8, מֶרְכָּבָה *chariot* fem. מֶרְכָּבוֹת pl. מֶרְכָּבוֹת *distance* pl. מֶרְכָּבוֹת and מֶרְכָּבוֹת, or of Pattahh to the briefest of the short vowels Hhirik, comp. § 209. 2 *a.* זֶעַם *fury* pl. זֶעַמִּים *fork* pl. מִזְלֵי, § 192. *a.* צִפְּתָה *dish* pl. צִפְּתוֹת by the resolution of Daghesht-forte for צִפְּתוֹת, § 59. *a;* אֲחֵר for אֲחֵר *other* has in the plural אֲחֵרִים, אֲחֵרִים as if from אֲחֵר, אֲחֵר *coal* has pl. אֲחֵרִים by § 63. 1.

§ 213. As precisely the same changes result from appending the feminine הַ and the plural endings, except in the single case of Segholate nouns or monosyllables terminating in concurrent consonants, § 210, nouns in הַ become plural with no further change than that of their termination מַמְלָכָה *kingdom* pl. מַמְלָכוֹת; only in the exceptional case referred to a pretonic Kamets must be inserted מַלְכָּה *queen* from מַלְכָּה, pl. by § 210. 3. מַלְכוֹת. Nouns in תַּ, after omitting the feminine ending, are liable to the rejection or modification of the vowel of the ultimate in forming the plural, as explained § 209. 1. *d.* and *e.* אֶפְתָּרָה *epistle* (from אֶפְתָּר) pl. אֶפְתָּרוֹת, מִשְׁמֶרֶת *observance* (from מִשְׁמֶרֶת) pl. מִשְׁמֶרֶת. As the dual ending is not substituted for that of the feminine singular, but added to it, it is simply necessary in applying the rules for the formation of the dual, to observe that the old ending תַּ takes the place of הַ, § 204. Thus שָׁנָה (שָׁנָה) *year*, by § 212, becomes in the dual שְׁנָתָם, דֶּלֶת *door* by § 210. 4, du. דְּלָתָם, נְחָשׁ *brass* du. נְחָשָׁתָם.

*a.* In the following examples a radical, which has been rejected from the singular is restored in the plural, אֲמָה (אֲמָה) *maid-servant* pl. אֲמָהִים, מִנָּה (for מִנָּה from מִנָּה) *portion* pl. מִנָּהִים and מִנָּהִים, comp. § 210. 3. *d.*

הַקָּצֵה (for הַקָּצֵה from קָצֵה) pl. הַקָּצֵה; in like manner קִלְגָּה *colleagues* is referred to the assumed singular קִלְגָּה. הַקָּהָה (קִהָה) *governor* has in the plural both קִהָהוֹת (const. קִהָהוֹת) and קִהָהוֹת.

### THE CONSTRUCT STATE.

§ 214. When one noun stands in a relation of dependence on another, the second or specifying noun is, in occidental languages, put in the genitive case; in Hebrew, on the other hand, the second noun undergoes no change, but the first is put into what is commonly called the construct state (קִבְּרוּת or קִבְּרוּת *supported*). A noun which is not so related to a following one is said to be in the absolute state (קִבְּרוּת *cut off*). Thus, דָּבָר *word* is in the absolute state; but in the expression דָּבָר הַמֶּלֶךְ *verbum regis, the word of the king*, דָּבָר is in the construct state. By the juxtaposition of the two nouns a sort of compound expression is formed, and the speaker hastens forward from the first noun to the second, which is necessary to complete the idea. Hence results the abbreviation, which characterizes the construct state.

a. The term *absolute state* was introduced by Reuchlin; he called the construct *the state of regimen*.

§ 215. The changes, which take place in the formation of the construct, affect

1. The endings for gender and number.
2. The final syllable of nouns, which are without these endings.
3. The syllable preceding the accent.

§ 216. The following changes occur in the endings for gender and number, viz:

1. The feminine ending הַ is changed to תַּ, שִׁפְחָה *handmaid* const. שִׁפְחָת; the ending ת remains unchanged, בִּשְׁמִרָת *observance* const. בִּשְׁמִרָת.

a. The explanation of this appears to be that the construct state retains the old consonantal ending תַּ, the close connection with the following

noun preserving it as if in the centre of a compound word, § 55. 2. *c*; whereas in the isolation of the absolute state, the end of the word is more liable to attrition and the consonant falls away.

*b.* Some nouns in ה, preceded by Kamets adopt a Segholate form in the construct, מְלִכָּה kingdom const. מְלִכָּה instead of מְלִכָּה § 61. 1. *b*, מְשָׁלָה dominion const. מְשָׁלָה, מְלֵאכָה work const. מְלֵאכָה, מְרֻבָּבָה chariot const. מְרֻבָּבָה, מְצֻרָה crown const. מְצֻרָה, מְלֵחָה flame const. מְלֵחָה, מְלֵחָה ten const. מְלֵחָה, or with the Seghols changed to Pattahhs under the influence of a guttural, מְשֻׁפְּחָה family const. מְשֻׁפְּחָה, מְשֻׁבָּעָה four const. מְשֻׁבָּעָה; so מְשֻׁבָּעָה fig-cake const. מְשֻׁבָּעָה; מְשֻׁבָּעָה woman, though it occurs in the absolute, Deut. 21: 11, 1 Sam. 28: 7, Ps. 58: 9, is mostly used as the construct of מְשֻׁבָּעָה. On the other hand, מְשֻׁבָּעָה bottle has in the construct מְשֻׁבָּעָה Gen. 21: 14 (the accent thrown back by § 35. 1) as if from מְשֻׁבָּעָה; מְשֻׁבָּעָה portion const. מְשֻׁבָּעָה.

2. The ending ם of the masculine plural and ם of the dual are alike changed to ם, מְשֻׁבָּעָה nations const. מְשֻׁבָּעָה, מְשֻׁבָּעָה horns const. מְשֻׁבָּעָה; ם of the feminine plural suffers no change מְשֻׁבָּעָה voices const. מְשֻׁבָּעָה.

*a.* In a very few instances the vowel ending of the masculine plural construct is added to feminine nouns מְשֻׁבָּעָה (the accent invariably thrown back by § 35. 1), commonly in the K'thib במְשֻׁבָּעָה const. of מְשֻׁבָּעָה high-places, מְשֻׁבָּעָה 1 Sam. 26: 12; this takes place regularly before suffixes, § 219. 2.

§ 217. 1. In a mixed final syllable Kamets is commonly shortened to Pattahh: so is Tsere when preceded by Kamets; other vowels remain without change, מְשֻׁבָּעָה hand const. מְשֻׁבָּעָה, מְשֻׁבָּעָה seat const. מְשֻׁבָּעָה, מְשֻׁבָּעָה neck const. מְשֻׁבָּעָה, מְשֻׁבָּעָה old const. מְשֻׁבָּעָה, מְשֻׁבָּעָה heart const. מְשֻׁבָּעָה, מְשֻׁבָּעָה mighty man const. מְשֻׁבָּעָה.

*a.* Kamets remains in the construct of מְשֻׁבָּעָה porch, מְשֻׁבָּעָה writing, מְשֻׁבָּעָה gift, מְשֻׁבָּעָה cloud (once const. מְשֻׁבָּעָה Ex. 19: 9), מְשֻׁבָּעָה decree and מְשֻׁבָּעָה sea, e. g. מְשֻׁבָּעָה sea of salt, except in the phrase מְשֻׁבָּעָה sea of weed, i. e. Red Sea; so too in מְשֻׁבָּעָה portion, and מְשֻׁבָּעָה end, which are contracted from מְשֻׁבָּעָה roots, § 213. *a*; מְשֻׁבָּעָה milk becomes מְשֻׁבָּעָה, and מְשֻׁבָּעָה white מְשֻׁבָּעָה Gen. 49: 12 in the construct.

*b.* Tsere remains in the construct of מְשֻׁבָּעָה five const. מְשֻׁבָּעָה, מְשֻׁבָּעָה mire const. מְשֻׁבָּעָה, מְשֻׁבָּעָה breathing const. מְשֻׁבָּעָה, מְשֻׁבָּעָה heel const. מְשֻׁבָּעָה, in the derivative מְשֻׁבָּעָה shield const. מְשֻׁבָּעָה and מְשֻׁבָּעָה found in several proper names. It is occasionally shortened to Seghol before Makkeph in מְשֻׁבָּעָה mourning const. מְשֻׁבָּעָה, מְשֻׁבָּעָה time const. מְשֻׁבָּעָה and מְשֻׁבָּעָה name const. מְשֻׁבָּעָה, מְשֻׁבָּעָה, מְשֻׁבָּעָה son, which in the absolute retains Tsere before Makkeph, Gen. 30: 19, Ezek. 18: 10, has in the construct מְשֻׁבָּעָה, מְשֻׁבָּעָה or מְשֻׁבָּעָה. Tsere is shortened to Pattahh in a few cases not embraced in the rule, viz.: מְשֻׁבָּעָה nest const. מְשֻׁבָּעָה, מְשֻׁבָּעָה rod const. מְשֻׁבָּעָה, מְשֻׁבָּעָה and מְשֻׁבָּעָה Deut. 32: 28 perishing const. of מְשֻׁבָּעָה, the Kal participles of Lamedh guttural verbs, § 126. 1, and the following nouns with prefixed מְשֻׁבָּעָה

in several of which a preceding Pattahh is likewise changed to Hhirik, § 192. *a.* מִנְשֵׁי *tilthe* const. מִנְשֵׁי מִנְשֵׁי *mourning* const. מִנְשֵׁי מִנְשֵׁי *key* const. מִנְשֵׁי and מִנְשֵׁי מִנְשֵׁי *lair* const. מִנְשֵׁי מִנְשֵׁי *clamour* const. מִנְשֵׁי מִנְשֵׁי *matrix* const. מִנְשֵׁי מִנְשֵׁי *corruption* const. מִנְשֵׁי מִנְשֵׁי *altar* const. מִנְשֵׁי מִנְשֵׁי.

*c.* Hholem is shortened to Kamets-Hhatuph before Makkeph in the construct of monosyllables from עָ roots, חֹק *statute* const. חֹק and חֹק rarely in other words גִּדְלוֹ Prov. 19: 19, Ps. 145: 8, Nah. 1: 3 (in the last two passages the K'thibh has גִּדְלוֹ), Job 17: 9, Prov. 22: 11, הִקְדֵּן Ex. 30: 23, שָׁשֵׁת Ex. 21: 11; this becomes Pattahh before the guttural in מִנְשֵׁי for מִנְשֵׁי construct of מִנְשֵׁי *high*. כֹּל *kōl* construct of כֹּל *all* occurs twice, viz.: Ps. 35: 10, Prov. 19: 7, without a Makkeph following, § 19. 2. *b.*; it must not be confounded with כָּל *kāl* Isa. 40: 12 *he comprehended* pret. of כָּל.

*d.* The termination י becomes י in the construct, § 57. 2 (5), כִּי *enough* const. כִּי, חַי *life* const. חַי.

*e.* Three monosyllabic nouns form the construct by adding a vowel, אב *father* const. אב Gen. 17: 4, 5, elsewhere אָבִי, אח *brother* const. אחִי, רֵעַ *friend* const. רֵעִי 2 Sam. 15: 37, 1 Kin. 4: 5, or רֵעִי 2 Sam. 16: 16, Prov. 27: 10 K'thibh. These may be relics of the archaic form of the construct, § 222, or the monosyllables may be abridged from לֵא roots, § 187. 2. *d.*

2. In a simple final syllable ה is changed to ה, טֶה *sheep* const. טֶה, רֹעֶה *shepherd* const. רֹעֶה, טֶה *field* const. טֶה; other vowels remain unchanged.

*a.* This is an exception to the general law of shortening, which obtains in the construct. It has, perhaps, arisen from the increased emphasis thrown upon the end of the word, as the voice hastens forward to that which is to follow. In like manner the brief and energetic imperative ends in Tsere in לֵא verbs, while the future has Seghol, § 170. *c.* An analogous fact is found in the Sanskrit vocative. The language of address calls for a quick and emphatic utterance; and this end is sometimes attained by shortening the final vowel, and sometimes by the directly opposite method of lengthening it. Bopp Vergleich. Gramm. § 205.

*b.* פֶּה *mouth* has פֶּה in the construct.

*c.* Nouns ending in quiescent א preserve their final vowel unchanged in the construct, רָאָה *fearing* const. רָאָה, חֹבֵל *host* const. חֹבֵל.

§ 218. 1. Kamets and Tsere are commonly rejected from the syllable preceding the accent, מָקוֹם *place* const. מָקוֹם, שָׁנָה *year* const. שָׁנָה, שָׁנִים *years* const. שָׁנִים, אוֹצְרוֹת *treasures* const. אוֹצְרוֹת, יָדַי *hands* const. יָדַי, לֵב *heart* const. לֵב, חֲמָה *wrath* const. חֲמָה.

*a.* Kamets preceding the accented syllable is retained (1) when it has arisen from Pattahh before a guttural in consequence of the omission of Dagheshe-forte, חָדָשׁ (for חֲדָשׁ) *workman* const. חָדָשׁ, חֲדָשׁ (חֲדָשׁ) *horseman*



const. פָּרָשׁ, פָּרִיֶּכֶת, פָּרִיֶּכֶת (*vail* const. פָּרִיֶּכֶת, צָרָה (*distress* const. צָרָה; (2) in words from ע"ו and ע"ד roots, עָרִים (from ע"ר) *cities* const. עָרִים, בָּאִים (from ב"א) *coming* const. בָּאִים; so likewise where Kamets quiesces in א, ראשֵׁים *heads* const. ראשֵׁים; (3) under מ prefixed to ע"ט roots, מָסָה (from כ"ס) *covering* const. מָסָה, מָגֵן (from מָגֵן) *shield* const. מָגֵן, מִצְדָּה (from מִצְדָּה) *fortress* const. מִצְדָּה; (4) in ל"ה derivatives of the form גְּלוּת (from גָּלָה) *exile* const. גְּלוּת, הַגָּה, הַגָּה *meditation* const. הַגָּה. (5) in the construct dual and plural of trilateral monosyllables or Segholates from ל"א and ל"ה roots, חֵתִים (from חָתָה) *cheeks* const. חֵתִים, גְּדִים (from גָּדָה) *kids* const. גְּדִים, חַטָּאִים (from חָטָא) *sins* const. חַטָּאִים; (6) in the following nouns in most of which it stands immediately before or after a guttural, § 60. 3. c, אָכָה *curse*, מַעְבָּה *cave*, מוֹצֵלֶה *conduit*, and the plurals, הוֹדָא, הוֹדָאִים, הוֹדָאִים Lev. 7: 38, מוֹצֵאִים, מוֹצֵאִים 2 Kin. 12: 8, מַעְבָּה Ezek. 27: 9, מַעְבָּה Job 34: 25, מוֹצֵלֶה, מוֹצֵלֶה Eccles. 9: 1, הוֹדָא.

b. Tsere is retained in words in which it quiesces in the vowel-letters א or ר, רֵאשִׁית *beginning* const. רֵאשִׁית, הַיְכָל *temple* const. הַיְכָל, and in addition in the following, אָבוֹם *crib*, אָזֶר *girdle*, אָטֶן *thread*, נָכָר *foreign land* const. נָכָר, אָבֶה *loss* const. אָבֶה, so אָפֶלָה Isa. 58: 10 *darkness*, בָּרָבָה *pool*, גָּנְבָה *robbery*, גָּנְבָה Ex. 22: 2 *theft*, מַגָּפָה *plague*, מַחְפָּזָה *overthrow*, מַחְפָּזָה Gen. 49: 5 *sword*, מַסָּבָה *molten-image*, מַרְרָה Job 16: 13 *gall*, עֲרֵבָה *heap*, צָאָה *excrement*, חֲאָה *fig-tree*, הַרְרָבָה *deep sleep*, and the plurals אָבֶה *mourning* from אָבֶה (אָבֶה), so חֲפָצִי *desiring*, שָׁנִי *sleeping*, שָׁמִי and שָׁמִי *rejoicing*, שָׁחִי *forgetting*, וָאֶבֶי *wolves* from וָאֶבֶי (וָאֶבֶי); וָנָגִים *weary* becomes וָנָגִים in the construct, and פָּלְטִים *escaped* פָּלְטִים. Tsere also remains in the const. זֵית *sweat*, מֵת *dead*, עֵד *witness*, which are from ע"ו roots, and רֵיָה, רֵיָה from רֵיָה *friend*, root רֵיָה.

c. Hholem is rejected from the syllable before the accent in אֶרְבָּנוֹת const. pl. of אֶרְבָּנוֹת *palace*, אֶשְׁבָּלוֹת and אֶשְׁבָּלוֹת const. pl. of אֶשְׁבָּלוֹת *cluster*, תְּאֵמִי Cant. 4: 5 and תְּאֵמִי Cant. 7: 4 *twins*, בָּמֹת *high-places*, see § 216. 2. a; it is changed to א in מִצְרֵי from מִצְרֵי *treasures*, comp. § 88.

d. Medial Vav and Yodh, though they may retain their consonantal power in the absolute, quiesce in Hholem and Tsere in the construct, חֶמֶד *midst* const. חֶמֶד, חֶמֶד *cups* const. חֶמֶד, חֶמֶד *house* const. חֶמֶד, חֶמֶד *fountains* const. חֶמֶד, חֶמֶד *valley* const. חֶמֶד, pl. חֶמֶד, § 210. 3. c, const. חֶמֶד Ezek. 35: 8. Exceptions are rare, חֶמֶד (according to Kimchi and Baer חֶמֶד) Ezek. 28: 18 *iniquity*, חֶמֶד Prov. 19: 13 *contentions*, חֶמֶד *neck* const. חֶמֶד and חֶמֶד *iniquity* const. חֶמֶד.

e. A few nouns of the forms חֶמֶד, חֶמֶד, חֶמֶד have חֶמֶד or חֶמֶד in the construct instead of חֶמֶד, § 61. 1. b, חֶמֶד *wall* const. חֶמֶד, חֶמֶד *robbery* const. חֶמֶד, חֶמֶד *thigh* const. חֶמֶד, חֶמֶד *heavy* const. חֶמֶד and חֶמֶד *shoulder* const. חֶמֶד, חֶמֶד *uncircumcised* const. חֶמֶד and חֶמֶד *smoke* const. חֶמֶד and חֶמֶד *side* const. חֶמֶד and חֶמֶד *long* is only found in the construct, the corresponding absolute was probably חֶמֶד; חֶמֶד *helmet* simply shifts its accent in the construct, חֶמֶד. On the other hand, while most Segholate nouns suffer no change in the construct, a few adopt the form חֶמֶד, חֶמֶד *chamber* const. חֶמֶד, חֶמֶד *seed* const. once חֶמֶד Num. 11: 7 else-

where *לָרַב* *plant* const. *נָטַט*, *נֶטֶר* *fœtus* const. *שֶׁבַע*, *seven* const. *נִשְׁבַּע* *nine* const. *הַשֵּׁשׁ*; in like manner *הָבַל* *vanity* const. *הָבַל*.

2. When this rejection occasions an inadmissible concurrence of vowelless consonants at the beginning of a syllable, § 61. 1, it is remedied by inserting a short vowel between them, commonly Hhirik, unless it is modified by the presence of gutturals, *זָלְזַל* *tinkling* const. *זִלְזַל* for *זָלְזַל*; *דְּבָרִים* *words* const. *דְּבָרִי* for *דְּבָרִי*; *צְדָקָה* *righteousness* const. *צְדָקָה*, pl. *צְדָקוֹת* const. *צְדָקוֹת*, *בְּהֵמָה* *beast* const. *בְּהֵמָה*, *חֲכָמִים* *wise* const. *חֲכָמֵי*. In the construct plural and dual of Segholates, however, the vowel is frequently regulated by the characteristic vowel of the singular which has been dropped, comp. § 210. 2, *מְלָכִים* from *מֶלֶךְ* (*מֶלֶךְ*) *kings* const. *מְלָכֵי*, *שְׁבָטִים* (*שְׁבָט*) *tribes* const. *שְׁבָטֵי*, *תְּרָפוֹת* (*תְּרָפָה*) *reproaches* const. *תְּרָפוֹת*, *דְּלָתִים* (*דְּלָת* or *דִּלְתָּה*) *folding doors* const. *דְּלָתֵי*; yet not invariably *שְׁעָרִים* (*שַׁעַר*) *handfuls* const. *שְׁעָרֵי*, *שִׁקְתָּה* (pl. *שִׁקְתוֹת*) const. *שִׁקְתוֹת*.

a. When in the construct plural the introduction of a new vowel is demanded by the concurrence of consonants, the syllable so formed is an intermediate one, so that the following Sh'va is vocal, and the next letter, if an aspirate, does not receive Daghes-lene, thus, *בְּהֵמָה*, *מְלָכֵי*, *רְגְלֵי*, *תְּרָפוֹת* not *רְגְלֵי* etc. § 22. a. 3. Exceptions are infrequent as *אֲשֵׁרָה* Deut. 3: 17, *חֲסִידֵי* Lam. 3: 22 (in some editions) but *חֲסִידֵי* Ps. 89: 2, *תְּרָפוֹת* Ps. 69: 10, *טְרָפֵי* Ezek. 17: 9, *צִדְקֵי* Isa. 5: 10, *רְשָׁעֵי* Cant. 8: 6 but *רְשָׁעֵי* Ps. 76: 4; so with grave suff. *כְּסִיּוֹתָם* Gen. 42: 25, 35, *כְּסִיּוֹתָם* Lev. 23: 18 and in some editions *כְּסִיּוֹתָם* Neh. 4: 7. In a few instances Daghes-forte separative is inserted to indicate more distinctly the vocal nature of the Sh'va, § 24. 5, *חֲלָלֵי* Isa. 57: 6, *עֲבָדֵי* Lev. 25: 5, *עֲבָדֵי* Isa. 58: 3, *נְקָדֵי* Gen. 49: 17, *עֲבָדֵי* Ps. 89: 52, *עֲבָדֵי* Prov. 27: 25, or compound Sh'va is taken instead of simple for the same reason, *שִׁקְתוֹת* Gen. 30: 38. The presence or absence of Daghes-lene in the dual construct depends upon the form of the absolute, thus *שִׁפְתֵי* from *שִׁפְתָּיִם* *lips* but *בְּרָכֵי* from *בְּרָכָיִם* *knees*. When the concurring consonants belong to different syllables a new vowel is not needed between them; one is sometimes inserted, however, after a guttural, *בְּצִדְקָה* but *בְּצִדְקָה*. In the opinion of Ewald *חֲסִידֵי* Ezek. 7: 24 is for *חֲסִידֵי* from *חֲסִידָיִם*, and *חֲסִידֵי* Ex. 26: 23, 36: 28 for *חֲסִידֵי*; they may be better explained, however, as Piel and Pual participles.

b. The second syllable before the accent rarely undergoes any change. In a very few instances Seghol becomes Hhirik or Pattahh, the pure vowels

being reckoned shorter than the diphthongal, comp. § 212. *e.* מִרְבָּה *chariot* const. מִרְבֹּת. The changes in לִהְבֶּה *flame* const. לִהְבֹּת pl. לִהְבוֹת const. לִהְבוֹת, גַּחְלִים *coals* const. גַּחְלִי are due to the influence of the proximate vowels, § 63. 1; those in הַזִּיּוֹן *vision* const. הַזִּיּוֹן, כִּתְּנֹת *coats* const. כִּתְּנֹת are consequent upon the dropping of Dagghesh-forte, § 61. 5; that in אֹהֶלִים (from אֹהֶל) *tents* const. אֹהֶלִי arises from the conversion of *a* simple into an intermediate syllable, § 18. 3.

### NOUNS WITH SUFFIXES.

§ 219. The pronominal suffixes, whose forms are given § 72, are appended to nouns in the sense of possessive pronouns, יָד *hand*, יָדִי *my hand*, etc. They suffer, in consequence, the following changes, viz:

1. Of the suffixes, which begin with a consonant, הָ, כָּם, כֶּן, of the second person are connected with nouns in the singular by a vocal Sh'va, נוּ of the first person plural and הָ of the second fem. singular by Tsere, and הִי, הָ, of the third person by Kamets; הִי is invariably contracted to וִי, rarely written וֵה, § 62. 1, and הָ to הֵה, § 101. 2.

*a.* There is one example of a noun in the construct before the full form of the pronoun, יָמֵי הִיא *her days* Nah. 2: 9; but this is best explained as an abbreviated relative clause *the days that she* has existed.

*b. First person:* נוּ is in a few instances preceded by Kamets, מִרְבָּתֵנוּ Ruth 3: 2, קִרְבָּנוּ Job 22: 20.

*Second person.* The final vowel of הָ is occasionally expressed by the vowel letter הָ, יָדְהָ Ex. 13: 16, בָּשִׁמְרָהָ Jer. 29: 25. In pause the Sh'va before הָ becomes Seghol, § 65, עֲבַדְהָ Gen. 33: 5, וַפָּקְדָהָ Ps. 139: 5, or Kamets may be inserted as a connecting vowel, particularly after nouns in הָ, whereupon the final Kamets is dropped to prevent the recurrence of like sounds, חֲנֹהָ Ps. 53: 6. In the feminine the connecting vowel *e* is rarely written, שִׁלְשִׁלְתִּיָּהָ Ezek. 5: 12; יָ, which belongs to the full form of the pronoun, § 71. *a* (2), is sometimes added to the suffix, רָגַלְתִּיָּהָ Jer. 11: 15, בְּרוּחֵהָ Ps. 116: 19, נִשְׁרִיָּהָ 2 Kin. 4: 7 K'thibh, where the K'ri has נִשְׁרִיָּהָ. Sometimes the distinction of gender is neglected in the plural and כָּם is used in place of the feminine כֶּן, אֲבִיכֶם Gen. 31: 9, אֲזִנֶּכֶם Jer. 9: 19; הָ is sometimes added to the feminine suffix as to the full pronoun, וְמַלְכֵהָ Ezek. 23: 49.

*Third person.* The connecting vowel before הִי and הָ is occasionally *e*, לִמְיָהָ Gen. 1: 12, קִינְיָהָ Judg. 19: 24, מִיָּהָ Nah. 1: 13, אוֹרְהָ Job 25: 3, מִרְבָּהָ from רַבָּה and מִרְבָּהָ from מִרְבָּה and frequently with nouns in הֵה,

מְרָאָה and מְרָאָה from מְרָאָה, מְרָאָה from מְרָאָה, קָנָה, מְרָאָה, קָנָה; *e* does not occur before the plural כּ unless it is represented by the vowel-letter ם in מִזְבְּחֹתָיִם 2 Chron. 34: 5 K'thibh, where the K'ri has מִזְבְּחֹתָיִם; it is once found in the fem. plural קָנָה Gen. 41: 21. The form ה in the masc. sing. is commonly reckoned an archaism, אֶחָדָה Gen. 12: 8, שְׂרָיָה Ps. 42: 9, בָּנָה Jer. 2: 21, so several times in the K'thibh, שְׂרָיָה Gen. 49: 11, בְּעִירָה Ex. 22: 4, כְּסִיָּהוּ Ex. 22: 26, נִסְכָּה Lev. 23: 13, שְׁלֵשָׁה 2 Kin. 9: 25, הַבִּיאָהוּ Ezek. 48: 18, where the K'ri in each instance substitutes י. In a few instances the consonant is rejected from the feminine, ה being retained simply as a vowel-letter; where this occurs it is commonly indicated in modern editions of the Bible by Raphe, שְׂרָיָה Lev. 13: 4, תְּנָאָה Num. 15: 28, or by a Massoretic note in the margin, אֶחָדָה Isa. 23: 17. 18 for אֶחָדָה; once א is substituted for ה, בָּנָה Ezek. 36: 5. The longer forms of the plural suffixes הָ, הֵן are rarely affixed to nouns in the singular, לְבָרְכֶיךָ Gen. 21: 28, מְבָרְכֶיךָ Ezek. 13: 17, שְׁבִיבְרֶיךָ Ezek. 16: 53, or with the connecting vowel Kamets, בְּרָכֶיךָ 2 Sam. 23: 6, or with ה appended, בְּרָכֶיךָ 1 Kin. 7: 37, מְבָרְכֶיךָ Ezek. 16: 53. The vowel ה is also sometimes added to the briefer form of the fem. plural, לְבָרְכֶיךָ Gen. 21: 29, בְּרָכֶיךָ Gen. 42: 36. The distinction of gender is sometimes neglected in the plural, כּ or הָ being used for the feminine, בָּנָה Cant. 4: 2, 6: 6 for בְּנָה, יְרֵיבָה Job 1: 14 for יְרֵיבָה.

*c.* The nouns אָב father, אָח brother, פֶּה mouth take the ending י, before suffixes, as they do likewise in the construct state, אָבִיךָ, אָחִיךָ, פִּיךָ; so too הָבִיךָ father-in-law, תְּנִיךָ, תְּנִיךָ, י. of the first person coalesces with this vowel, אָבִי, אָחִי, פִּי and הִי of the third person, commonly becomes י § 62. 2, אָבִי, אָחִי, פִּי more frequent than אָבִיךָ, אָחִיךָ, פִּיךָ. In גִּזְיָה Zeph. 2: 9 the vowel-letter י of the first person suffix is dropped after the final י of the noun.

**2.** The masculine plural termination ים and the dual יִם are changed to י before suffixes as in the construct state; the same vowel is likewise inserted as a connective between suffixes and feminine plural nouns § 216. 2. *a.* This י remains unchanged before the plural suffixes; but before ה the second masc. singular and ה third fem. singular it becomes י, and before the remaining suffixes the diphthongal vowel is resolved into י, which combined with י the first singular forms י, with ה the second feminine ה, and with הִי the third masculine י, § 62. 2.

*a.* In a very few instances suffixes are appended to feminine plurals without the vowel י or its modifications, מְרָאָה 2 Kin. 6: 8 for מְרָאָה, שְׂרָיָה Ps. 132: 12 for שְׂרָיָה, מְרָאָה Deut. 28: 59 for מְרָאָה, מְרָאָה Ezek. 16: 52 for מְרָאָה, מְרָאָה and מְרָאָה, מְרָאָה Ps. 74: 4, מְרָאָה, מְרָאָה, מְרָאָה. On the other hand, suffixes proper to plural nouns are occasionally



appended to feminine nouns in the singular, perhaps to indicate that they are used in a plural or collective sense, *תַּמְשָׁלִיר* Lev. 5: 24, *הַהַלְלָה* Ps. 9: 15, *שִׁנְאָה* Ezek. 35: 11, *נִצְהָה* Isa. 47: 13.

*b.* The vowel-letter ו is not infrequently omitted after plural and dual nouns, *הַרְקָה* Ex. 33: 13 for *הַרְקִיהָ* Ps. 134: 2 for *הַרְקִיהָ* Ex. 32: 18 *K'thibh* (*K'ri* *הַרְקִיהָ*), *עֲבָדוֹ* 1 Sam. 18: 22 *K'thibh* (*K'ri* *הַרְקִיהָ*) Gen. 10: 5 for *הַרְקִיהָ* Gen. 4: 4 for *הַרְקִיהָ*.

*c. Second person.* The vowel ו remains unchanged before the fem. sing. ה in *אֲשֶׁלֶּהָ* Eccl. 10: 17 and with ה appended *מִלְאָכְהָ* Nah. 2: 14. Sometimes, as in the full pronoun, ו is appended to the fem. sing. suffix and ה to the plural, *הַחֲלִיאָהּ* Ps. 103: 3, *חֲנִיכִי* ver. 4, *פְּסוּחֵיהֶן* Ezek. 13: 20.

*Third person.* The uncontracted form of the masc. sing. *יָהוּ* occurs in *גְּבוּלֵיהָ* Nah. 2: 4 for *גְּבוּלֵיהָ* Hab. 3: 10, *עֵינֵיהָ* Job 24: 23; *ehū* = *aihu* by transposition of the vowels becomes *auhi* = *ōhī* *וְהִי* which is found once *הַמְּבֹלֵהָ* Ps. 116: 12, and is the ordinary form of this suffix in Palestine Aramaeic. The final *a* of the fem. sing. is once represented by א, *אֲתִלְקָהָ* Ezek. 41: 15. In a few instances ה is appended to the plural of either gender, *אֲלֵיהֶם* Ezek. 40: 16, *אֲלֵיהֶם* Ezek. 1: 11, and ו to the abbreviated masc. *אֲלֵיהֶם* Deut. 32: 37, *זְבָחֵיהֶם* ver. 38, *פְּסִימֵהֶם* Job 27: 23, *פְּסִימֵהֶם* Ps. 11: 7.

### 3. The suffixes thus modified are as follows, viz.:

Appended to	SINGULAR.					PLURAL.				
	1 c.	2 m.	2 f.	3 m.	3 f.	1 c.	2 m.	2 f.	3 m.	3 f.
Sing. Nouns	ו	הָ	הָ	ו	הָ	ו	כֶּם	כֶּן	ם	ן
Dual and } Plur. Nouns	ו	הָ	הָ	ו	הָ	ו	יָכֶם	יָכֶן	יָהֶם	יָהֶן

§ 220. Certain changes likewise take place in nouns receiving suffixes, which arise from the disposition to shorten words, which are increased at the end, § 66. 2. These are as follows, viz.:

1. The grave suffixes, § 72, *הֶם*, *כֶּן*, *כֶּם*, shorten the nouns, to which they are attached, to the greatest possible extent. Before them, therefore, nouns of both genders and all numbers take the form of the construct, *לִבְּךָ* *heart*, *לִבְּכֶם* *your heart*, *לִבְּהֶם* *their hearts*; *שִׁפָּה* *lip* du. *שִׁפָּתֶיהֶם* pl. *שִׁפָּתֵיהֶם* *their lips*.

*a.* *הַדָּם* blood becomes *הַדָּמָה* and *הַיָּד* hand *הַיָּדָה*, §§ 58. 2, 63. 2. *a.*

2. Feminine nouns, both singular and plural, take the construct form before the light suffixes likewise, with



the exception that in the singular the ending **ל** becomes **לָ** in consequence of the change from a mixed to a simple syllable, § 59, **שֵׁפָה** *lip*, **שֵׁפָתוֹ** *his lip*, **שֵׁפָתָם** *their lip*, **שֵׁפָתוֹתֶיךָ** *thy lips*, **שֵׁפָתָיו** *his lips*.

a. If the construct has a Segholate form it will experience the change indicated in 5, **שֵׁפָה** const. **שֵׁפָתוֹ** suf. **שֵׁפָתָיו**. If two consonants have coalesced in the final letter, it will receive Daghesh-forte agreeably to 6, **בָּהוּ** from **בַּח**, **נֶאֱמָרוּ** from **נֶאֱמַר**; **בְּבִנְיָמִן** 1 Sam. 16: 15 from the fem. of **בִּנְיָמִן**, § 207. b.

b. In a few exceptional instances the absolute form is preserved before suffixes, **נֶבֶלְתִּי** Isa. 26: 19 from **נֶבֶלֶת** but **נֶבֶלְתִּי**; **נֶבֶלְתִּי** Cant. 2: 10 from **נֶבֶלֶת** const. **נֶבֶלְתִּי**; so **נֶבֶלְתִּי**, **נֶבֶלְתִּי**, **נֶבֶלְתִּי** but const. **נֶבֶלְתִּי**, comp. **נֶבֶלְתִּי** const. **נֶבֶלְתִּי**.

3. Masculine nouns, both singular and plural, on receiving light suffixes take the form which they assume before the absolute plural termination, **לֵבָב** *heart*, **לֵבָבִי** *my heart*, **לֵבָבְךָ** *thy heart*, **לֵבָבֵינוּ** *our hearts*.

a. Tsere in the ultimate is shortened to Hhirik or Seghol before **י**, **בָּ**, **כָּ**, **נָ**, e. g. **בָּנִי**, **בָּנֶיךָ**, **בָּנֵינוּ**, or with a guttural to Pattahh, **אֲבִי**, **אֲבֶיךָ**, **אֲבֵינוּ**, though with occasional exceptions, **אֲבִיךָ** Isa. 22: 21, **אֲבִיךָ** 1 Sam. 21: 3, **אֲבִיךָ** from **אֲבִי**. Before other suffixes it is rejected from some monosyllables, which retain it in the plural, **שָׁמַיִם** plur. **שָׁמַיִם** from **שָׁמַיִם** plur. **בָּנִים** but **בָּנִי** and **בָּנֶיךָ**, **רָגְלִי**, **רָגְלֶיךָ**, **רָגְלֵינוּ** Ezek. 5: 7 from **רָגְלִי** is exceptional.

4. Dual nouns retain before light suffixes the form which they have before the absolute dual termination, **שֵׁפָתַי** *my lips*, **שֵׁפָתֵינוּ** *our lips*, **אָזְנוֹי** *my ears*, **אָזְנוֹינוּ** *our ears*; **קַרְנֵי** and **קַרְנֵיךָ** *horns*, **קַרְנֵינוּ** and **קַרְנֵיךָ** *his horns*.

5. Segholate nouns in the dual and plural follow the preceding rules, but in the singular they assume before all suffixes, whether light or grave, their original monosyllabic form as before the feminine ending **ָהּ**, § 210, **מֶלֶךְ** *king*, **מֶלֶכִּי** *my king*, **מֶלֶכְךָ** *your king*; **אָזֶן** *ear*, **אָזְנִי** *my ear*; in like manner **יֹזֶמֶת** *sucker*, **יֹזֶמְתִּי** *his sucker*.

a. Tsere in the first syllable of Segholates is commonly shortened to Hhirik before suffixes, § 210. 2, but if the first radical be **ה** or **ו** it usually becomes Seghol e. g. **הֶלֶבֶת**, **הֶלֶבֶתִּי**; **לֵבָב** and **לֵבָבִי** retain the Seghol of the first syllable. Hholem is commonly shortened to **ֹ**, but in a few instances to **ֻ**, **הָדָבָר** and **הָדָבָרִי**; **הָדָבָר** and **הָדָבָרִי** irregularly take Hhirik before **י** 3 pers. suf. **הָדָבָרִי** but **הָדָבָרִי**. When the middle radical is a guttural it takes

compound instead of simple Sh'va before suffixes, which before הָ and כֶּם is changed into the corresponding short vowel, נֶגֶדְךָ, נֶגְדִי. When the first radical has Hholem in the absolute, Hhateph-Kamets or Kamets-Hhatuph is sometimes given to the second radical before suffixes, פָּנֶיךָ and פָּנֶיךָ from פָּנֶה Hos. 13: 14, with Daghesh-forte separative, קֶדְמְךָ Ezek. 26: 9, קֶדְמִי 1 Kin. 12, 10, סָבֶלְךָ Isa. 9: 3, סָבֶלְךָ Jer. 4: 7; בִּגְדֶךָ *garment* has בִּגְדֶךָ instead of בִּגְדִי, בִּגְדִי.

b. Middle Yodh and Vav mostly quiesce in ē and ō before suffixes, עֵינֶיךָ from עֵין *eye*, מוֹתֶיךָ from מוֹת *death*; but עֵינֶיךָ Gen. 49: 11 from עֵינֶיךָ *young ass*, שִׁיתֶךָ Isa. 10: 17 from שִׁית *thorn*, עֵינֶיךָ Ezek. 18: 26, 33: 13 from עֵינֶיךָ *iniquity*. Final Yodh, which quiesces in the abs. sing. resumes its consonant character before suffixes פָּרִיךָ from פָּרִי, חָלִיךָ from חָלִי, so Vav שִׁלְיֶךָ, מִדְּרֶיךָ.

c. Triliteral monosyllables sometimes shift their vowel from the second radical to the first, thus assuming the same form with Segholates, comp. § 186. a, דְּבָשֶׁךָ from דְּבַשׁ, שִׁבְעֶךָ from שֶׁבַע, but כְּרָשֶׁךָ from כְּרַשׁ, פָּלֶיךָ from פָּלִי, שְׂבִיבֶךָ from שְׂבִיב, שְׂבִיבֶךָ but שְׂבִיבֶךָ from שְׂבִיב. By a like transposition עֵינֶיךָ Ezek. 36: 8 is for עֵינֶיךָ from עֵינֶיךָ.

d. The noun אֲשֶׁר *blessedness*, which only occurs in the plural construct and with suffixes, preserves before all suffixes the construct form, אֲשֶׁרֶךָ, אֲשֶׁרֶיךָ not אֲשֶׁרֶיךָ, אֲשֶׁרֶיךָ.

6. Nouns in whose final letter two consonants have coalesced, or which double their final letter in the plural, § 209. 2, receive Daghesh-forte likewise before suffixes, the vowel of the ultimate being modified accordingly, עֵינֶיךָ and עֵינֶיךָ from עֵינֶיךָ (root עֵינֶיךָ), בִּתְּךָ from בִּתְּךָ (בִּתְּךָ), אֲחִינֹחַם from אֲחִינֹחַם (pl. אֲחִינֹחַם).

a. אֲשֶׁלֶךָ *lattice*, בִּרְכֶלְךָ *garden*, מְשֻׁבֶּךָ *refuge*, which do not occur in the plural, take Daghesh-forte before suffixes; שְׂבִיבֶךָ has in the plural שְׂבִיבֶיךָ but before suffixes שְׂבִיבֶיךָ, שְׂבִיבֶיךָ (root שְׂבִיבֶיךָ) *base* has פָּלֶיךָ, פָּלֶיךָ. Pattahh becomes Hhirik before the doubled letter as in the fem. and plur., § 209. 2. a, in the following from ע"ו roots, תַּת *fear*, מִדְּ *garment* (מִדְּ and מִדְּ), בַּס *basin*, מִסָּה *morsel*, צֶדֶד *side*.

b. In a very few instances a final liquid is repeated instead of being doubled by Daghesh, comp. § 209. 2. a, הִרְרֶיךָ Jer. 17: 3, הִרְרֶיךָ Ps. 30: 8, הִרְרֶיךָ Gen. 14: 6 from הִרְרֶיךָ; צִלְּךָ Job 40: 22 and צִלְּךָ from צִלְּךָ Ezek. 16: 4 and שִׁרְרֶיךָ Cant. 7: 3. Once Daghesh-forte is resolved by the insertion of י, מִצְוֶיךָ Isa. 23: 11 for מִצְוֶיךָ, § 54. 3.

7. Nouns ending in הָ drop this vowel before suffixes as before the plural terminations, § 211. 1, שְׂדֵיךָ *field*, שְׂדֵיךָ, שְׂדֵיךָ; מִקְנֶיךָ *cattle*, מִקְנֶיךָ, מִקְנֶיךָ.

a. The vowel e commonly remains as a connecting vowel before suf-

fixes of the third person singular, § 219. 1. *b*; and in a few instances the radical ך is restored, giving to singular nouns the appearance of being plural, עֲשֵׂיָהּ Isa. 22: 11, קָפְצֵיָהּ Hos. 2: 16, נֹזְעֵיָהּ Isa. 42: 5, צֶהָ *sheep* becomes צֵיָהּ or צֵיָהּ.

§ 221. As the changes produced by the terminations for gender and number, the construct state and suffixes are thus dependent upon the character of the syllables, of which the nouns so affected severally consist, the declension of nouns may be best represented by dividing them according to their syllabic structure. Hence results the following scheme.

### A. MASCULINE NOUNS.

#### DECLENSION 1. Segholates.

Segholates drop their unessential vowel and revert to their primary monosyllabic form in the singular before suffixes; if the second radical is a guttural, it will take compound Sh'va, which before ך, ךָ, becomes a short vowel § 220. 5; in the plur. (as other nouns in both numbers) they take with light suffixes the same form as before the abs. plur. ending, with grave suffixes the form of the construct, § 220. 1 and 3. In the plur. abs. they drop their principal vowel and take pretonic Kamets § 210. 3; this too is dropped in the plur. const., which gives rise to a new syllable § 218. 1 and 2. Medial Vav and Yodh quiesce except in the sing. abs. § 210. 3. *c*, 218. 1. *d*, 220. 5. *b*.

#### DECLENSION 2. Mutable Kamets or Tsere in the penult.

Nouns of this declension may be dissyllables or polysyllables whose first vowels are unchangeable as זֶמֶן.

These vowels are dropped in the const. § 218, before fem. and plur. endings, § 212, and suffixes. Kamets in the ultimate and Tsere preceded by Kamets are in the const. sing. changed to Pattahh, § 217. 1, and in the const.

plur. rejected, thus giving rise to a new syllable § 218. 1 and 2.

DECLENSION 3. Kamets or Tsere in the ultimate and no other mutable vowel.

Nouns belonging to this declension may be monosyllables or may have in the penult either a long unchangeable vowel as יִצְיָר or a short vowel in a mixed syllable as מִצְיָרָה. The few words in which Kamets in the ultimate is unchangeable as בָּהֶב, מִנָּח, קָצָה § 217. 1. *a* do not belong to this declension.

Kamets becomes Pattahh in the const. sing. § 217. 1, and is dropped in the const. plur. § 218. 1. Tsere commonly becomes — or — before ה, כּ, and בּ, § 220. 3. *a*; it is dropped in the plur. and before light suffixes except from monosyllables, which retain it in the abs. plur., § 209. 1, and sometimes also before light suffixes, § 220. 3. *a*.

DECLENSION 4. With final הָ (accented).

These nouns are from ל"ה roots; הָ becomes הֲ in the const. sing., § 217. 2, and is dropped before fem. and plur. endings, § 211, and before light suffixes. Kamets or Tsere in the penult, though rejected in the const., § 218. 1, is retained before fem. and plur. endings, § 212.

DECLENSION 5. Nouns which double their final consonant.

These are mostly from צ"ע roots and shorten their last vowel (if long) before the doubled letter.

*a.* The first three declensions, as above given, correspond remarkably with the three divisions of Class I of nouns according to their formation, § 184. Declension 1 is identical with the first division. Declension 2 embraces the second division and in addition all other nouns, of whatever class they may be, which have mutable Kamets or Tsere in the penult. Declension 3 embraces the third division and in addition all other nouns which have but one mutable vowel and that a Kamets or Tsere in the ultimate. The two remaining declensions include peculiar forms arising from imperfect roots. Those belonging to 4 are from ל"ה, and a large proportion of 5 are from צ"ע roots. Declension 1 in feminine nouns answers to masc. declension 1; fem. 2 and 3 embrace to a certain extent forms derived from masc. 2 and 3.

## B. FEMININE NOUNS.

DECLENSION 1. The feminines of Segholates.

This embraces the forms קִטְלָה, קִטְלָה, קִטְלָה, קִטְלָה, קִטְלָה, which reject their first vowel in the plur. abs. and insert pretonic Kamets §§ 210. 3, 213, which in its turn is rejected in the construct thus causing the return of the original vowel, § 218. 1 and 2. Nouns in הַ have הַ in the const. sing., § 216. 1, and הַ in the plur. § 201; before suffixes they take the form of the const. except that they have הַ in the sing. before light suffixes § 220. 2.

DECLENSION 2. Nouns in הַ with pretonic Kamets or Tsere.

These are rejected in the const. and before suffixes, thus giving rise to a new syllable, if an initial vowelless consonant precedes § 218. 1 and 2.

DECLENSION 3. Nouns with the fem. ending הַ.

See §§ 213, 209. 1. *d* and *e*.

These declensions are shown in Paradigms XIV, XV and XVI. Nouns not embraced in these declensions undergo no change in the body of the word, whether in the construct or on receiving fem. and plur. endings or suffixes; they may be represented by סִיחַ and סִיחָה, which are shown in all the forms that they assume in both numbers and with suffixes in Paradigm XV.

## PARAGOGIC VOWELS.

§ 222. The termination יַ or יִ is sometimes added to nouns in the construct singular, § 61. 6, בְּנֵי Gen. 49:11 for בָּן מְלֹאֲחֵי Isa. 1:21 for מְלֹאֲחֵי רְבֵחֵי Lam. 1:1 for רְבֵחֵי מְשִׁפִּילֵי Ps. 113:6 for מְשִׁפִּילֵי הַיָּם Gen. 1:24 for הַיָּם. This occurs chiefly in poetry and is regarded as an



archaism, § 201. *e*. These vowels for the most part receive the accent, and commonly occasion the rejection of Pattahh or Tsere from the ultimate.

*a*. Examples of this antique formation of the construct are likewise preserved in proper names, as מֶלְכִּיזֶדֶק *Melchizedek*, מֶתוּשֶׁלַח *Methuselah*.

§ 223. 1. The unaccented vowel ה, added to nouns indicates motion or direction towards a place, § 201. *e*, צָפוֹנָה *northward*, נֹגְבָה *southward*, שָׁמַיְמָה *heavenward*, תְּבִיטָה *to the house*, הַהָרָה *to the mountain*, whence it is called *He directive* or *He local*. The subsidiary vowel of Segholates is rejected before this ending, § 66. 2 (2) *a*, but other vowels are mostly unaffected, גִּנְיָה from גִּנָּה, אֶרֶצָה from אֶרֶץ, מִדְבָּרָה from מִדְבָּר, 1 Km. 19:15 from the construct state מִדְבָּר.

*a*. *He directive* is appended to the adverb שָׁם *there*, שָׁמָּה *thither*, and to the adjective הָלֵל *profane* in the peculiar phrase הָלֵלָה *ad profanum* i. e. *be it far from*, etc. It is rarely used to indicate relations of time, מִיָּמִים 1 Sam. 1: 3 *from days to days* i. e. *yearly*, שְׁלִישִׁיָּה Ezek. 21: 19 *for the third time*, עַתָּה *now* prop. *at (this) time*. For the sake of greater force and definiteness a preposition denoting direction is sometimes prefixed to words, which receive this ending, so that the latter becomes in a measure superfluous, לְמַעַלָּה *upwards*, לְמַטָּה *downwards*, לְמִזְרָחָה 2 Chron. 31: 14 *to the east*, לְשֵׁאוֹלָה Ps. 9: 18 *to Sheol*, comp. ἀπὸ μακρόθεν.

*b*. The ending ה, rarely receives the accent מִזְרָחָה Deut. 4: 41; in אֶרֶם פְּתִיחָה it receives in some editions an alternate accent, § 39. 4. *a*, in others the secondary accent *Methegh*, § 35. 1. In הָרָה Gen. 14: 10 and פְּתִיחָה *a* is changed to *e* before this ending, § 63. 1, in הָרָה Ezek. 25: 13, לָבָה 1 Sam. 21: 2 the vowel of the ending is itself changed to *e*.

2. *Paragogic ה* is sometimes appended to nouns, particularly in poetry, for the purpose of softening the termination without affecting the sense, § 61. 6.

## NUMERALS.

§ 224. 1. The Hebrew numerals (שְׁמוֹת הַמִּסְפָּר) are of two kinds, cardinals and ordinals. The cardinals from one to ten are as follows, viz.:

	MASCULINE.		FEMININE.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
One	אֶחָד	אֶחָד	אַחַת	אַחַת
Two	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי
Three	שְׁלוֹשָׁה	שְׁלֹשָׁה	שְׁלוֹשׁ	שְׁלוֹשׁ
Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
Five	חֲמִשָּׁה	חֲמִשָּׁה	חֲמִשׁ	חֲמִשׁ
Six	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
Eight	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמוֹנֶה	שְׁמוֹנֶה
Nine	תְּשֻׁעָה	תְּשֻׁעַת	תְּשֻׁעַ	תְּשֻׁעַ
Ten	עֶשְׂרֵה	עֶשְׂרֵה	עֶשֶׂר	עֶשֶׂר

a. אֶחָד is for אֶחָד, § 63. 1. *a*; the Seghol returns to Pattahh from which it has arisen, upon the shortening of the following Kamets in the construct and in the feminine, אַחַת for אֶחָדָה, § 54. 2, but in pause אַחַת; אֶחָד occurs in the absolute in Gen. 48: 22, 2 Sam. 17: 22, Isa. 27: 12, Ezek. 33: 30, Zech. 11: 7, and once חָד Ezek. 33: 30. The plural אֶחָדִים is also in use in the sense of *one* or *the same*, Gen. 11: 1, *joined in one* Ezek. 37: 17, or *some*, Gen. 27: 44, 29: 20. Comp. Span. *unos*.

שְׁתַּיִם is for שְׁנַיִם; for the Daghes in ת see § 22. *b*; this is once omitted after Daghes-forte, מִשְׁתֵּי Judg. 16: 28.

A dual form is given to some of the units to denote repetition, אַרְבָּעָהּ *fourfold*, שִׁבְעָהּ *sevenfold*.

שְׁבַע occurs once with a paragogic syllable, שְׁבַעֲנָה Job 42: 13, and once with a suffix in the form שְׁבַעָהּ 2 Sam. 21: 9 K'ri.

2. In all the Semitic languages the cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns. The explanation of this curious phenomenon appears to be that they are properly collective nouns like *triad*, *decad*, and as such of the feminine gender. With masculine nouns they appear in their primary form, with feminine nouns, for the sake of distinction, they undergo a change of termination.

a. An analogous anomaly meets us in this same class of words in Indo-

European tongues. The Sanskrit cardinals from *five* to *ten*, though they agree in case with the nouns to which they belong, are in form of the neuter gender and in the nominative, accusative and vocative they are of the singular number. In Greek and Latin they are not declined.

§ 225. The cardinals from *eleven* to *nineteen* are formed by combining עָשָׂר or עֶשְׂרִיہ modifications of the numeral *ten* with the several units, those which end in יָ, preserving the absolute form and the remainder the construct. Thus,

	MASCULINE.	FEMININE.
Eleven	{ אחד עָשָׂר עֶשְׂרִי עָשָׂר	אחת עֶשְׂרִי עֶשְׂרִי עֶשְׂרִי
Twelve	{ שְׁנַיִם עָשָׂר שָׁלֹשׁ עָשָׂר	שְׁנַיִם עֶשְׂרִי שְׁלֹשׁ עֶשְׂרִי
Thirteen	אַרְבָּעָה עָשָׂר	אַרְבָּע עֶשְׂרִי
Fourteen	חֲמִישָׁה עָשָׂר	חֲמִישׁ עֶשְׂרִי
Fifteen	שֵׁשׁ עָשָׂר	שֵׁשׁ עֶשְׂרִי
Sixteen	שִׁבְעָה עָשָׂר	שִׁבְעַת עֶשְׂרִי
Seventeen	שְׁמֹנֶה עָשָׂר	שְׁמֹנֶת עֶשְׂרִי
Eighteen	תְּשַׁע עָשָׂר	תְּשַׁע עֶשְׂרִי
Nineteen		

a. There have been many vain conjectures as to the origin of עֶשְׂרִי, the alternate of אחד in the number *eleven*. R. Jona thought it to be an abbreviation for עַד שְׁנַיִם עָשָׂר *next to twelve*. Comp. Lat. *undeviginti*, *nineteen*. Kimchi derived it from עֲשֵׂה *to think*, *ten* being reckoned upon the finger, and *eleven* the first number which is mentally conceived beyond. It has now been discovered to be another form of the numeral *one*, of which this is the only trace in Hebrew, but which has been preserved in the Assyrian *istin* = *one*.

עֶשְׂרִי שְׁמֹנֶת *fifteen* occurs Judg. 8: 10, 2 Sam. 19: 18, and עֶשְׂרִי שְׁמֹנֶת *eigh-*  
*teen* Judg. 20: 25.

§ 226. 1. The tens are formed by adding the masculine plural termination to the units, עֶשְׂרִים *twenty* being, however, derived not from *two* but from *ten* עָשָׂר.

Twenty	עֶשְׂרִים	Forty	אַרְבָּעִים
Thirty	שְׁלֹשִׁים	Fifty	חֲמִשִּׁים

Sixty	שְׁשִׁים	Eighty	שְׁמֹנִים
Seventy	שִׁבְעִים	Ninety	תִּשְׁעִים

a. These numbers have no distinct form for the feminine, and are used indifferently with nouns of either gender. כֶּשֶׁתִּים Ex. 18: 21, 25, Deut. 1: 15 means not *twenty* but *tens*.

2. The units are added to the tens by means of the conjunction וְ *and*; the order of the precedence is not invariable, though it has been remarked that the earliest writers of the Old Testament commonly place the units first, e. g. שְׁשִׁים וְשִׁתִּים *two and sixty* Gen. 5: 18, while the latest writers as commonly place the tens first, שִׁתִּים וְשִׁשִּׁים *sixty and two* Dan. 9: 25.

§ 227. Numerals of a higher grade are מֵאוֹת *one hundred*, אֶלֶף *one thousand*, רֶבָּבָה, רִבּוֹ or רִבּוֹא *ten thousand*. These are duplicated by affixing the dual termination מֵאוֹתַיִם *two hundred*, אֲלָפִים *two thousand*, רִבּוֹתַיִם or שְׁתֵּי רִבּוֹת *twenty thousand*. Higher multiples are formed by prefixing the appropriate units שְׁלֹשׁ מֵאוֹת *three hundred*, שְׁלֹשָׁת אֲלָפִים *three thousand*, שֵׁשׁ רִבּוֹאוֹת *sixty thousand*, אֶלֶף אֲלָפִים *one million*.

§ 228. 1. The ordinals are formed by adding י. to the corresponding cardinals, the same vowel being likewise inserted in several instances before the final consonant; ראשון *first* is derived from ראש *head*.

First	ראשון	Sixth	שִׁשִּׁי
Second	שֵׁנִי	Seventh	שִׁבְעִי
Third	שְׁלִישִׁי	Eighth	שְׁמֹנִי
Fourth	רְבִיעִי	Ninth	תִּשְׁעִי
Fifth	חֲמִישִׁי or חֲמִישִׁי	Tenth	עֲשָׂרִי

The feminine commonly ends in ית., occasionally in יתה.

a. There are two examples of the orthography ראשון Josh. 21: 10, Job 15: 7, and one of רישון Job 8: 8, in all of which the K'ri restores the customary form.

2. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

3. Fractional parts are expressed by the feminine ordinals, *שְׁלִישִׁית* *one third*, *רְבִיעִית* *one fourth*, etc., and by the following additional terms, *חֲצִי* *one half*, *רִבֵּעַ* and *רִבְעֵי* *one quarter*, *חֲמִשָּׁה* *one fifth*, *עֲשָׂרִית* *one tenth*.

### PREFIXED PARTICLES.

§ 229. The remaining parts of speech are indeclinable, and may be comprehended under the general name of particles. These may be divided into

1. Prefixed particles, which are only found in combination with a following word, viz. the article, He interrogative, the inseparable prepositions, and Vav conjunctive.

2. Those particles, which are written as separate words, and which comprise the great majority of adverbs, prepositions, conjunctions, and interjections.

*a.* No word in Hebrew has less than two letters; all particles of one letter are consequently prefixes. There is one example of two prefixes combined constituting a word *הָל* Deut. 32: 6, though editions vary; three are combined in *בְּצֵל* Eccles. 8: 17.

### THE ARTICLE.

§ 230. 1. The Definite Article (*הָהּ הַהִי הִיא*) consists of *ה* with Pattahh followed by Daghesh-forte in the first letter of the word to which it is prefixed, *מֶלֶךְ* *a king*, *הַמֶּלֶךְ* *the king*.

*a.* As the Arabic article *أَلْ* is in certain cases followed by a like doubling of the initial letter, it has been imagined that the original form of the Hebrew article was *הָל* and that the Daghesh-forte has arisen from the assimilation of *ל* and its contraction with the succeeding letter. Since, however, there is no trace of such a form, it seems better to acquiesce in the old opinion, which has in its favour the analogy of other languages, that the article *ה* is related to the personal pronoun *הוּא*, whose principal consonant it retains, and that the following Daghesh is conservative, § 24. 3.



The Arabic article is supposed to be found in the proper name אֶלְמִיָּדָר Gen. 10: 26, אֶלְגָּבִישׁ *hail*, the equivalent of גָּבִישׁ, and possibly in אֶלְקִיָּהוּ Prov. 30: 31.

b. There is, properly speaking, no indefinite article in Hebrew, although the numeral אֶחָד *one* is so employed in a few instances, as נְבִיאָא אֶחָד *a prophet* 1 Kin. 20: 13.

2. If the first letter of the word have Sh'va, Daghesh-forte may be omitted except from the aspirates, § 25, הַיָּאֵר, הַיְּדִיבֵר but הַבְּרָכָה, הַבְּתוּחָה.

a. Daghesh-forte though usually omitted in this case is occasionally retained e. g. הַמִּשְׁלֵּשׁ 2 Kin. 9: 11, הַמִּצְנָנָה Jer. 6: 2, הַצִּפְרָעִים Ex. 8: 1 but הַיְּצִרְיָה ver. 2, הַיְּצִפִּים Judg. 8: 15, הַיְּעִלִּים 1 Sam. 24: 3, and it is always written in הַיְּהוּדִי *the Jew* and הַיְּהוּדִים *the Jews*.

3. Before gutturals, which cannot receive Daghesh-forte, § 60. 4, Pattahh is lengthened to Kamets; the short vowel Pattahh is, however, commonly retained before ה and הּ, and sometimes before ע, the syllable being converted into an intermediate, § 18. 3, instead of a simple one, הָאֵהָל, הָהָר, הָעֵץ Gen. 15: 11, הָהָרָשָׁע but הַחֹשֶׁן, הַיָּאֵר, הַיְּעִלִּים Jer. 12: 9.

a. The article very rarely has Kamets before ה, הָהָר Gen. 6: 19, הַחֲמִצִּים Isa. 17: 8; in a very few instances initial א quiesces in the vowel of the article, הָאֵסֶפֶלָה Num. 11: 4.

4. Before ה with Kamets or Hhateph-Kamets, Pattahh is changed to Seghol: before ה or ע with Kamets, it is likewise changed to Seghol if it stands in the second syllable before the accent, and consequently receives the secondary accent Methegh, הָהָרָג, הָהָרָם, הָהָרָשִׁים, הָהָרָשִׁים, הָהָרָשִׁים.

a. This change very rarely occurs before א, הָאֵזֶר Mic. 2: 7. When ה is followed by Kamets-Hhatuph, Pattahh remains הָהָרָה.

b. The article does not usually affect the vowels of the word before which it stands; in הָרַם *mountain* and הָעָם *people*, however, Pattahh is changed to Kamets to correspond with the vowel of the article הָהָר, הָעָם, so הָאֵרֶץ *earth* but הָאֵרֶץ. The plurals of אֶהָל *tent* and קֹדֶשׁ *holiness* without the article are אֶהָלִים Gen. 25: 27, קֹדֶשִׁים Ex. 29: 37, but with the article הָאֶהָלִים (for בְּהָאֶהָלִים) Judg. 8: 11, הָקֹדֶשִׁים Ex. 26: 33, § 210. 3. b. הָאֵלָה *pelican* Isa. 34: 11, Zeph. 2: 14, is pointed הָאֵלָה Lev. 11: 18, Deut. 14: 17 upon

receiving the article; so פֶּר Num. 7: 15, but הָפֶר Judg. 6: 26. 28. The emphasis due to the article has in these few instances an effect analogous to that of the pause accent in prolonging the principal vowel of the word.

5. When preceded by the inseparable prepositions the letter ה of the article is mostly rejected, and its vowel given to the preposition, § 53. 3, בְּהַשְׂמִים for בְּהַשְׂמִים, see § 232. 5.

### HE INTERROGATIVE.

§ 231. 1. The letter ה (הֵא הַשְׁאֵלָה) may also be prefixed to words to indicate an interrogation; it is then pointed with Hhateph-Patahh, הֵלֹא־הִיא shall we go? *is he not?*

2. Before a vowelless letter this becomes Patahh, § 61. 1, הֵבִינָה Gen. 34: 31, הֵלִיגְנָה Job 18: 4, הֵצִיר Jer. 8: 22.

a. The new syllable thus formed is an intermediate one, § 22, and the succeeding Sh'va remains vocal, as is shown by the absence of Dagheshtene in such forms as הֵיִדְבְּקָה Gen. 29: 5. In order to render this still more evident recourse is frequently had to Daghesht-forte separative, § 24. 5, הֵלִיגְנָה Gen. 17: 17, הֵבִינָה Job 18: 21, Methagh, § 45. 2, הֵמִשְׁלַח Judg. 9: 2, הֵהֲשִׁיחַ Job 38: 35, or compound Sh'va, § 16. 3. b, הֵבִינָה Gen. 27: 38.

b. He interrogative has Patahh and Daghesht-forte in one instance before a letter with a vowel of its own, הֵיִיטֵב Lev. 10: 19.

3. Before gutturals it likewise usually becomes Patahh, הֵאֱלֵךְ Ex. 2: 7, הֵאֲשִׁיר 2 Kin. 6: 22, הֵהִימִיר Jer. 2: 11, הֵהִיחַ Hag. 1: 4, הֵהִשָּׁן Job 22: 3.

a. There are a few examples of He interrogative with Kamets before א, הֵאֲשִׁיחַ Num. 16: 22, Neh. 6: 11, הֵאֲשִׁיחַ Judg. 6: 31, הֵאֲשִׁיחַ Jer. 8: 19 (in some editions) pointed as if before אֲשִׁיחַ: so too most probably הֵאֲשִׁיחַ Deut. 20: 19.

4. Before gutturals with Kamets it is changed to Seghol, הֵאֲמִיר Ezek. 28: 9, הֵהִיחַ Joel 1: 2, הֵהִיחַ Eccles. 2: 19; see also Num. 11: 12, 13: 18, 2 Sam. 19: 43, Job 13: 25, 21: 4.

a. This rule does not apply to Resh, הֵרָפָה Num. 13: 18, הֵרָאָה 1 Kin. 20: 13.

## INSEPARABLE PREPOSITIONS.

§ 232. 1. The prepositions *ב* *in*, *כ* *according to*, *ל* *to*, are regularly prefixed with Sh'va, *בְּרֵאשִׁית* *in the beginning*, *כְּכֹל* *according to all*, *לְאַבְרָהָם* *to Abraham*.

2. Before vowelless letters this Sh'va is changed to Hhirik, *בְּרִנִּי* for *בְּרִנִּי*, *לְמִשְׁל* for *לְמִשְׁל*, *כְּדָבָר* for *כְּדָבָר*, in which Yodh quiesces *כִּידוּדָה*, *כִּיקוּר*.

3. Before gutturals with compound Sh'va it is changed to the corresponding short vowel, *בְּחָרִי*, *לְאֶחָל*, *כְּאֶחֱי*.

*a.* Occasionally *ל* takes Pattahh or Seghol before an infinitive, whose first letter is a guttural with simple Sh'va, *לְאָסֵר* Ps. 105: 22, *לְחַזֵּב* Deut. 19: 5. Initial *א* quiesces in the following words after the inseparable prepositions, § 57. 2. (2) *a*, *אֲדוֹן* *master* when connected with singular suffixes, *אֲדוֹנִי* *Lord*, *אֲדוֹנִים* *God*, and also in the inf. const. *אָמַר* *to say* after *ל*, *לְאֲדוֹנִי*, *לְאֲדוֹנֵי*, *לְאֲדוֹנֵיהֶם* for *לְאֲדוֹנֵיהֶם* the Seghol lengthened to Tsere in the simple syllable, *לְאֲדוֹנֵי* but *לְאֲדוֹנֵיהֶם* but *לְאֲדוֹנֵיהֶם*. Before the divine name *יהוה* the inseparable prepositions are pointed as they would be before *יהוה* or *אֲדוֹנֵיהֶם*, whose vowels it receives, § 47, *לְיְהוָה* Gen. 4: 3, *כִּיְהוָה* Ps. 68: 21.

*b.* In a very few instances *א* with Pattahh and *י* with Hhirik give up their vowel to the preposition and become quiescent, *כְּאֲבִיר* Isa. 10: 13 for *כְּאֲבִיר*, *כְּיְהוָה* Eccles. 2: 13 for *כְּיְהוָה*, § 57. 2. (3).

4. Before monosyllables and before dissyllables, accented upon the penult, these prepositions frequently receive a pretonic Kamets, § 64. 2, *בְּאַלֶּה*, *כְּאַלֶּה*, *לְאַלֶּה*.

*a.* This regularly occurs with the Kal construct infinitive of *פָּן*, *פָּי*, *פָּנָה*, *פָּנָה* and *פָּנָה* verbs when preceded by *ל*, e. g. *לְפָנָה*, *לְפָנָה*, *לְפָנָה*; also with different forms of the demonstrative *זֶה* and with personal suffixes; and with monosyllabic or Segholate nouns when accompanied by disjunctive and especially pause accents. Before the pronoun *זֶה* *what* they are commonly pointed *בְּזֶה*, *כְּזֶה*, *לְזֶה* or followed by a guttural, *לְזֶה*, *כְּזֶה* occurs three times, all in the same verse 1 Sam. 1: 8.

5. Before the article its *ה* is rejected and the vowel given to the preposition, *כְּדָבָר* for *כְּדָבָר*, *לְאֶרֶץ* for *לְאֶרֶץ*, *בְּהָרִים* for *בְּהָרִים*.

*a.* *ה* remains eight times in *בְּהָרִים* e. g. Gen. 39: 11; also in such individual instances as *בְּהָרִים* Ps. 36: 6, *בְּהָרִים* Neh. 9: 19, *בְּהָרִים* Eccles. 8: 1, *בְּהָרִים* Ezek. 40: 25, *בְּהָרִים* 1 Sam. 13: 21, *בְּהָרִים* Neh. 12: 38, *בְּהָרִים*.



poetry sometimes added to ב, כ, and ל without suffixes to convert them into independent words, בְּבוֹ, כְּכוֹ, לְלוֹ, is commonly thought to be related in its origin to the pronoun כִּה *what*, so that כְּמִזְרִי would in strictness denote *like what I am*, i. e. *like me*. The preposition כִּן, with the exception of some poetical forms, reduplicates itself before the light suffixes, כִּנְיִי = כִּי־נִי. Comp. a similar reduplication of a short word, כִּי־מִי or כִּי־מִי construct of מִי *water*.

### VAV CONJUNCTIVE.

§ 235. The conjunction *and* is expressed by ו pre-fixed with Sh'va, וְהִשָּׁרַץ, וְהִשָּׁרַץ. Before one of the labials ב, ג, פ, § 57. 2 (1), or before a vowelless letter Vav quiesces in Shurek, וַיִּבֶן, וַיִּמְלֶךְ. Before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וַיִּהְיֶה. Before a guttural with compound Sh'va it receives the corresponding short vowel, וַיִּשָּׂא, וַיִּחַלֵּי. Before a monosyllable or a dissyllable accented on the penult it frequently receives a pretonic Kamets, particularly if it be the second of two closely connected words, וַיִּבְרָא אֱלֹהִים אֶת־הַשָּׁמַיִם Gen. 1: 2, וַיִּבְרָא 2: 9, וַיִּקַּח 8: 22. See also 12: 19, 41: 11, Num. 16: 16, Deut. 32: 7, Job 4: 16, Ps. 55: 18, 63: 6, Eccles. 4: 8; and Prov. 24: 21, 25: 3, Isa. 65: 17, where a word is interposed.

a. After Vav with Shurek, compound Sh'va is sometimes substituted for simple Sh'va in order to indicate more distinctly its vocal character, וַיִּבְרָא Gen. 2: 12, וַיִּבְרָא Ezek. 26: 21, וַיִּבְרָא 1 Kin. 13: 7, וַיִּבְרָא Jer. 22: 20.

b. Vav receives Hhirik before He or Hheth followed by Yodh in the forms וַיִּהְיֶה, וַיִּחַלֵּי, וַיִּבְרָא, וַיִּבְרָא 2 plur. preterite and imperative of the verbs הָיָה *to be* and חָיָה *to live*; before the 2 masc. sing. imperative of the same verbs it has Seghol, וַיִּחַלֵּי, וַיִּחַלֵּי for וַיִּחַלֵּי.

c. The short vowel appropriate to the guttural is taken in a very few instances, even when the latter has simple Sh'va, וַיִּבְרָא Gen. 32: 16, וַיִּבְרָא Job 4: 2. א quiesces after Vav conjunctive as after the inseparable prepositions, § 232. 3. א, in אֲדֹנָי *master* when connected with singular suffixes, אֲדֹנָי Lord and אֲלֹהִים God, אֲדֹנָי, אֲלֹהִי, the Seghol being lengthened to Tsere in the simple syllable. Hence also וַיִּהְיֶה when יהוה has the vowels of אֲדֹנָי. A very few instances occur in which א with Patah and ו with Hhirik give up their vowel to Vav conjunctive and become quiescent, וַיִּבְרָא Zech. 11: 5 for וַיִּבְרָא, וַיִּבְרָא Jer. 25: 36 for וַיִּבְרָא.



d. The rule for pretonic Kamets is sometimes extended to the last of three connected words, שׁוּר וְשָׁב וְלָזוּ Lev. 7: 23, וָלֵךְ וְלֵב וְלֵם Deut. 2: 10. 21, and even the last two וְשָׁב וְלָזוּ Ezek. 27: 17; and to Vav conversive of the Preterite at or near the end of a clause וָיָת Gen. 44: 9. 22. 31, וְהָיָה Ex. 1: 16, Lev. 18: 5, 2 Kin. 7: 4, Prov. 24: 16, Isa. 6: 10. Other cases are rare and exceptional e. g. וְאָרָץ Isa. 26: 19, the first vowel of אָרָץ being as usual assimilated to a preceding Kamets, § 63. 2. b.

## SEPARATE PARTICLES.

### ADVERBS.

§ 236. 1. A few adverbs of negation, place and time, are commonly classed as primitive, although they are probably related to pronominal roots, as אֵל and לֹא *not*, שָׁם *there*, אָז *then*.

a. It is natural to suspect that the pronominal root ל, which gave rise to the near demonstrative אֵל, אֵלֶּה *these* and to the prepositions indicative of nearness or approach, ל *to*, אֶל *unto*, and which has a remote demonstrative force in הֵלָּה *yonder, beyond*, may also be the basis of לֹא and אֵל the idea of remoteness taken absolutely forming a negation. The same idea, in a less absolute sense, may be traced in the conditional conjunction לִי *if*. The pronoun הָיָה, of which probably הֵּ is originally only a modification (comp. the relative use of הֵּ, § 73. 1), is plainly connected with אָז *at that time* and שָׁם *in that place*.

### 2. Derivative adverbs are formed

(1.) By affixing the terminations םָ or םַ, § 201. e, אֲמָנָם and אֲמִנָם *truly* from אֱמִן *truth*, הַנֶּם *gratuitously* from חַן *grace*, בַּיּוֹם *by day* from יוֹם *day*, בְּרִיקָם *in vain* from רִיק *empty*, פְּתָאם *suddenly* from פָּתַע *moment*, בְּשִׁלְשָׁם *the day before yesterday* from שִׁלַּשׁ *three*.

(2.) By abbreviation, as אָזֶּה *surely, only* from אֵינָן.

(3.) By composition, as מִדּוּעַ *why?* from מַה דּוּעַ *quid edoctus*, מִלְּמַעְלָה *from above* from מִן, לְ and מִלְּעֵלָה.

3. Besides those adverbs, which are such originally and properly, other parts of speech are sometimes used as adverbs. Thus

(1.) Nouns, כִּבְיָא *mightily, exceedingly* prop. *might*, כְּבִיב *around* prop. *circuit*, עֵד *again* prop. *repetition*, אֵינֶם *no*

more prop. *cessation*; with a preposition, בְּיָאֵר *exceedingly*, לְבַד *apart* prop. *to separation*, or a suffix יוֹדוֹ *together* prop. *in its union*. Compare the adverbial accusative and adverbial phrases of Greek and other languages.

(2.) Absolute infinitives, which are really verbal nouns, הַיָּטֵב *well* prop. *recte faciendo*, הַרְבֵּה *much*, בְּיָהֵר *quickly*.

(3.) Adjectives, particularly in the feminine, which is used as a neuter, טוֹב *well*, מְלֵא *fully*, רִאשִׁיטָה *at first*, שְׁנִיָּה *the second time*, רַבָּה and רַבַּת *much*, יְהוּדִית *in Jewish* i. e. *Hebrew*, אֲרָמִיָּה *in Aramæic*, נִפְלְאוֹת *wonderfully*.

(4.) Pronouns, הֵּן *here, now* prop. *this place, this time*, הֵנָּה *hither* prop. *to these places*, with a preposition כֵּן *thus* prop. *according to it*, כֵּן *so* perhaps for כִּיֵּן *according to these things*, though others explain it as an adverbial of the participle בֵּן *right, true*, פֹּה *here* probably for בּוֹ *in this (place)*.

§ 237. A few adverbs are capable of receiving nominal suffixes, as הֵן or הֵנָּה *behold*, עוֹד *yet*, אֵי *where*, to which may be added אֵין *there is not* prop. *non existence* and יֵשׁ *there is* prop. *existence*. As the idea of action or of existence is suggested by them, they take the verbal suffixes, frequently with נ epenthetic. Thus

1. הֵנָּה. *First person* הֵנִי and הֵנִי; הֵנָּה; הֵנָּה and הֵנָּה. *Second person* masc. הֵנָּה once הֵנָּה; הֵנָּה, fem. הֵנָּה. *Third person* הֵנָּה and הֵנָּה; הֵנָּה.

2. עוֹד. *First person* עוֹדִי and עוֹד; once with plur עוֹדֵינוּ Lam. 4: 17 K'ri. *Second person* masc. עוֹדִי fem. עוֹדִי. *Third person* masc. עוֹדֵנוּ, עוֹדֵנוּ fem. עוֹדֵנוּ.

3. אֵי, *Second person* אֵינִי. *Third person* אֵי, אֵי.

4. אֵין. *First person* אֵינִי. *Second person* masc. אֵינִי, fem. אֵינִי. *Third person* masc. אֵינֵנוּ and אֵינֵנוּ fem. אֵינֵנוּ.

5. יֵשׁ. *Second person* יֵשְׁךָ, יֵשְׁךָ and יֵשְׁךָ. *Third person* יֵשׁוּ.

## PREPOSITIONS.

§ 238. 1. The simple prepositions in most common use, besides the inseparable prefixes, § 232, are chiefly *אַחֲרֵי* *behind, after* *אֶל* *to, unto*, *אַצֵּל* *beside*, *אִתּוֹ* *with*, *בֵּין* *between*, *בְּלֹא* *without*, *בְּעֵד* *through*, *זוּלָּתוֹ* *except*, *עַל* *on account of*, *מִלִּד* or *מִלְּפָנֵי* *over against*, *לְפָנֵי* *in presence of*, *לְפָנֵי* *in front of*, *בְּעֵד* *unto*, *עַל* *upon*, *עִם* *with*, *תַּחַת* *under*. Most of these appear to have been originally nouns; and some of them are still used both as nouns and as prepositions.

2. Other prepositions are compound, and consist of

(1.) Two prepositions, as *מֵאַחֲרָיו* *from after*, *מֵאִתּוֹ* and *מֵעַל* *from with*, *מֵעַל* *from upon*, *מִתַּחַת* *from under*, *לְפָנֵי* *from*, *לְפָנֵי* and *לְפָנֵי* *before*, *אֶל-מִלִּד* *toward*.

(2.) A preposition and a noun *לְבַד* and *מִלְּבַד* *besides* from *בַּד* *separation*, *לְפָנֵי* *before* and *מִפְּנֵי* *from before* from *פָּנִים* *face*, *בְּגִלְלֵי* and *בְּעֵבֹדוֹ* *for the sake of*, *בְּיָד* *by* prop. *by the hand of*, *אֶל-עֵבֶר* *beyond*, *לְ* *מֵעֵבֶר* *from beyond*, *לְעִמָּתוֹ* *in conjunction with*, *לְעִמָּתוֹ* and *עַל-עִמָּתוֹ* *on account of*, *בְּפִי* *בְּפִי* and *עַל-פִּי* *according to* prop. *at the mouth of*.

(3.) A preposition and an infinitive, *לְקָרְאָתוֹ* *toward* prop. *to meet*.

(4.) A preposition and an adverb, *בְּלֹא-עֵד* and *מִבְּלֹא-עֵד* *without* from *בַּל* *not* *עַד* *unto*, *לְ* *מִדְּלָאָה* *beyond*, *בְּבִלְיָ* *without*.

§ 239. The prepositions take suffixes in the same manner as singular nouns, e. g. *אֶצְלִי* *beside me*, *זוּלָּתִי*, *נֶגְדִי*, *עִמָּי*, *except* *אַחֲרַי* *after*, *אֶל-י* *to, unto*, *עַל-י* *upon* and *תַּחַת-י* *under*, which before suffixes assume the form of nouns in the masculine plural, e. g. *אֶחָדֵינוּ*, *אֶחָדֵינוּ*, *אֶחָדֵינוּ*; *בֵּין* *between* adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, e. g. *בֵּינוּ*, *בֵּינוּ*, *בֵּינוּ* and *בֵּינוּ*, *בֵּינוּ* and *בֵּינוּ*.

a. The plural form **אִתָּם** occurs without suffixes more frequently than **אִתִּי**; **אִתִּי**, **אִתְּךָ**, **אִתְּךָ** also occur in poetry; **אִתְּךָ** from the absolute **אִתְּךָ**, which appears only in this single form, is used as an alternate of **אִתְּךָ** from **עִם** *with* and the 1 pers. sing. suffix.

b. **אִתְּךָ** in a very few instances takes a verbal suffix, **אִתְּךָ** 2 Sam. 22: 37, 40, 48, and once has Nun Epenthetic before the suffix **אִתְּךָ** Gen. 2: 21; with the 3 masc. plur. suffix it is **אִתָּם** oftener than **אִתְּהֶם**.

§ 240. The preposition **אִתְּךָ** *with* is to be distinguished from **אִתְּךָ** the sign of the definite object, which is prefixed to a pronoun or definite noun, to indicate that it is the object of an active verb. With pronominal suffixes the **ת** of the preposition is doubled and its vowel shortened to Hhirik, thus **אִתְּךָ**, **אִתְּךָ**, **אִתְּךָ** (once **אִתְּךָ** Isa. 54: 10), **אִתְּךָ**; the sign of the accusative becomes **אִתְּךָ** before suffixes or before grave suffixes commonly **אִתְּךָ**, thus **אִתְּךָ**, **אִתְּךָ** rarely **אִתְּךָ**, **אִתְּךָ** (rarely **אִתְּךָ**) and **אִתְּךָ**.

a. Sometimes, particularly in the books of Kings, Jeremiah, and Ezekiel, the preposition takes the form **אִתְּךָ**, **אִתְּךָ**.

## CONJUNCTIONS.

§ 241. 1. In addition to the prefixed copulative **וְ**, § 235, the following are the simple conjunctions in most common use, **אוֹ** *or*, **אֲף** *also*, **אֲם** and **לִי** *if*, **אֲשֶׁר** and **כִּי** *that*, *because*, **כֵּן** *lest*.

2. Compound conjunctions are formed by combining

(1.) Two conjunctions **אֲם כִּי** *but*, **אֲף כִּי** *how much more* prop. *also that*.

(2.) The conjunction **כִּי** or **אֲשֶׁר** with a preposition, as **כִּי אֲשֶׁר** *as*, **כִּי אֲשֶׁר** *in order that*, **כִּי אֲשֶׁר** and **כִּי אֲשֶׁר** *because*, **כִּי אֲשֶׁר** *until*, **כִּי אֲשֶׁר** *because*.

(3.) An adverb with a preposition or conjunction, **כִּי אֲשֶׁר** *before*, **כִּי אֲשֶׁר** or **כִּי אֲשֶׁר** *therefore*, **כִּי אֲשֶׁר** *unless* from **כִּי אֲשֶׁר** *if* **כִּי אֲשֶׁר** *not*.

## INTERJECTIONS.

§ 242. The Hebrew interjections, like those of other languages, are of two sorts, viz.:

1. Natural sounds expressive of various emotions, as  
 אָה, הָה, אֶהה *ah! oh!* הָאָה *aha!* הוּי *ho! woe!* אוֹי, אוֹיָה, וֹי, וֹיָה *woe!* אֶלֵי *alas!* הֶס *hush!*

2. Words originally belonging to other parts of speech, which by frequent use were converted into interjections, *הִבֵּה* *come!* prop. *give*, לָכֵה *come!* prop. *go*, הִנֵּה *behold!* prop. a demonstrative adverb, הִלָּלָה *far be it!* בִּי *pray*: from בִּעֲלִי *entreaty*, נָא *now! I pray thee!*

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## PART THIRD.

### SYNTAX.

§ 243. 1. Syntax treats of sentences or of the manner in which words are employed in the utterance of thought. Its office, therefore, is to exhibit the several functions of the different parts of speech in the mechanism of the sentence, the relations which they sustain to each other, and how those relations are outwardly expressed.

2. Sentences may be simple or compound. A simple sentence is the expression of an individual mental judgment. Two or more such judgments united in one connected utterance form a compound sentence, the several clauses of which accordingly consist of or may be resolved into as many separate simple sentences.

3. Every simple sentence must embrace first a subject or the thing spoken of, and secondly, a predicate or that which is said about it. Upon these two elements is built the entire structure of human speech.

#### THE SUBJECT.

§ 244. The subject of every sentence must be either a noun, as בָּרָא אֱלֹהִים *God created* Gen. 1: 1, or a pronoun, as קָדוֹשׁ אֲנִי *I (am) holy* Lev. 11: 44. This includes infinitives, which are verbal nouns, עֲנֹשׁ לַצַּדִּיק לֹא טוֹב *to punish the just is not good* Prov. 17: 26, and adjectives and participles when used substantively, לֹא־טָהוֹר טָהוֹר *an unclean*

(person) *shall not enter* 2 Chron. 23: 19, *יְהִלְלוּהוּ הַמֵּתִים* *the dead shall not praise the Lord* Ps. 115: 17.

a. The subject of a sentence may be a noun preceded by a preposition e. g. *בֶּן* in a partitive sense, *רָצְאוּ בְנֵיהֶם* *there went out (some) of the people* Ex. 16: 27, 2 Kin. 10: 10, Ezr. 2: 68, Neh. 5: 5, Dan. 11: 5; or in a local sense *יֵבְנֵי בִמְךָ* *those proceeding from thee shall build* Isa. 58: 12; or the particle of comparison *כְּנֶגֶת נִרְאָה* (something) *like a plague has appeared* Lev. 14: 35, Ps. 74: 5. *לֹא-הָיָה כָמֹהוּ* *the like of which has not been* Ex. 9: 18, 11: 6, 2 Kin. 7: 19, Dan. 10: 16, 18; or *כֵּן וְכֵן* in the sense of *both ... and* *מֵעוֹף הַשָּׁמַיִם וְעַד-בְּהֵמָה נָדְדוּ* *both the fowl of heaven and the beasts have fled* Jer. 9: 9.

b. When the subject is an infinitive, it is sometimes as in English, preceded by the preposition *ל* *to*, *טוֹב לְהוֹדוֹת* (it is) *good to give thanks* Ps. 92: 2, 2 Chron. 26: 18, Eccles. 7: 5, Mic. 3: 1 or it may be without a preposition *טוֹב וַיַּמְרָה* (it is) *good to make melody* Ps. 147: 1, Prov. 25: 7, 28: 21, Ezek. 11: 3, 18: 3; the latter is necessarily the case when the infinitive is in the construct before a following noun *לֹא-טוֹב הָיִיתָ הָאָדָם לְבָדּוֹ* *man's being alone (is) not good* Gen. 2: 18, Ps. 133: 1. Both constructions occur in successive clauses 1 Sam. 15: 22, Prov. 17: 26, 18: 5, and even in the same phrase Prov. 21: 9, 19.

c. The subject is very rarely an adverb, *נָפַל מִן-הָעָם* *many (prop. much) of the people have fallen* 2 Sam. 1: 4.

§ 245. The subject may be omitted in the following cases, viz.:

1. When it is sufficiently plain from the connection, *הֲעוֹד עִמָּךְ* *is there yet with thee (a corpse)?* Am. 6: 10, or is obvious in itself, *אָחִיו יִלְכֶּה* (his mother) *bare him* 1 Kin. 1: 6, Num. 26: 59, 1 Chron. 7: 14.

a. When the subject of a sentence or clause is continued from the preceding it is ordinarily not repeated Joel 2: 1 unless in passages of more than usual solemnity and emphasis e. g. *אֲלֵהֶימ* in Gen. 1: 3 ff. Sometimes the subject is suggested by a preceding object either direct Gen. 15: 13, 16: 6, 19: 11, 37: 15, 39: 4, 44: 22, Deut. 4: 9, 1 Sam. 17: 25, Ps. 16: 8, 34: 1 or indirect 2 Chron. 19: 6, Job 21: 19, Ps. 22: 29, Isa. 40: 14, Am. 6: 2, or by a noun in a genitive relation Gen. 9: 6, 14: 2, 2 Sam. 20: 10. Sometimes it can only be generally inferred from the preceding context *he put forth* i. e. one of the children Gen. 38: 28; *they brought him hastily* i. e. those sent by Pharaoh 41: 14; *it is turned unto me* i. e. what formerly passed through the gate of the nations Ezek. 26: 2, Judg. 13: 19; or is evident from the nature of the case as in the frequent ellipsis of God as the subject in poetic passages Isa. 38: 12, 13 and particularly in the book of Job 17: 6, 20: 23, 21: 17, 23: 3 and occasionally even in prose; or is first expressed in a subsequent clause or sentence Isa. 23: 1. A change of subject,

where the sense plainly requires it is often left to be inferred by the intelligence of the reader or hearer Gen. 24: 32, 29: 3, Ex. 10: 5, 34: 28, Deut. 33: 12, 2 Sam. 11: 13, 1 Kin. 9: 8, 9, Mic. 2: 6; or it may be intimated by the insertion of a personal pronoun Num. 35: 23, Job 21: 22. In 1 Sam. 24: 11 the subject is dropped from a familiar phrase, *וַיִּחַס* scil. *יָדָיו*. Comp. Deut. 7: 16, 13: 9, Ezek. 20: 17.

2. When it is indefinite; thus, if an action is spoken of and it is not known or is not stated by whom it is performed. The third person plural may be so employed, *וַיִּגְדּוּ לְשָׁאוּל* and they told Saul 1 Sam. 18: 20, or third person singular, comp. the French *on* and German *man*, *קָרָא בָּבֶל שְׁמָהּ בָּבֶל* one called its name Babel, i. e. its name was called Babel Gen. 11: 9, or the second person singular, particularly in laws or in proverbs, the language of direct address being employed while every one who hears is intended, *לֹא-תַעֲשֶׂה-לָּךְ פָּסֶל* thou shalt not make unto thee a graven image Ex. 20: 4, 23: 1, Deut. 16: 1 ff., 28: 1 ff., *הַבִּי-אָזְנְךָ לְמִוְצָר לְבָיְךָ* apply thine heart unto instruction Prov. 23: 12, 2: 1 ff., Eccles. 11: 1.

a. Sometimes *אִישׁ* *man* is used as an indefinite subject, *אִישׁ יִסְבֹּב אֶת-לִבּוֹ* if a man (i. e. any one) can count Gen. 13: 16, 23: 6, 41: 44, Ex. 21: 7, 34: 24, Deut. 11: 25, 1 Sam. 24: 20, 2 Sam. 16: 23 K'ri (but not in K'thibh), Ps. 49: 8, 17, Prov. 6: 27, 28, Eccles. 1: 8, Cant. 8: 7, Isa. 36: 6, or the pronoun of the third person, Job 28: 3, Eccles. 7: 1, 10: 10, or the participle of the accompanying verb *וְשָׁמַע הַשָּׂמָע* and the hearer shall hear 2 Sam. 17: 9, *חֲרֹשֵׁי הָרְשָׁה* ploughers ploughed Ps. 129: 3, Gen. 7: 16, Deut. 22: 8, Isa. 28: 4, Jer. 9: 23, 31: 5, Ezek. 33: 4, 39: 15, or a cognate noun *וּמֶלֶךְ מִלְּךָ* and a king shall reign Jer. 23: 5, Am. 9: 1, comp. *מוֹת הַמֶּלֶךְ* the death of him that dieth Ezek. 18: 32. By a like idiom the indefinite object may be expressed in terms of the governing verb *אֲדַבֵּר אֲדַבֵּר הַכֶּבֶד* I shall speak whatever word I shall speak Ezek. 12: 25, Ex. 16: 23, 1 Sam. 23: 15, 2 Sam. 15: 20, 2 Kin. 8: 1, or with the accessory idea of the sovereignty of the actor Ex. 4: 13, 33: 19, or of his self consistency Ex. 3: 14, comp. Deut. 9: 25.

b. The plural is used where the action is one in which several are engaged Gen. 41: 14, 43: 32, Lev. 14: 40, 20: 27, Num. 10: 3, 4, 17: 3, Deut. 25: 1, Josh. 10: 27, 24: 30, Judg. 16: 7, 11, 2 Sam. 5: 17, 11: 20, or which may be predicated of people generally, where we would say *men* or use a passive construction Lev. 27: 9, 11, 2 Sam. 23: 6, Isa. 1: 29, 64: 3, Jer. 51: 26, Ezek. 12: 23, Hos. 12: 9, Mal. 2: 7. The 3d sing. is used of an action which is regarded as the work of a single agent Lev. 16: 32, 27: 8, Num. 6: 13,

19: 3, 5, 35: 25, 30, 2 Kin. 9: 21, 21: 26, Prov. 22: 27; and likewise of actions, in which many are really engaged, but attention is directed to some representative actor or to each individual agent, as we might use the indefinite *one* or *any one* Ex. 10: 5, 21, 34: 15, Lev. 7: 11, Num. 35: 23, 2 Sam. 15: 32, Job 27: 23, 28: 3, Isa. 7: 24, Jer. 51: 33, Am. 6: 12, Mic. 7: 12; so as the subject of an infinitive Eccles. 7: 1. In recording the name given to a place or person it is usual to employ the singular קָרָא, נִקְרָא *one called*, respect being had to its original imposition or to subsequent individual utterances of it Gen. 19: 22, 21: 31, 33: 17, Ex. 17: 7, Num. 11: 3, 34, although the plural קָרְאוּ, נִקְרְאוּ *they called* also occurs Judg. 18: 12, 1 Sam. 23: 28, 1 Chron. 11: 7, 14: 11 (the parallel 2 Sam. 5: 20 has the sing.). The singular is often used in comparisons, whose vividness is increased by individualizing כְּאַחַד הַיְּרֵבָה *as one hunts the partridge* 1 Sam. 26: 20, 2 Sam. 16: 23 K'thibh, 1 Kin. 14: 10, 2 Kin. 21: 13, Jer. 19: 11; but the plural in such passages as Isa. 9. 2 where joint action is involved. The indefinite singular and plural are sometimes interchanged as equivalents Gen. 25: 25, 26, Lev. 4: 24 comp. 7: 2, 1 Kin. 18: 23, 26, Job 28: 4, Jer. 8: 4, 9: 7, Ezek. 48: 14, and sometimes suggest distinct agents Gen. 18: 10, 19: 17, Lev. 7: 2, 3, 16: 27. Successive plurals may be used in the sense of *some.....others* Job 24: 2 ff.

c. The indefinite construction is often employed in Hebrew from a preference for the active form, where the passive would be used in English; and in some cases, as it would seem, without any thought of the real agency concerned. So 3 plur. Prov. 9: 11, and with special frequency in the book of Job, כָּמֹל לַיְלֹת קָמְלֵי מַגִּידֵי *wearisome nights are appointed to me lit. they have appointed* 7: 3, 4: 19, 18: 18, 19: 26, 20: 8, 34: 20; 3 sing. 1 Sam. 2: 20, Isa. 6: 10, 8: 4, 53: 9. Sometimes the indefinite form alternates with the passive Job 6: 2, Isa. 29: 11, 12, Jer. 16: 6, 7, Ezek. 15: 3, Neh. 7: 3.

d. The 2 pers. sing. indefinite is most frequent in precepts and aphorisms, but is also found in topographical descriptions in the current phrase בָּאָתָּה *as thou camest to* Gen. 10: 19, 30, 13: 10, 25: 18, 1 Sam. 15: 7, 27: 8, or בָּאָתָּה זֶרֶ *Judg. 6: 4, 11: 33, 1 Sam. 17: 52, 1 Kin. 18: 46*, and in the technical expression of the Levitical law תְּרִבְיָה *thy valuation* i. e. that of the officiating priest Lev. 5: 15, 27: 2 ff. It is comparatively rare in other connections תְּבִיאוּ Isa. 7: 25. It is sometimes used collectively, the whole people being addressed as a unit Deut. 19: 1—3, 22: 21; or the 2 plur. may be used instead Ex. 22: 21, 30, Lev. 19: 2 ff., 20: 7, 8, or the 2 sing. and plural may be interchanged in the same context Ex. 13: 4, 5, 22: 20, 23: 9, 25, Lev. 19: 15, 19, Deut. 6: 1, 2, 9: 7, 18: 15, 27: 4. The 2 sing. indefinite interchanges with the 3d sing. Prov. 19: 25; the 2d plur. with 3d plural Num. 10: 3—6; 2d plur. with 3d sing. Mal. 2: 15.

3. When the construction is impersonal; in this case the third person singular masculine is the form commonly adopted, אֵלֶיךָ בִּעֵינֶיךָ *let it not be grievous in thy sight* Gen. 21: 12, אָז הֵיחָל *then it was begun* i. e. *men began*, Gen. 4: 26, though the feminine is also employed on ac-

count of its special affinity with the neuter, וַהֲצַר לְיִשְׂרָאֵל  
and Israel was distressed lit. it was strait to Israel Judg  
10: 9.

a. The masculine as the more indefinite and primary form is commonly employed when the subject is altogether indeterminate, as when a state or condition is affirmed to exist with no thought of any particular subject in which it inheres וַהֲיָה and it shall be or come to pass Gen. 4: 14, וַיְהִי Gen. 12: 11, רַב it is enough Deut. 3: 26, רַק־יָשָׁה it is hard Deut. 15: 18, נִיָּאֵר and it was light 2 Sam. 2: 32, תָּרַה לָּךְ it burned to thee, i. e. thou wert angry Gen. 4: 6, the person affected being preceded by לְ to, so, לָּךְ Gen. 40: 14, בָּר לִי Ruth 1: 13, לֹו וְשׂוֹב לֹו 1 Sam. 16: 23, חָס לֹו 1 Kin. 1: 1, 2, לִי Job 3: 13, רָגַשׁ לְ Prov. 24: 25. So in passive verbs יִדְבַר Cant. 8: 8, נָהֲיָה it is done, all is over Mic. 2: 4, יִרְיֵשׁ it is sifted, one sifts Am. 9: 9, נִרְשָׁא לָנוּ it is healed to us, we are healed Isa. 53: 5, יִבָּלַע הַמֶּלֶךְ the king shall be swallowed up 2 Sam. 17: 16; when the object of the action is expressed, it is regarded as not the subject but the object of the impersonal passive § 283. 4. a, hence רָגַשׁ הַמֶּלֶךְ Mal. 1: 11 (though followed by בְּנִהָיָה), and so when the object is a clause וַהֲצַר Gen. 22: 14, נִוְרֵשׁ 41: 21, הִנָּב Nah. 2: 8, Esth. 1: 19. Once the impersonal *it* is represented by a suffix בָּחֲבוּרִי when it is hot Job 6: 17.

b. When the subject, though not distinctly expressed, is something vaguely suggested in the context or by the circumstances of the case, the impersonal verb takes the feminine form in the sense of the neuter. Thus לֹו וַהֲצַר there was distress to him Gen. 32: 8 simply declares the existence of the distress, while וַהֲצַר it was distressing Judg. 10: 9 contains an implied reference to its cause previously stated; וַהֲיָה it shall be viz. the act just mentioned Gen. 21: 30; וַהֲיָיָה and it became a custom viz. what is immediately added Judg. 11: 39; וַהֲכָל 2 Sam. 13: 39, whether לְ be supplied it ceased to David viz. his hostility to Absalom, or כָּלָה be taken in the sense of כָּלָה it withheld David from his hostility that he was comforted etc.; so הִנָּב Ps. 69: 32, עָלָה Jer. 7: 31, יָצָה Ezek. 12: 25, which in ver. 28 takes as its object הַדָּבָר; Job 4: 5, 18: 14, Ps. 69: 11. In the following verbs relating to natural phenomena the feminine form occurs יִשְׁעָה it is tempestuous Ps. 50: 3, הִטָּל it snows 68: 15, הִמָּטֵר it rains Am. 4: 7.

## THE PERSONAL PRONOUN AS SUBJECT.

§ 246. 1. The personal pronouns are rarely used before verbal forms, which of themselves indicate the person, אָמַרְתִּי I said, אָמַרְתָּ thou saidst, unless with the view of expressing emphasis or opposition, הִמָּה פָּרְעִי וְנָפְלִי, וְאֶחָדָנוּ קָמָנוּ they are brought down and fallen, but we are risen Ps. 20: 9.



a. Except in circumstantial clauses as 1 Kin. 1: 41, the personal pronoun as an emphatic subject always implies a tacit contrast even when this is not directly expressed, as it mostly is, in the context *אַתָּה יָדָעָהּ* *thou knowest* (whether others do or not) Ps. 69: 6, 20, *אֲנִי אֶמְלֹךְ* *I will be king* (and not some other aspirant to the throne) 1 Kin. 1: 5, *אֲנִי נָתַתִּי* *I myself gave* (it was my own act not that of others) Gen. 16: 5. It may be made still more emphatic by a periphrasis comp. *אֲנִי חָטָאתִי* *I have sinned* 2 Sam. 24: 17 with *אֲנִי-הוּא* *it is I that have sinned* 1 Chron. 21: 17, or by inserting the particle *גַּם* *also* Gen. 20: 6, 21: 26, 44: 9, 48: 19 Num. 18: 28, Hos. 4: 6, *אָף* *too* Lev. 26: 24, or *רַק* *only* Job 1: 15 ff. The emphatic pronoun regularly precedes the verb Gen. 15: 15, 19: 19, 21: 26, 24: 45, 28: 16, 33: 14, Ex. 18: 21, Num. 22: 32, Judg. 11: 35, Ruth 4: 4, 1 Sam. 1: 28, 10: 18, 19, 2 Sam. 2: 6, 17: 8, 1 Kin. 1: 17, 8: 32, 18: 12, 21: 7, 2 Chron. 13: 11, Neh. 1: 8, Ps. 2: 6, 7, Isa. 37: 16, 49: 15, 53: 4, Ezek. 16: 33, Hos. 8: 4, 12: 11, Am. 7: 17, Mic. 6: 13-15. If special emphasis is to be thrown upon the verb or its adjuncts, it may precede the pronoun Judg. 15: 12, so particularly, when it is accompanied by an absolute infinitive Ex. 4: 14, or is in an energetic modal form, such as the imperative Ex. 18: 19, Deut. 5: 24, 1 Sam. 28: 22, jussive or future with *אֶל* Jer. 17: 18, Obad. ver. 13, (but see 2 Chron. 20: 15), intentional (paragogic future) 2 Sam. 18: 22 or has Vav Consecutive, to which the verb must be immediately attached Ezek. 17: 22 (comp. ver. 3), or stress is laid upon its suffix Judg. 9: 28. No emphasis is involved in the use of a pronoun, when perspicuity requires it, as when it is joined with a participle Gen. 15: 14, 2 Chron. 13: 11 or with any other predicate than a verb 2 Sam. 17: 8, Jer. 1: 6, 7, 17: 17. The unemphatic use of the pronoun with the persons of the verb is rare except in Ecclesiastes, where it occurs with remarkable frequency and generally follows the verb e. g. 1: 16, 2: 1, 11 ff.; see also Cant. 5: 5, Ps. 41: 5, 116: 10, 11, Isa. 38: 10.

2. The pronoun of the third person may be added to the subject to render it emphatic, *יְהוָה הוּא הָאֱלֹהִים* *Jehovah, he is the God* 1 Kin. 18: 39, *אֲדֹנָי הוּא* *the Lord himself will give* Isa. 7: 14, 1 Sam. 17: 14, Gen. 25: 16, 34: 21, Mal. 1: 7, 12, and this even when it is a pronoun of the first or second person, *אֲנִי הוּא מִיָּהּ* *I, this person and no other, equivalent to I myself am blotting out* Isa. 43: 25, 51: 12; *אַתָּה הוּא נֶקֶה תִּנָּקֶה* *shalt thou, such an one as thou art, be altogether unpunished?* Jer. 49: 12, 14: 22, 2 Sam. 7: 28, Neh. 9: 6, Ps. 44: 5, Isa. 37: 16, Zeph. 2: 12. Comp. in Chald. Ezr. 5: 11.

a. This seems to be a better explanation than to regard *הוּא* as a copula, § 261. 2, or such constructions as abbreviated relative clauses e. g.

*I am he who blotteth out* etc. after the analogy of 1 Chron. 21: 17. The pronoun so used may stand before the predicate as in most of the instances adduced above, or after it Gen. 41: 25, 26, Job 3: 19, Ps. 50: 6, Ezek. 18: 4, and even before the subject when the predicate is emphatically prefixed Ex. 12: 42, or after the subject Num. 18: 23. In any case it commonly agrees in gender and number with the subject, הַדָּם הוּא הַנֶּגֶשׁ *the blood, it is the life* Deut. 12: 23, Ex. 3: 5; though sometimes it agrees in preference with the predicate, בָּתֵּי הָעָרִים הֵלֵךְ הוּא אֶתְנָחֶם *the houses of the cities of the Levites, this is their possession* Lev. 25: 33, Jer. 10: 3.

b. Various pronominal ideas for which no distinct pronoun exists in Hebrew, are expressed by substantives or other appropriate words; thus the indefinite pronoun *one* or *any one* by נֶפֶשׁ *a soul or person*, אִישׁ *a man*, אָדָם or הָאָדָם *a man*; the reflexive *self* by נִפְשִׁי with the proper suffix נִפְשִׁי *myself* etc. or by an emphatic use of the personal pronoun Hos. 4: 14 or suffix Lev. 19: 18, Ps. 49: 19, Isa. 45: 23, Jer. 7: 19; the reciprocal *one another* by אִישׁ אֶתְּאִשׁ *a man his brother* or אִישׁ רֵעֵהוּ *a man his friend*; correlatives, *one...the other* by אֶחָד...וְהַשֵּׁנִי Ex. 17: 12, 1 Kin. 3: 23, Eccles. 6: 5, or אֶחָד...וְאֶחָד Ex. 18: 3, 4, 1 Kin. 3: 25, comp. 2 Kin. 4: 35; *the same* by הַזֶּה הַזֶּה *bone or substance the very same day* Lev. 23: 14, and in a very few passages as some suppose by an emphatic הוּא Deut. 32: 39, Ps. 102: 23, though even here as in Isa. 41: 4, 43: 10, the pronoun may retain its ordinary sense *he*, i. e. the being or person referred to; *others*, as introducing a new class in an enumeration, is in Job 24: 16 expressed by הָאֲחֵרִים lit. *they* or *those* distinguished from such as had been previously mentioned.

§ 247. 1. The subject may be extended by connecting two or more nouns or pronouns and thus forming what is called a compound subject וְהַשָּׁמַיִם וְהָאָרֶץ *and the heavens and the earth* and all their host were finished Gen. 2: 1, וְאֲנִי וְהַנַּעַר נֵלְכָה *and I and the lad* will go Gen. 22: 5.

2. Or it may be extended by adding to the noun an article, adjective, demonstrative pronoun, pronominal suffix, or another noun with which it may be either in apposition or in construction. When thus united with other qualifying words the noun alone is called the grammatical subject, the noun, together with its adjuncts, is called the logical subject.

## THE ARTICLE.

§ 248. The definite article is used in Hebrew as in other languages to particularize the object spoken of, and distinguish it from all others. It may either specify individual objects in distinction from others of like character, or designate a particular class in distinction from other classes of objects. In the latter case it is called the generic article. Thus אֲרִיָּה *a lion*, one of the species, Gen. 49: 9; הָאֲרִיָּה *the particular lion*, singled out from the rest of his kind, Judg. 14: 8, or *the lion* in general, distinguished from other species of animals Isa. 31: 4. It is accordingly prefixed in the following cases, viz.:

1. When the thing referred to is one which has been mentioned before, and *God said, Let there be* רָקִיעַ *a firmament, etc., and God made* הָרָקִיעַ *the firmament* Gen. 1: 6, 7, 11: 4, 5, הַמִּזְבֵּחַ *the altar* Gen. 13: 4 with allusion to מִזְבֵּחַ *an altar* 12: 8; דָּבָר...אֵשׁ Ex. 13: 21, but הָאֵשׁ...הַדָּבָר ver. 22, first אֵהָל then הָאֵהָל Num. 19: 14; אֵשׁ Judg. 1: 24, but הָאֵשׁ ver. 25.

2. When it is defined by accompanying words, as a relative clause, אֲשֶׁר־יֵהְיֶה אִישׁ אֲשֶׁר לֹא הָלַךְ וְג' *blessed is the man who has not walked, etc.*, Ps. 1: 1, an adjective הַמְּאֹר הַגָּדֹל *the greater light*, הַמְּאֹר הַקָּטָן *the lesser light* Gen. 1: 16, a demonstrative pronoun, הַר *a mountain*, הַהָר *this mountain*, הַהָר הַהוּא *that mountain*, or any descriptive phrase הָאֵיל הַבָּעַל הַקַּרְנַיִם *the two-horned ram* Dan. 8: 6, הָאוֹמָם עַל-פְּנֵי הַיָּבֵל הַבַּיִת *the porch before the temple* 1 Kin. 6: 3.

a. In this case the article is sometimes generic, as is shown in the first of the examples above given; "*the man who has not walked in the counsel of wicked persons*" does not denote an individual but represents a class and the affirmation is made of every one included in that class. The article in 1 Sam. 9: 9 is best explained by supposing that the noun is limited by the following words בְּלִבָּאוֹ וְג' and is hence conceived definitely as *the man*,

whoever he might be, who went to consult God, comp. Deut. 18: 19, 1 Sam. 17: 25. Ewald is of the opinion that the second word defines the first in the phrase *בְּיָמָיו בְּהָרָה* Ex. 9: 18 and elsewhere, and that it means *about the time to-morrow* i. e. when it is to-morrow; the true sense, however, appears to be *about this time to-morrow*, see 3. c below.

3. When it is obviously suggested by the circumstances, or may be presumed to be well known: *she emptied her pitcher into הַשִּׁקָּה the trough* Gen. 24: 20, viz., the one which must have been by a well used for watering cattle; *Abimelech looked through הַחֲלוֹן the window* Gen. 26: 8, i. e. of the house in which it is taken for granted that he was; *let us go to הָרְאָה the (well known) seer* 1 Sam. 9: 9.

a. The article thus used adds to the vividness of a description and often affords incidental evidence of the writer's familiarity with the features of the locality or the circumstances of his narrative. Thus *בְּהָרָה...בְּמִצְרָה in the (not a) mountain...in the (not a) cave* Gen. 19: 30, *הַמְּלִיץ the interpreter* necessary for Hebrews in Egypt Gen. 42: 23, *הַבְּאֵר the well*, known to have been there, or characteristic of every inhabited place Ex. 2: 15, *הַסִּקְהָה the thorn-bush* such as grew in the desert Ex. 3: 2, *הָאֹהֶל the tent*, viz. the one used for the purpose Ex. 33: 7, *הַיָּעָר the young man* present to the writer's mind as the one who brought the message Num. 11: 27, though some judge the article to be generic and take the noun in a collective sense as equivalent to *young men*; *הַקִּשְׁיָה the Cushite woman*, whom Moses had married, as is explained in the next clause Num. 12: 1; *הַשִּׁפְכָה the maid* of the high priest 2 Sam. 17: 17, and ver. 19 *הָאִשָּׁה the woman* who belonged in the house, *הַמִּכְסָּה the cover* which she had or which was commonly used for the purpose; *הָאִשָּׁה הַמִּצְרִית the well known Egyptian* 1 Chron. 11: 23. Certain names of diseases may receive the article, being well known physical conditions, as we say *the cholera* or *the plague*; thus *הַצִּדְעָה the leprosy* Lev. 13: 2 or *הַחֲרָדָה ver. 12, with blindness* בְּסִנְהָרִים Gen. 19: 11, *בְּקִדְיוֹן* Zech. 12: 4, and various other ailments Lev. 14: 54-56, Deut. 28: 27; so mental states *הַחֲרָדָה and הַחֲרָדָה madness*, *הַחֲרָדָה and הַחֲרָדָה astonishment*.

b. The article is accordingly used as in Greek and in some modern languages in place of an unemphatic possessive pronoun: *she took הַבְּגָדִים the veil* Gen. 24: 65, i. e. the one which she had, or, according to the English idiom, *her veil*; David took *הַקִּינֹר the harp* i. e. *his harp* 1 Sam. 16: 23, so the LXX. *ἔλαμβανε Δαυὶδ τὴν κινύραν*. See also Num. 22: 32, 1 Kin. 1: 47.

c. With words denoting time it expresses the present as that which would most readily occur to the mind, *הַיּוֹם the day* i. e. that which is now passing, *הַיּוֹם the night* i. e. *to-night* Gen. 30: 15, *הַשָּׁנָה the year* i. e. *this year* Jer. 28: 16, *הַשָּׁעָה the time* i. e. *this time* Gen. 29: 35, so in the fuller phrase *הַשָּׁעָה הַזֹּאת* Gen. 29: 34; unless another idea is more

naturally suggested by the context, e. g. בְּזֶה *at this time, now* Judg. 13: 23, but *at the time* of the action here supposed i. e. *then*, in that case Judg. 21: 22, *at the proper time* Num. 23: 23, the article having its distributive sense, see No. 4.

4. When it is referred to as a specimen of its class, so that the article has a distributive sense and is equivalent to *each*, *he offered a bullock and a ram* בַּמִּזְבֵּחַ *on the altar* i. e. on each of the seven altars Num. 23: 2, *I hid a hundred men fifty by fifty* בַּמְעָרָה *in the cave* i. e. in each cave 1 Kin. 18: 13, לְאִישׁ *to the man* i. e. each man Gen. 45: 22, לְבֵית *for the house* i. e. each house Ex. 12: 3, לְיָוִם *for the day* i. e. every day Ezek. 46: 13; see also 45: 15, 24, Num. 28: 14, 20, 2 Chron. 8: 13.

a. Occasionally indefinite nouns are used distributively, לְאִישׁ *to a man* i. e. each man 2 Sam. 6: 19.

5. When it is distinguished above all others of like kind or is the only one of its class, הַבַּיִת *the house* viz. of God, the temple Mic. 3: 12, or of the king, the palace 2 Kin. 10: 5, הָאֱלֹהִים *the Lord* Isa. 1: 24, הָאֱלֹהִים *the (true) God*, הַשָּׁמַיִם *the heavens*, הָאָרֶץ *the earth* Gen. 1: 1, הַשֶּׁשֶּׁשׁ *the sun* Gen. 15: 12.

6. When it is an appellative noun used in a generic or universal sense, הַחֶרֶב *the sword devoureth one as well as another* 2 Sam. 11: 25; *they shall mount up with wings* כַּעֲשָׂרִים *as the eagles* Isa. 40: 31, Ex. 22: 1, Ps. 147: 10, and sometimes when it is a material or abstract noun, in which case the English idiom does not admit the article, *where there is* הַזָּהָב *gold* Gen. 2: 11 LXX. τὸ χρυσόν; *the king made* אֶת־הַכֶּסֶף *silver like stones* 1 Kin. 10: 27; *swallowed up* מִן־הַיַּיִן *of wine*, *led astray* מִן־הַשֵּׂכָר *by strong drink* Isa. 28: 7; *where shall* הַחֲכָמָה *wisdom be found?* Job 28: 12 LXX. ἡ ἐξ ὁφίας; *there is a superiority* לְחֲכָמָה *to wisdom above folly like the superiority* לְאֹר *of light above darkness* Eccles. 2: 13.



a. The article is used with abstracts as with other nouns both in a particular and generic sense. Thus חָכְמָה denotes *wisdom* in any relation, *multitude of years shall teach חָכְמָה wisdom* Job 32: 7, 38: 36, חָכְמָה is either wisdom in some particular relation e. g. 2 Chron. 1: 12 *the wisdom* which Solomon had asked for vs. 10: 11; 1 Kin. 7: 14 *the wisdom* to do all work; or wisdom in general, as an attribute distinguished from other attributes e. g. חָכְמָה *wisdom giveth life to its possessor* Eccles. 7: 12, 19. More frequently, however, the article is dropped with this class of words as unnecessary, e. g. חָכְמָה *wisdom* to do all work Ex. 36: 1, חָכְמָה *wisdom*, the attribute in general, *shall die with you* Job 12: 2, 15: 8, 28: 18.

b. The article is used with adjectives and participles to denote the class, which they describe, either in the plural הַחַיִּים *the living*, הַמֵּתִים *the dead* Isa. 8: 19, Eccles. 9: 5, or in the singular in a collective sense, *God shall judge הַצְדִּיקִים וְהַיְסוּדִים the righteous and the wicked* Eccl. 3: 17; *the proverb of הַזְקֵנִים the ancients* 1 Sam. 24: 14, הַפְּלִיטִים *the escaped* Gen. 14: 13, הַחֹשְׁבִים *the liars in wait* Josh. 8: 19; so with Gentile nouns, which are properly adjectives, § 196. 1, הַחִיטִּי *the Amorite*, הַכְּנַעֲנִי *the Canaanite*, Gen. 15: 21. Sometimes a singular noun with the generic article is equivalent to an indefinite plural, stress being laid upon the species, though some only of those included under it are intended, הַיְעִלִּית *the bird of prey* i. e. birds of prey *came down* Gen. 15: 11; *as one pursues הַקָּרָא the partridge* i. e. partridges *in the mountains* 1 Sam. 26: 20; *הַמְשִׁיתִים the one destroying* i. e. destroyers 1 Sam. 13: 17; כְּבִנְיָר *like the sheaf* i. e. sheaves Mic. 4: 12; וְהַחֲמוּרִים ... וְהַחֲמוּרִים ... הַסּוּסִים 2 Kin. 7: 10; הַצִּדִּיקִים is contrasted with הַרְשָׁעִים Ps. 37: 16. So some explain הַנֶּעֱרָה Num. 11: 27 as equivalent to נְעָרִים but it may more naturally be *the young man* present to the writer's mind as the one who brought the message.

c. The Hebrew infinitive does not receive the article; הַיָּעִיר Gen. 2: 9 and elsewhere, הַיָּעִיר 1 Kin. 10: 19, 2 Chron. 9: 18 and בְּהַתְקִינֵהוּ Ezek. 7: 14 may be regarded as nouns. In a very few instances the article is prefixed to finite tenses of the verb with the force of a relative pronoun, הַחֲלָלָה *who went* Josh. 10: 24, הַיָּיָדָה *that shall be born* Judg. 13: 8, הַחֲקִדִּישׁ *which he sanctified* 1 Chron. 26: 28, הַנִּזְכָּרִים *who are present* 1 Chron. 29: 17, בְּהַלְכֵּהוּ *into (the place) which he prepared* 2 Chron. 1: 4, הַנּוֹלֶדֶת Gen. 21: 3, הַבָּאָה Gen. 18: 21, 46: 27, Job 2: 11, הַיָּעִדָה Ruth 1: 22, 2: 6, 4: 3, הַנִּזְרָאָה 1 Kin. 11: 9, הַחֲקִלָה Ezek. 26: 17; so also 2 Chron. 29: 36, Ezr. 8: 25, 10: 14, 17, Isa. 56: 3, Jer. 5: 13, Dan. 8: 1. It is once prefixed to a preposition, הַעֲלֶיָה *what (was) upon it* 1 Sam. 9: 24.

d. Nouns in the vocative are governed by the same rules in the reception of the article, as when not the object of address; thus with the article, הַשָּׁמַיִם *O heavens*, הָאָרֶץ *O earth* Deut. 32: 1, הַכֹּהֲנִים *O priests* Mal. 1: 6, הַמַּלְכָּה *O queen* Esth. 5: 3, הַחֲרָשִׁים *ye deaf*, הַחֲרָשִׁים *ye blind* Isa. 42: 18, הַיּוֹשֵׁבָה *thou that dwellest* Cant. 8: 13; so Ps. 123: 1, Ezek. 34: 9, 37: 4, 9; or without the article, when indefinite, אָדָם *O man* Isa. 22: 12, (or it may stand absolutely and qualify the preceding word *a manly cast*) נְשִׁים שְׁאֵינָם *O careless women* Isa. 32: 9, אֲבָרִים *O ye husbandmen* Joel 1: 11, בָּנִים

*ye children* Prov. 4: 1, אֶרֶץ *O land* Eccles. 10: 16, 17, בְּרָחָה *O barren* Isa. 54: 1.

e. Like the Greek *πᾶς*, when followed by a definite noun כָּל means *the whole* or *all* כָּל-הָאָרֶץ *the whole earth*, כָּל-הָעָם *all the people*, כָּל-הַגּוֹיִם *all the nations*, so with singular nouns in a collective sense כָּל-הָאִישׁ *all the men* Deut. 4: 3, כָּל-הָעִיר *all the cities* Jer. 4: 29, Ex. 1: 22, 1 Sam. 3: 17, Ps. 150: 6, Prov. 19: 6 or participles used collectively Isa. 4: 3, 43: 7; followed by an indefinite noun it means *every* or *any* כָּל-בֵּית *every house* Isa. 24: 10, כָּל-דָּם *any blood* Lev. 17: 10, or *every sort of*, כָּל-יֵץ *every sort of a tree* Gen. 2: 9, 7: 14; though here as elsewhere the poets may omit the article § 250 כָּל-רֹאשׁ *the whole head* Isa. 1: 5 and it is occasionally dropped even in prose Jer. 52: 30. Connected with a negative adverb it forms a universal negation *no*, or if the words be rendered separately our idiom requires us to translate כָּל by *any*, כָּל-הָעֵמֶל לֹא יֵעָשֶׂה *no work shall be done* Ex. 12: 16, אֵין כָּל-הָדָשׁ *there is no new thing* Eccles. 1: 9, לֹא יוּכַל כָּל-אִתָּה *neither can any god* 2 Chron. 32: 15. Comp. οὐ δικαιώσεται πᾶσα σάρξ Rom. 3: 20.

f. The Hebrew article is sometimes found where the English requires the indefinite article or none at all; but it must not on that account be supposed that it ever loses its proper force or becomes equivalent to an indefinite article. The difference of idiom is due to a difference in the mode of conception. Thus in comparisons the Hebrew commonly conceived of the whole class of objects of which he spoke, while we mostly think of one or more individuals belonging to the class, כְּנֵךְ *as (the) a nest*, Isa. 10: 14, כְּסֵפֶר *as (the) a scroll* Isa. 34: 4, *like rending* הַגִּדִּי (the) *a kid* Judg. 14: 6, *as* הַדְּבָרִים (the) *bees do* Deut. 1: 44, כְּשָׁנִים *as (the) scarlet*, כְּשֹׁלֶג *as (the) snow*, כְּחִמְצֵז *as (the) crimson*, כְּצֹמֶר *as (the) wool* Isa. 1: 18; so Gen. 19: 28, 2 Sam. 17: 10, Isa. 24: 2 but this is not invariably the case כְּסִימִי *like foxes* Ezek. 13: 4, כְּצִבְאִים *as roes* 1 Chron. 12: 8. Cases also not infrequently occur in which the article may either be inserted or omitted with equal propriety and without any material change of sense, according as the noun is to the mind of the speaker definite or indefinite. In speaking of the invasion of his father's flocks, David says, הַלְיוֹן וְהַדָּבָר *the lion and the bear came* 1 Sam. 17: 34, because he thinks of these as *the* enemies to be expected under the circumstances, comp. Am. 5: 19; had he thought of them indefinitely as beasts of prey he would have said, without the article, *a lion and a bear*. It is said, Gen. 13: 2, that Abram was very rich בְּסֻבֹּתָא בְּסֻבֹּתָא *in (the) cattle, in (the) silver, and in (the) gold*, since these are viewed as definite and wellknown species of property; but in Gen. 24: 35 *he hath given him וְצֹאן וְבָקָר וְחֶמֶד וְזָהָב flocks and herds and silver and gold*, these are viewed indefinitely in Hebrew as in English. In the phrase הַיּוֹם *and it came to pass on a day* 1 Sam. 1: 4, 14: 1, 2 Kin. 4: 8, 11: 18 the article is used to distinguish it as *the* day in which the event occurred, comp. הַיּוֹם Jer. 49: 36.

§ 249. Nouns are definite without the article in the following cases, viz.:

1. Proper nouns, which are definite by signification, אַבְרָהָם *Abraham*, כְּנָעַן *Canaan*, יְרוּשָׁלַם *Jerusalem*.

a. Proper names, originally applied in an appellative sense, sometimes retain the definite article, הַבַּעַל *the lord*, Baal, הַשָּׂטָן *the adversary*, Satan, הַנָּהָר *the river*, the Euphrates, הַיָּרְדֵן *the descending* (stream), the Jordan, once poetically יַרְדֵּן Ps. 42: 7, § 250, and once indefinitely a Jordan, a stream like the Jordan Job 40: 23, הַשָּׂרֹן *the plain*, Sharon, הַלְבָּנוֹן *the white* (mountain), Lebanon, so always in prose, but in poetry with or without the article, הַבָּשָׁן always in prose, and sometimes in poetry, Bashan, הַגִּלְעָד and גִּלְעָד *Gilead*, הַחֶרְמֶל *the garden*, Carmel, הַבְּבֵר *the circuit* of the Jordan, הַמִּצְפָּה *the watch-tower*, Mizpah, הָאָדָם and אָדָם *the* (first) man, Adam, הָאֱלֹהִים and אֱלֹהִים *the* (true) God. In הַצֵּיטָה הַמִּנְחָה *the half tribe* of Manasseh Deut. 3: 13 and often elsewhere, the article makes more prominent the definiteness of the entire expression: it also occurs without the article, e. g. Num. 32: 33. Proper names of nations rarely admit the article כַּשְׁדִּים *the Chaldeans*, but הַפְּלִשְׁתִּים Jer. 37: 8, 9, פְּלִשְׁתִּים *the Philistines*, but הַכַּשְׁמִיתִים 1 Sam. 17: 52; אֲרָמִים is used as a proper name 2 Kin. 8: 28, but in 2 Chron. 22: 5 has the article as a Gentile noun הַכַּשְׁמִים, § 53. 2. a. Symbolical like real names do not receive the article, בְּגִידָה *Treacherous* Jer. 3: 7, אֲפֹסְתָה *Apostate* ver. 6, חֶלֶקֶת רָחֵב Hos. 5: 13.

2. Nouns with suffixes, which are rendered definite by the appended pronoun, אָבִינוּ *our father*, שְׁמוֹ *his name*, but in Greek ὁ πατὴρ ἡμῶν, τὸ ὄνομα αὐτοῦ.

a. There are a few instances in which the article is prefixed to nouns having suffixes. It is emphatic in הַחֲצִי *the* (other) *half* of them Josh. 8: 33, opposed to a preceding הַחֲצִי *one half* of them; see also הַכְּבֹדָה Isa. 24: 2, הַחֲצִי *Lev.* 27: 23, בְּעֵרְיָה (in some editions) Ezra 10: 14; בְּתוֹךְ הַחֲצִי *in the midst of my tent* Josh. 7: 21, בְּתוֹךְ הַחֲצִי *in the midst of its fold* Mic. 2: 12, כָּל-הָהָרִים *the whole of its women with child* 2 Kin. 15: 16; in לְמַעַנָּה Prov. 16: 4 it distinguishes the noun מַעַנָּה from the preposition לְמַעַן. In נְבִיאָם Num. 12: 6 the suffix is to be taken objectively and the expression is indefinite *a prophet to you*.

b. A suffix which is the direct object of a participle does not supersede the necessity of the article, הַמִּשְׁמֵחַ *the* (one) *smiling him* Isa. 9: 12, הַמְּבִיָּא *the* (one) *bringing thee up* Ps. 81: 11, הַמְּצַלֵּחַ *the* (one) *crowning thee* Ps. 103: 4, Deut. 13: 6, Dan. 11: 6.

3. Nouns in the construct state before a definite noun, whether this has the article כּוֹכְבֵי הַשָּׁמַיִם *the stars of heaven* Gen. 26: 4, רַגְלֵי הַכֹּהֲנִים *the feet of the priests* Josh. 3: 13; is a proper name, שִׁבְטֵי יִשְׂרָאֵל *the tribes of Israel* Ex. 24: 4, דְּבַר יְהוָה *the word of Jehovah* Gen. 15: 1; has a pronominal suffix, בְּפִרְיִי בְּרֵאשִׁית *the first-fruits of thy la-*

*bours*, נְשֵׁי־בָנָיו *the wives of his sons* Gen. 7: 13; or is itself definite by construction, מַעְרַת שִׁיחַהּ הַמְּכַפֶּלֶה *the cave of the field of Machpelah* Gen. 23: 19, אֲרוֹן בְּרִית־יְהוָה *the ark of the covenant of Jehovah* Josh. 3: 3, עוֹשֶׂה מְלָאכָת עֲבוֹדַת בֵּית־יְהוָה *the doer of the work of the service of the house of Jehovah* 2 Chron. 24: 12.

a. When the governed noun is indefinite, the whole expression will be indefinite, כַּף הָאִישׁ *a man's hand* 1 Kin. 18: 44, כַּף הָאִישׁ *the hand of the man* 2 Sam. 14: 16; מִזְבֵּחַ נְחֹשֶׁת *an altar of brass* 2 Chron. 4: 1, מִזְבֵּחַ הַנְּחֹשֶׁת *the altar of brass* 2 Chron. 7: 7. So אִישׁ אֱלֹהִים *a man of God* 1 Kin. 13: 1, הָאִישׁ הָאֱלֹהִים *the man of God* ver. 4; מַלְאָךְ אֱלֹהִים *an angel of God* 1 Sam. 29: 9, מַלְאָךְ הָאֱלֹהִים *Judg. 6: 20*, מַלְאָךְ יְהוָה ver. 21 *the angel of God or of Jehovah*. In a very few instances the expression is commonly reckoned indefinite notwithstanding the definiteness of the governed noun, but most, if not all of these can be otherwise explained; thus in Gen. 9: 20 the article is generic, as we might say *began to play the husbandman*, comp. also Lev. 14: 34, Deut. 22: 19, 1 Sam. 4: 12, Jer. 13: 4.

b. Nouns in the construct are occasionally found with the article. There is but one example of this in which the construct differs in its letters from the absolute, and in this instance the governed noun is preceded by a preposition so that the expression could be made definite in no other way, דֶּרֶךְ הַשְּׁכֵנִי בַּאֲהָלִים *the way of the dwellers in tents* Judg. 8: 11. In the remaining instances the sense is sometimes complete without the governed word, which is added as if by an afterthought, הָאֶתֶלֶה שִׁיחַהּ *to the tent viz. Sarah's* Gen. 24: 67, הַחֵדֶר הָאָרֶג *the pin viz. of the web* Judg. 16: 14, 2 Kin. 16: 17, 2 Chron. 15: 8 (if the text is correct), Ps. 123: 4, or may have been coordinated by a loose sort of apposition, § 256. 2, הַכֹּחֶלֶת הַלְּבָשֶׁת *the coat of linen* Ex. 28: 39, 39: 27, הַמִּזְבֵּחַ הַנְּחֹשֶׁת *the altar of brass* 2 Kin. 16: 14, Zech. 4: 7, or subordinated in a general way, § 256. 3, הַמִּזְבֵּחַ בֵּית־אֵל *the altar of (or at) Bethel* 2 Kin. 23: 17, Gen. 31: 13, 1 Chron. 15: 27, Isa. 36: 8, Jer. 48: 32, Ezek. 47: 15. Sometimes the definiteness of the entire expression is thus more clearly marked, as when several nouns in the construct occur together הַקֶּבֶר אִישׁ הָאֱלֹהִים *the grave of the man of God* 2 Kin. 23: 17, 2 Chron. 8: 16, Ezr. 8: 29, Ezek. 46: 19, particularly when one compound phrase precedes another אֲרוֹן הַבְּרִית אֲרוֹן כְּלִי־הָאֲרֹן Josh. 3: 11, Esth. 6: 1; so after כָּל Josh. 8: 11, 1 Kin. 14: 24, Jer. 25: 26, Ezek. 45: 16, Zeph. 3: 19, and before an infinitive which is equivalent to a relative clause 2 Sam. 19: 25, Ex. 9: 18. See also 1 Sam. 26: 22 K'thibh, 2 Kin. 7: 13 K'thibh, where the K'ri omits the article. It is once found with a participle in the construct state before its object, Ezek. 17: 15; the article in הַמִּכְנָה הַשָּׁפָר *the bill of the purchase* Jer. 32: 12 identifies it with the one spoken of in the preceding verse.

c. Gentile nouns, derived from a compound proper name, receive the article before the second member of the compound, בְּנֵי־הַיְּמִינִי *the Benjamite*



Judg. 3: 15, *בֵּית הַבִּשְׁמִיטִי* *the Bethshemite* 1 Sam. 6: 14, *בֵּית הַלֶּחֶמִי* *the Bethlehemite* 1 Sam. 16: 18, *אֶבְיֵזִי* *the Abiezrite* Judg. 6: 11, though this word also appears in the abbreviated form *הַבִּישְׁמִי* Num. 26: 30; *בֵּית הַבֶּתְלִי* *the Bethelite* 1 Kin. 16: 34, *הַחֲזִי הַמִּצְחָתִי* 1 Chron. 2: 54.

§ 250. The article is frequently omitted in the brief and emphatic language of poetry, where it would be required in prose, מְלִכֵּי-אֶרֶץ *kings of (the) earth* Ps. 2: 2, אֲנִי בְּפָנֵי שֶׁשֶׁם *in the presence of (the) sun* Ps. 72: 17, אֲנִי שֶׁמֶר *(the) watchman says, (the) morning comes* Isa. 21: 12; *to give וְאֶרֶץ וְאֶחָד both sanctuary and host to be trampled* Dan. 8: 13.

a. Thus the article is almost entirely wanting in Ps. 72. It is also omitted from certain poetical or archaic phrases אֶרֶץ וְשֵׁמֶר Gen. 2: 4, Ps. 148: 13, קִנְיָה שְׂמִירָה וְאֶרֶץ Gen. 14: 19, 22, הַרְחֹו אֶרֶץ but שִׁמְתָּ הָאֶרֶץ, הַשְׂמִירָה except Ps. 59: 14; or words שְׂמִירָה but הַשְׂמִירָה; several of these seem to have assumed almost the character of proper names אֹהֶל מוֹעֵד the Tent of meeting, מְבֹלֶךְ the Dwelling-place 1 Sam. 2: 29, 32, אֱלֹהִים God, הַקָּדוֹשׁ the most High, קָדוֹשׁ the Holy One Job 6: 10, Isa. 40: 25, Hab. 3: 3, שֶׁפָּרִי the Almighty, אֱלֹהֵי הַצְבָּאוֹת only four times אֱלֹהֵי הַצְבָּאוֹת the God of hosts, הַנֶּפֶשׁ the region of the dead, הַיָּלָם the world, הַרְחֹו the abyss, צָפוֹן and הַצָּפוֹן the north, הַיָּרְבֵּן only once הַיָּרְבֵּן Zech. 6: 6 the south. In the parallels of poetry the article is sometimes omitted in one clause and retained in the other Nah. 1: 5, Zeph. 1: 3, Ps. 148: 9, 10.

b. The article is often dropped from familiar and frequently repeated expressions in prose, *לַלַיְתָּ לְעֵת עֶרֶב* *at evening-time* Gen. 24: 11, *שֶׁמֶשׁ יָצָא* *sun-rise* Dent. 4: 47, *עַד אֶחָדָה שָׁנָה* *to (the) year's end* Dent. 11: 12, *שָׂר צָבָא* (the) *captain of (the) host* 1 Kin. 16: 16, and such phrases as *רָאשׁ* (the) *head* Isa. 37: 22, *פָּתַח יָד* *put forth the hand* Gen. 37: 22, *יָד עַל-פִּיהָ* *the hand upon the mouth* Mic. 7: 16, *בְּיָד* *with the hand* 1 Sam. 19: 9, *נִפְּצָה* *pounce upon the shoulder* i. e. *assail the Philistines* Isa. 11: 14, *פָּתַח* *the back and not* פָּנִים *the face* Jer. 2: 27, *קָרַן* *lift up* the *horn* 1 Chron. 25: 5, *אֶשׁ-רָגַל מִתַּחַת-רֶגֶל וְעַד-רֹאשׁ* *from the sole of the foot to the head* Isa. 1: 6, Gen. 3: 15, Lev. 11: 3, Ps. 119: 2, Ezek. 25: 6, *בְּרֵאשִׁית* *in the beginning* Gen. 1: 1, *לִפְנֵי אֶחָדָה* *from the beginning* Isa. 46: 10; also in geographical and architectural details, from such technical terms as *גִּבּוֹל* *and the border* Josh. 13: 23, *רֵחַב* *the breadth* the *height* Ex. 27: 18, 2 Chron. 3: 3; likewise in adverbial phrases *אֶפְסֹם* *with the face to the ground* Gen. 19: 1. Comp. in English *from head to foot*, *arm-in-arm*, etc. So *פָּנִים אֶל-פָּנִים* Gen. 32: 31, *פַּה אֶל-פֶּה* Num. 12: 8 etc.

c. In enumerations, where attention is exclusively directed to the proper meaning of the words irrespective of their particular relations, the thought may be generalized by omitting the article and putting each noun in the singular, thus giving both conciseness and vigour to the expression.



מַאִישׁ וְיֶדְ-אִשָּׁה מַלְעָר וְיֶדְ-זָקֵן וְיֶדְ שׂוֹר וְשֵׁה וְחֲמֹר *man and woman, young and old, and ox and sheep and ass* Josh. 6: 21, Isa. 9: 13, Jer. 44: 7, Ezek. 39: 9. In this and other cases the indefinite singular in a collective sense is used instead of the plural רַגְלֵי אִישׁ *footmen* Judg. 20: 2, אֲנָשִׁי-חֵזֶק *men of strength* 1 Chron. 26: 8, Ex. 35: 22, Deut. 3: 5, 1 Sam. 21: 5, 2 Chron. 14: 7, Ezek. 6: 7, 11: 6, Prov. 11: 14, and interchanging with it Ps. 12: 2, Prov. 16: 12-15. In Gen. 19: 12 הֵהָן *Son-in-law* is indef. sing. because the speaker was uncertain whether there was one or more or none at all.

d. When two definite nouns are connected by *and* the article is commonly repeated Deut. 7: 19; it may however, particularly in poetry, stand only before the first and be understood with the second וַעֲוֵי הַחֲקָאִים *the (persons) decreeing unrighteous decrees* וּמִכְתָּבִים *and writing, etc.* Isa. 10: 1, הַזָּבֶל וְהַנֶּחֱר *O psaltery and harp* Ps. 57: 9, הַבְּרִית וְהַסֵּד Neh. 1: 5 comp. Deut. 7: 9, 12, הַשֶּׁמֶשׁ וְיָרֵחַ (though in different clauses) Josh. 10: 13, Ps. 19: 11, 34: 13; in Jer. 40: 4 it is omitted from the former of two words אֶל-טֹב וְאֶל-הָעָשָׂר.

§ 251. There is no indefinite article in Hebrew; indefinite nouns are sufficiently characterized as such by the absence of the article. Thus, נָהָר *a river* Gen. 2: 10, בְּסַרְכָב וּבַחֲמָשִׁים *both chariots and horsemen* Gen. 50: 9, חֵלֶב וְדָבָשׁ *milk and honey* Ex. 3: 8, עֵינֵל גְּמִים *an infant of days* Isa. 65: 20.

a. The numeral אֶחָד *one* is occasionally employed in the sense of an indefinite article, סַל אֶחָד *a basket* Ex. 29: 3, אִישׁ אֶחָד *a man* Judg. 13: 2, 1 Sam. 1: 1, 1 Kin. 22: 9, Dan. 8: 13, or in the construct before a plural noun, אֶחָד הַזְּבִילוֹת *one of the foolish women* i. e. *a foolish woman* Job 2: 10, Gen. 21: 15, 22: 2, 37: 20, Judg. 19: 13. In some passages, however, which are commonly explained in this manner, אֶחָד may retain its proper numeral force, as נְבִיא אֶחָד *one prophet* 1 Kin. 13: 11, alone remaining in Bethel, רֶחֶם אֶחָד *1 Kin. 19: 4, 5, not a cluster but a solitary shrub*, פָּרַעַשׁ אֶחָד *a single flea* 1 Sam. 24: 15, 26: 20.

## ADJECTIVES AND DEMONSTRATIVES.

§ 252. 1. Attributive adjectives and participles are commonly placed after the noun to which they belong and agree with it not only in gender and number but in definiteness, that is to say, if the noun is indefinite they remain without the article, but if the noun is made definite, whether by the article or in any of the ways specified in § 249, they receive the article, בֶּן הָזֶה *a wise son*

Prov. 10: 11, הָתֵן יָצָא *a bridegroom going out* Ps. 19: 6, הָאָרֶץ הַטּוֹבָה *the good land* Deut. 1: 35, רַב־רַב־מִחָרָם *thy manifold mercies* Neh. 9: 19, יְהוָה הַטּוֹב 2 Chron. 30: 18. If more than one adjective accompany a definite noun, the article is repeated before each of them, הַשֵּׁם הַנּוֹכָח הַנּוֹרָא *the glorious and fearful name* Deut. 28: 58, 10: 17.

a. The adjective רַבִּים *many* is in a few instances, for the sake of greater emphasis, prefixed to the noun which it qualifies, רַבִּים בָּנִים *many sons* 1 Chron. 28: 5, רַבּוֹת טָעִים *many times* Neh. 9: 28, so Ps. 32: 10, 89: 51, Jer. 16: 16. Other instances are יָרַח בְּמַעֲשָׂהּ זָר *his strange work*, נָכְרִיָּה נִכְרָהָ *his strange task* Isa. 28: 21, צַדִּיק עַבְדִּי *my righteous servant* Isa. 53: 11, and are mostly susceptible of a different explanation; thus each of the examples above given may be regarded as forming a brief clause *his work is strange, my servant as a righteous person*.

b. Some exceptional cases occur, in which an adjective qualifying a definite noun does not receive the article, the whole expression being made definite by the article which precedes the noun, הַחֲנֹכֶל הַחֲדָשָׁה *the new cart* 2 Sam. 6: 3, הַיָּצֵן הַנֶּכְרִיָּה *the strange vine* Jer. 2: 21, Ezek. 39: 27, Dan. 8: 13, 11: 31, or when the noun is made definite by a suffix, אַחֵר אֶחָיִךְ *your other brother* Gen. 43: 14, Ezek. 34: 12, Hag. 1: 4, or is a proper name בְּרִיָּה בְּרִיָּה *Ps. 68: 28*. In הַבָּיָה רָעָה *an evil report respecting them* Gen. 37: 2, the suffix denotes the object and the noun is really indefinite. Comp. § 249. 2. a. In הַיָּם גָּדוֹל *Ps. 104: 25* the adjective does not directly qualify the noun, but is in apposition with it, or it may even be viewed as a predicate, not *the great sea* but *the sea, great and wide*, equivalent to which is *great* etc. So הַמִּלְאָה הַנִּכְלָמָה *the property that was despicable and refuse* 1 Sam. 15: 9, הָאָרֶץ אֲחֵרָה *the land, another than this, where* etc. Jer. 22: 26.

c. On the other hand the article is sometimes dropped from the noun, but retained before the adjective, הַיָּצֵר הַגָּדוֹל *the great court* 1 Kin. 7: 12, הָאִישׁ הַעֲשִׂיר *the rich man* 2 Sam. 12: 4, הַבּוֹר הַגָּדוֹל *the great well* 1 Sam. 19: 22, Gen. 1: 21, 41: 26, Num. 11: 25, 2 Kin. 20: 4 K'ri, Neh. 9: 35, Ps. 104: 18, Isa. 46: 12, Jer. 6: 20, 32: 14, Ezek. 9: 2, 21: 19, 40: 31, 47: 16, Zech. 4: 7.

d. A participle with the article thus joined to a definite noun is equivalent to a relative clause הָאִישׁ הַעֲמִיד *the man who stood* Zech. 1: 10, Ex. 36: 4, Num. 5: 8; so with proper nouns יְהוָה הַנִּרְאָה *Jehovah, who appeared* Gen. 12: 7, 13: 5, 16: 13, Ex. 11: 5, Esth. 7: 6, Ps. 103: 3-5, Isa. 45: 3, Jer. 37: 10; so sometimes even with indefinite nouns הַכֹּלֵל הַיָּרֵחַ *every beast that moves* Gen. 1: 28, 1 Sam. 25: 10, Ps. 62: 4, Jer. 27: 3, Dan. 9: 26, while on the other hand the participle without the article may be used in the same sense with definite nouns הָאִישׁ הַיָּמִי *the man who made the earth tremble* Isa. 14: 16, 1 Kin. 11: 8, 2 Kin. 10: 6. In הַיָּשָׁר הַיָּלֵךְ *he who walketh uprightly* Mic. 2: 7 the article properly belonging to the participle is

attached to a closely related word which forms with it one compound expression.

e. In a few instances a participle belongs to a preceding suffix *הַבָּאָה* *pedes ejus introeuntis, her feet as she came in* 1 Kin. 14: 6, 2 Kin. 11: 5, Ps. 69: 4; so an adjective Eccles. 4: 10.

f. Adverbs are sometimes used as attributive adjectives *מִנְחָה תָמִיד* *a continual meat-offering* Lev. 6: 13 (but in the construct Num. 4: 16, § 257. 6. c.), *הָלֵם עֲלֹת* *burnt-offerings that cost nothing* 2 Sam. 24: 24, Ps. 69: 5, Lam. 3: 52, *מְלִמֹת הַרְבֵּה מְאֹד* *very many garments* Josh. 22: 8, Deut. 3: 5, 2 Sam. 8: 8, 12: 2; so *מִיָּד* Isa. 10: 7, Eccles. 9: 14, which twice assumes a plural form, Ps. 109: 8, Eccles. 5: 1; they also occur as predicate adjectives Gen. 15: 1, 47: 9, Jer. 42: 2. A phrase may also be joined to nouns as an attributive *בְּלִשְׁתִּי אֹיְבֵי* *my enemies in soul* i. e. cordial haters Ps. 17: 9, *אִנָּשׁ מִדְּהָאָרֶץ* *man of the earth* Ps. 10: 18, *נֹסְבֵי מִדָּם* *their drink offerings of blood* Ps. 16: 4, 7: 9, Prov. 26: 1.

2. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, § 248. 2, *הַיּוֹם הַזֶּה* *this day* Gen. 7: 13, *הַדְּבָרִים הָאֵלֶּה* *these things* Gen. 15: 1, *הָאֲנָשִׁים הַהֵם* *those men* Num. 9: 7. If both an adjective and a demonstrative qualify the same noun, the demonstrative is placed last, *הָאָרֶץ הַטּוֹבָה הַזֹּאת* Deut. 9: 6, *הַשָּׁנִים הַטּוֹבוֹת הַבָּאִים* *these good years that (are) coming* Gen. 41: 35, 1 Sam. 17: 25, 2 Chron. 20: 15.

a. The demonstrative *זֶה* occasionally stands emphatically before its noun, *זֶה מֹשֶׁה* *this Moses* Ex. 32: 1, where it is probably contemptuous like the latin *iste*, *זֶה לֶחֶמֶנוּ* *this our bread* Josh. 9: 12, Judg. 5: 5, 1 Sam. 17: 55, 56, Ps. 34: 7, 48: 15, 104: 25, *זֶה הָעָם* *this people* Isa. 23: 13, Hab. 1: 11; so *הוּא* e. g. *הוּא הַמֶּלֶךְ* *that king Ahaz* 2 Chron. 28: 22, *הוּא הַלַּיְלָה הַזֶּה* *this same night* Ex. 12: 42. The demonstrative both follows the noun and is repeated after the adjective in *הָאֲלֵהּ הַנִּשְׁאָרִים* *these nations these that remain* Josh. 23: 7, 12; it precedes attributives linked with following words in *הָעָם הַזֶּה הָרֹעַ* *this people that is evil, that refuse etc.* Jer. 13: 10.

b. The article is sometimes omitted from the demonstrative, *הַדּוֹר זֶה* *this generation* Ps. 12: 8, *בַּלַּיְלָה הַזֶּה* *in that night* Gen. 19: 33, 30: 16, 32: 23, 1 Sam. 19: 10, particularly if the noun is made definite by means of a suffix *זֶה יָמִי שֶׁבִּרְצִי* *this my oath* Gen. 24: 8, *זֵאתִי אֵלֶּיךָ* *these my signs* Ex. 10: 1, 1: 1, Deut. 11: 18, Josh. 2: 14, 20, Judg. 6: 14, 1 Kin. 22: 23, 2 Chron. 18: 22, 24: 18, Jer. 31: 21.

c. The article is still more rarely dropped from the noun, *זֶשֶׁט הַבֵּשֶׁט*

הַזֶּה *this small quantity of honey* 1 Sam. 14: 29, אִישׁ אֶפְרַתִּי הַזֶּה *that Ephraimite* 17: 12, 17, Jer. 40: 3 K'thibh, זֶה הַחֵלִי *this sickness* 2 Kin. 1: 2, 8: 8, Ps. 80: 15, יוֹם הַזֶּה Mic. 7: 12, see ver. 11.

## NUMERALS.

### Cardinal Numbers.

§ 253. 1. The numeral אֶחָד *one* is treated like other adjectives, and follows the rules of position and agreement already given, מִקּוֹם אֶחָד *one place* Gen. 1: 9, הַחֵרִיץ *the one curtain* Ex. 26: 2.

a. In a very few instances the noun is in the construct before the numeral *one*, אֶחָד מִשְׁפָּט *one law* Lev. 24: 22, אֶחָד אֲרוֹן *a chest* 2 Kin. 12: 10, אֶחָד מֵעַבְדֵי אֲדֹנָי *one prefect of the servants of my master* Isa. 36: 9, comp. § 257. 6. c; הַרְרֵי-אֲלָפִים Ps. 50: 10 in like manner may mean *a thousand mountains* or it may mean *mountains of a thousand* i. e. where cattle rove by thousands. Jer. 52: 20 K'ri, 2 Chron. 4: 15 omit the article from אֶחָד though joined to a definite noun, after the analogy of other numerals. In other cases the article is omitted because the numeral is really indefinite, אֶחָד אֶחְיָכֶם *one brother of yours* Gen. 42: 19, the particular person not being determined; but when the fact is reported to Jacob ver. 33, the selection had been made, and the article is accordingly employed; so הַבָּכֶשֶׁת אֶחָד Num. 28: 4, הַיָּאֵשׁ אֶחָד 1 Sam. 13: 17, 18, Jer. 24: 2, Ezek. 10: 9. In אֶחָד הָאִישׁ Num. 16: 22, the numeral is a predicate, not *the one man* but *the man* Korah alone (lit. being one); or He may be interrogative § 231. 3. a.

b. The article may be attached to אֶחָד in various senses; thus הָאֶחָד means *the one* Gen. 19: 9 i. e. this one man in implied contrast with the entire community; *the first* in a series Gen. 2: 11, 42: 27; *the remaining one* Gen. 42: 13, *the other one* Lev. 14: 22, 15: 15; *the well known one* Gen. 42: 32, 44: 28; *the one*, who performed the action referred to, definitely conceived, 2 Kin. 6: 3, 5; with the generic article *one* considered in relation to other numbers Eccles. 4: 9, or it may be *the one* spoken of in ver. 8.

c. אֶחָד is sometimes strengthened by the partitive בֶּן, which appears to be redundant אֶבְיוֹן בֶּן-אֶחָד *a poor man of one of thy brethren* Deut. 15: 7, Lev. 4: 2 (see vs. 13, 22, 27), 5: 13, Ezek. 18: 10.

2. The other cardinal numbers are joined to nouns as follows, viz.:

(1.) They commonly stand before the noun to which they belong and in the absolute state, אַרְבָּעָה מְלָכִים *four kings* Gen. 14: 9, שִׁשִּׁים עָרִי *sixty cities* Deut. 3: 4, מֵאָה

שְׁשֵׁת אֲלָפִים *a hundred cakes of raisins* 2 Sam. 16: 1, שֵׁשֶׁת פָּרָשִׁים *six thousand horsemen* 1 Sam. 13: 5.

(2.) Such as have a distinct form for the construct (viz. 2-10, מֵאָה *hundred*, אֲלָפִי *thousands*) may also stand before the noun in the construct state, בָּנִים שְׁנֵי *two sons*, prop. *two of sons* Gen. 10: 25, אַרְבַּעַת יָמִים *four days* Judg. 11: 40, מֵאָה אֲדָנִים *a hundred sockets* Ex. 38: 27, שְׁלֹשָׁת אֲלָפֵי *three thousand camels* Job 1: 3.

a. It should be observed that the partitive relation is expressed not by the construct form of the numeral המְאֹרֶת שְׁנֵי *not two of the lights but the two lights* Gen. 1: 16, שֵׁשֶׁת הַקָּנִים *the six branches* Ex. 25: 33, but by the preposition אֶחָד בְּנֵי-הַנְּעָרִים *one of the young men* 2 Kin. 4: 22, שֵׁשֶׁת בְּשֵׁמֹתָם *six of their names* Ex. 28: 10.

b. The numbers *two, three, four, and seven*, occur with the suffixes of pronouns which are in apposition with them, שְׁנֵינוּ אֲנֵחָנוּ *we, both of us* 1 Sam. 20: 42, also שְׁתֵּי-אֲנָחֵנוּ *we two* 1 Kin. 3: 18, שְׁתֵּיהֶן *they two or both of them* 1 Sam. 25: 43, שְׁלֹשָׁתָם *ye three*, שְׁלֹשָׁתָם *they three* Num. 12: 4, אַרְבַּעָתָם *they four* Dan. 1: 17, שִׁבְעָתָם *they seven* 2 Sam. 21: 9 K'ri. The following numerals occur with pronominal suffixes having a possessive sense, חֲמִשִּׁיָּה *thy fifty*, חֲמִשִּׁי *his fifty* 2 Kin. 1: 10, חֲמִשִּׁירָם *their fifties* ver. 14, אֲנִיָּה *my thousand* Judg. 6: 15, אֲלֵפֵיהֶם *your thousands* 1 Sam. 10: 19, רִבְעָתָיו *his ten thousands* 1 Sam. 18: 7.

(3.) Less frequently the numerals stand after the noun in the absolute state, בִּיעֲלוֹת שִׁבְעַת *seven steps* Ezek. 10: 22, אַתְנֵת עֲשָׂרִים *twenty she-asses* Gen. 32: 16, מֵאָה-אֲלָתָה *a hundred thousand talents* 1 Chron. 22: 14.

§ 254. 1. The units (including *ten*), whether they stand singly or are compounded with other numbers, agree with their nouns in gender, שְׁלֹשׁ דָּלָחוֹת *three leaves* Jer. 36: 23, אַרְבַּעָה סִבִּי חֶרֶב *three baskets of bread* Gen. 40: 16, אַרְבַּעָה עָשָׂר *fourteen lambs* Num. 29: 15; the other numerals observe no distinction of gender.

a. When the units qualify מֵאוֹת *hundreds* or אֲלָפִים *thousands*, their gender is determined by that of these words respectively. In שְׁלֹשָׁת בָּנָיו *the three wives of his sons* Gen. 7: 13, the masculine adjective is probably to be explained by the fact that the noun, though in reality feminine has a masculine termination.

2. Nouns accompanied by the units (2-10) are almost



invariably plural, while those which are preceded by the tens (20-90) or numbers compounded with them (21, etc.), are commonly put in the singular, אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה *forty days and forty nights* Gen. 7: 4; אַרְבַּע וּשְׁלֹשִׁים שָׁנָה *four and thirty years* Gen. 11: 16; עֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים *twenty years and seven years* Gen. 23: 1; 1 Kin. 14: 20, 16: 29.

a. This phenomenon is probably to be accounted for upon a principle analogous to that by which the anomalous terminations for gender in the numerals has been explained, § 224. 2. When the numeral has itself a plural form, as it has in the tens, the plurality of the entire expression is sufficiently indicated without giving a plural ending to the noun likewise. But with the units which have a singular termination, the noun must take a plural form. It may be observed, however, that this peculiarity chiefly affects a certain class of nouns, viz. those which are most frequently numbered, and in which, consequently, the tendency to abbreviate the expression by retrenching the plural ending is most strongly manifested, and in which, moreover, each unit is like every other, so that plurality is but the repetition of the same thing. These are such as אִישׁ *man*, נֶפֶשׁ *soul*, רֶגֶל *footman* and various measures of time, space, weight, etc., e. g. שָׁנָה *year*, יוֹם *day*, אַמָּה *cubit*, שֶׁקֶל *shekel*. These nouns are also found, though less constantly, in the singular with *hundreds* and *thousands*, הָשָׁלֹשׁ בָּאוֹת שָׁנָה *nine hundred years* Gen. 5: 5; אֶלֶף אַמָּה *a thousand cubits* Num. 35: 4, and with the numbers from 11 to 19, חֲמִישָׁה עָשָׂר שֶׁקֶל *fifteen shekels* Lev. 27: 7. Comp. in German *hundert Fuss lang*, *funfzig Pfund schwer*, and in English *twenty head of cattle*, *a ten foot pole*. Other nouns are similarly affected, but with less regularity, עֶשְׂרִים קָנָיִם *twenty planks* Ex. 26: 18, 19 but עֶשְׂרִים קְרָשִׁים Ex. 36: 23-25, עֶשְׂרִים עָרִי שָׁלֹשׁ-עָשָׂר *thirteen cities* Josh. 21: 33, אֶלֶף הָפָז *Cant.* 4: 4, בָּאוֹתָם אַמָּה 2 Chron. 9: 15.

b. The numbers from 2 to 10 are very rarely found with singular nouns, שְׁמוֹנֶה שָׁנִים *eight years* 2 Kin. 22: 1, שְׁלֹשׁ אַמָּה *three cubits* 25: 17 K'thibh where the K'ri has אַמָּה שְׁנֵי הַנֶּחֱדָר, Ex. 16: 22, עֶשְׂרֵה אֶלֶף Ezek. 45: 1. The tens are occasionally followed by the plural קְרָבִים *thirty companions* Judg. 14: 11, שְׁמוֹנִים בְּנֵי-הַחֵרֶל *eighty sons of valour* 2 Chron. 26: 17, אַרְבָּעִים וּשְׁנַיִם *forty-two children* 2 Kin. 2: 24, אַרְבָּעִים אֶדְרִי-בָסָה Ex. 26: 19; see also Gen. 18: 24, 26, 28, Ex. 15: 27, Josh. 7: 21, Judg. 1: 7, 12: 14, 2 Sam. 9: 10, 1 Kin. 4: 13, 2 Kin. 10: 1, 13: 7, 15: 20; in Ezra 8: 6-14 הַנֶּחֱדָרִים is in explanatory apposition with the numerals. When the noun precedes the numeral it is always put in the plural, נְפָשׁ excepted Gen. 46: 26, 27, Num. 31: 40, 46, Jer. 52: 29, 30.

c. In enumerations of familiar objects the noun is sometimes omitted, when the meaning is sufficiently plain from the connection, עֶשְׂרֵה זָהָב *ten (shekels) of gold* Gen. 24: 22, שְׁלֹשׁ בָּאוֹת בָּסָה *three hundred (shekels) of silver* Gen. 45: 22, שְׁנֵי-לֶחֶם *two (loaves) of bread* 1 Sam. 10: 4, שֵׁשׁ-עָפָה *six (ephahs) of barley* Ruth 3: 15. In measurements, the word אַמָּה *cubit*

is occasionally preceded by the preposition **בְּ**, thus **אַרְבַּע בָּצֵמָה** *four by the cubit* i. e. four cubits.

d. The attributive with a noun in the singular after the tens or higher numerals may be in the singular Judg. 18: 17, 20: 2, 1 Sam. 22: 18, 1 Kin 20: 16, Cant. 4: 4, or in the plural Judg. 18: 16, 1 Kin. 1: 5, 20: 30.

3. Compound numbers may either proceed from the higher to the lower denomination, **אַלֶּף מֵאָתַיִם חֲמִשִּׁים וָאַרְבָּעָה** *a thousand two hundred fifty and four* Neh. 7: 34, or the reverse, **שִׁבְעֵי וָשָׁלֹשִׁים וּמֵאָתָה שָׁנָה** *seven and thirty and a hundred years* Ex. 6: 16. The noun sometimes stands at the beginning or end of the entire series as in preceding examples, and sometimes it is repeated after each numeral, **מֵאָתָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעֵי שָׁנִים** *a hundred years and twenty years and seven years* Gen. 23: 1.

4. Numeral adjectives may receive the article when they represent an absolute number, or the noun is not expressed; but when they are joined to a definite noun the latter alone receives the article, **הַשְּׁנַיִם** *(the) two are better than* **הָאֶחָד** *(the) one* Eccles. 4: 9, **הָאַרְבָּעִים** *the forty* Gen. 18: 29, **הַחֲמִישִׁים הַצְּדִיקִים** *the fifty righteous* ver. 28, **שְׁתֵּי בָנוֹתָיו** *his two daughters* 19: 30, **אַרְבָּעִים הַיּוֹם** *the forty days* Deut. 9: 25; Judg. 7: 7, 22, 18: 17, 1 Sam. 17: 14, 2 Sam. 23: 22, 23, 1 Kin. 7: 41-44, 2 Chron. 25: 9.

a. The rule is the same when the noun is made definite by a suffix **חֲמִשָּׁה נְעָרוֹתֶיהָ** *her five damsels* 1 Sam. 25: 42, Job 42: 7 or by being in the construct state, Gen. 49: 28, 1 Sam. 17: 18, Job 2: 11. The article may be attached to a noun in apposition **שְׁלֹשִׁים הֶכֶסֶךְ** *the thirty shekels of silver* Zech. 11: 13, **שֵׁשׁ הֶשְׁעָלִים הָאֵלֶּה** *these six ephahs of barley* Ruth 3: 17. It is joined both to the numeral and to an accompanying participle in **הַחֲמִישִׁים הַנִּזְכָּרִים** Ex. 28: 10. In a few instances it is given to the numeral and not to the noun **הַחֲמִשִּׁים וּמֵאָתָה** *the two hundred and fifty men* Num. 16: 35, **שָׁנָה הַחֲמִשִּׁים** *the year of fifty years* i. e. the fiftieth year Lev. 25: 10, 11, where the article is used to give definiteness to the preceding noun in the construct. In **הָאַלְפָּה אַרְבָּעָתָם** *these four children* Dan. 1: 17, the numeral following a definite noun receives a pronominal suffix referring to it. When numerals are joined to demonstrative pronouns both may receive the article **הַשְּׁלֹשׁ הָאֵלֶּה** Deut. 19: 9, but more commonly it is given to neither **שְׁלֹשָׁה** Ex. 21: 11, Gen. 22: 23, Zech. 4: 10. In Ex. 38: 28 the article is

attached to the thousands and hundreds of a compound number, but not to the tens and units *הָאֶלֶף וְשֵׁשׁ הַמֵּאוֹת וְהַמֵּשֶׁבַע וְשֵׁבַע*.

b. When compound numbers 11, 12, etc., receive the article, it may be given to the first member of the compound, *הַשְּׁנָיִים עָשָׂר the twelve* 1 Chron. 25: 19, 27: 15, 1 Kin. 6: 38, *הָאֶחָד וְעָשָׂר* Ex. 12: 18; or to the second, *שְׁנַיִם הָעָשָׂר the twelve men* Josh. 4: 4, 1 Kin. 19: 19. In the example just cited the article is given to the numeral instead of to the noun, but in *שְׁנַיִם הָעָשָׂר הַבָּקָר the twelve oxen* 1 Kin. 7: 44, 2 Chron. 4: 15 the general rule is observed.

### Ordinal Numbers, etc.

§ 255. 1. The ordinal numbers follow the general law of adjectives in position and agreement with the substantive, to which they belong, *בֶּן שֵׁנִי a second son* Gen. 30: 7, *בַּשָּׁנָה הַשְּׁלִישִׁית in the third year* 1 Kin. 18: 1.

a. Instances occur of expressions rendered definite by the article before the adjective only *קְבוּצַת הַשְּׁלִישִׁית the third entry* Jer. 38: 14, Judg. 6: 25, Zech. 14: 10, or before the noun only *שְׁנֵי הַחָצִים* Esth. 2: 14. The denominations of time often stand in the construct before the ordinal; thus *שָׁנָה year, הַרְבֵּעִיָּה the fourth year* Jer. 46: 2, 51: 59, 28: 1 K'thibh, 32: 1 K'thibh, 2 Kin. 17: 6, 25: 1, Ezr. 7: 8; *חֹדֶשׁ month*, Ezr. 10: 9; *יוֹם day*, Gen. 1: 31, 2: 3, Ex. 12: 15, 20: 10, Lev. 19: 6, 22: 27, Deut. 5: 14. Ordinals are in a few instances used in the plural with plural nouns expressed 1 Sam. 19: 21, or understood Gen. 6: 16, Num. 2: 16, 24, or preceding them in the construct state 2 Kin. 10: 30, 15: 12, or with cardinal numbers 2 Kin. 1: 13.

b. In enumerations the cardinal *אֶחָד* is sometimes used for *first*, Gen. 1: 5, 2: 11, Ex. 28: 17, 39: 10. If only two persons or things are spoken of the next may be called *הַשֵּׁנִי the second*, Ex. 25: 12, 32, 2 Sam. 4: 2, 1 Kin. 6: 26, 27, 34; *אֶחָד* or *הָאֶחָד the remaining one* Ex. 17: 12, Lev. 14: 22, 15: 15, 2 Sam. 12: 1, 14: 6; or *הָאֲחֵר the other* 1 Kin. 3: 17, 22, 2 Chron. 3: 11, 12, Ezek. 41: 24.

2. The lack of ordinals above *ten* is supplied by using the cardinals instead, which are then commonly preceded by the noun in the construct state, *שְׁנַת עֶשְׂרִים וְשֶׁבַע the twenty-seventh year* 1 Kin. 16: 10, *שְׁנַת הָאַרְבָּעִים the fortieth year* Num. 33: 38, although this order is not always observed, *שְׁלֹשָׁת עָשָׂר the thirteenth year* Gen. 14: 4, *עָשָׂר הָחֹדֶשׁ the eleventh month* 1 Chron. 27: 14, 15.

a. A fuller form of expression is sometimes employed, e. g. *בְּשָׁנָה שְׁלֹשִׁים*

וּשְׁמֹנֶה עָשָׂר *in the thirty-eighth year* prop. *in the year of thirty-eight years* 1 Kin. 16: 29, 2 Kin. 9: 29, 15: 1.

b. In dates the cardinals are used for the day of the month and sometimes for the year, even though the number is below ten; the words day and month are also frequently omitted; שִׁבְעִי שָׁנָה *the seventh year* 2 Kin. 12: 1, Esth. 2: 16, שְׁנַת אֶחָד Ezr. 1: 1, Dan. 9: 1, 2, שְׁנַת שְׁתַּיִם Hag. 1: 1, 15, שְׁנָה שְׁלִישִׁי Dan. 8: 1, but with the article הַשְּׁבִיעִי שָׁנָה *the regularly recurring seventh year* Deut. 15: 9; אַרְבָּעָה יָמִים הַתְּשִׁיעִי *the fourth (day) of the ninth month* Zech. 7: 1, בְּשִׁבְעִי *in the seventh (month)* ver. 5.

3. Fractional parts, whether expressed by the feminine ordinals or by special terms, § 228. 3, may either stand alone or in the construct before the noun to which they are joined, which then receives the article unless otherwise made definite הַחֲצִי הָעָם...וְהָאֲחֵרִי *the half of the people...and the other half* 1 Kin. 16: 21; they read רְבִיעִית רְבִיעִית *the fourth part of the day, and a fourth part they were confessing* Neh. 9: 3; the hundredth part is denoted by the use of the cardinal number בִּיאַת הַמֵּסֶסֶה *the hundredth part of the silver* Neh. 5: 11.

a. Measures of distance, capacity and weight regularly take the article when preceded by fractional parts, though not requiring it otherwise אַמְלָה וְחֲצִי הָאֲמָלָה *a cubit and the half of a cubit* Ex. 28: 16, 1 Kin. 7: 31, 32, Num. 28: 14, 2 Kin. 6: 25, Neh. 10: 33, Ezek. 45: 13, 46: 14; exceptions are rare 1 Kin. 9: 8, comp. 1 Sam. 14: 14. The only examples of the plural form of fractional parts are שְׁנֵי תְּשִׁירִים *two tenths*, שְׁלֹשָׁה תְּשִׁירִים *three tenths* and חֲמִשָּׁה חֲסִיּוֹת *the fifth parts thereof* Lev. 5: 24.

4. Distributive numbers are formed by repeating the cardinals, שְׁנֵים עָשָׂר *two by two* Gen. 7: 9, שִׁבְעָה שִׁבְעָה *by sevens* ver. 2. The numeral adverbs *once, twice, etc.*, are expressed by the feminine of the cardinals, אֶחָד *once*, שְׁתַּיִם *twice* 2 Kin. 6: 10, Job 40: 5, שִׁבְעַיִם *seven times* Lev. 26: 18, 21 or by means of the noun פַּעַם *stroke or beat*, פַּעַם שְׁתַּיִם *twice* Gen. 27: 36, עָשָׂר פַּעַמִּים *ten times* Job 19: 3 or רַגְלִים *steps*, שְׁלֹשׁ רַגְלִים *three times* Ex. 23: 14, a form of speech which has arisen from the method of counting by beats or taps with the hand or foot.

a. The article may be attached to numerals in a distributive sense, § 248. 4, שְׁנֵי הַנְּשִׂאִים *the two princes* i. e. every two princes Num. 7: 3,



לְכֶבֶד הָאֶחָד *for the one lamb* i. e. each lamb Num. 15: 5; or the same idea may be expressed without the article when the connection requires it, לְאִישׁ אֶחָד *for each man* 2 Kin. 15: 20. In 1 Kin. 4: 7 K'thibh אֶחָד means *each*, where the K'ri inserts the article. Fractional numbers may also be used distributively נְשָׂרוֹן נְשָׂרוֹן *a tenth part severally for each lamb* Num. 29: 10. Alternative numbers are put together without a connective שְׁלֹשָׁה אוּ שְׁנַיִם *two or three* אַרְבָּעָה אוּ חֲמִישָׁה *four or five* Isa. 17: 6, Am. 4: 8.

b. The feminine ordinals are also used adverbially רִאשִׁיטָה *first or in the first place* Lev. 5: 8, שְׁנִיטָה *in the second place* 2 Sam. 16: 19, or *a second time* Gen. 41: 5, Num. 10: 6, שְׁלִישִׁיטָה *a third time* 1 Sam. 3: 8, Ezek. 21: 19.

### APPOSITION OR SUBORDINATION.

§ 256. Nouns may be joined to the subject either in the coordinate relation of apposition, or in a subordinate relation whether absolutely or in the close connection of the construct state. When one noun serves to define or to describe another it may be put in apposition with it. This construction, of which a more extended use is made in Hebrew than in occidental languages, may be employed in the following cases, viz.:

1. When both nouns denote the same person or thing; מֶלְכִּי־צֶדֶק מֶלֶךְ שָׁלֵם *Melchizedek the king of Salem* Gen. 14: 18, מֹשֶׁה אִישׁ הָאֱלֹהִים *Moses the man of God* Deut. 33: 1, אִשָּׁה אֶלְמָנָה *a woman (who was) a widow* 1 Kin. 7: 14, הַשָּׁמַיִם מִכּוֹן שְׁבֻתָּהּ *heaven thy dwelling-place* 1 Kin. 8: 49, עֲבָדֵי הַנְּבִיאִים *my servants the prophets* 2 Kin. 9: 7, לִיר פָּרָא *Job 11: 12*.

a. Where proper are in apposition with common nouns, either may precede according as prominence is given to the individual or to the class הָיָה הַמֶּלֶךְ 2 Sam. 3: 31, 1 Sam. 3: 1, more rarely הָיָה הַמֶּלֶךְ 13: 39 *king David*, and only exceptionally הָיָה הַמֶּלֶךְ Hos. 5: 13, 10: 6, and הָיָה הַמֶּלֶךְ Prov. 31: 1; such combinations as הָיָה הַר הָהָר *mount Hor* Num. 20: 22, הָיָה הַנָּהָר *the river Ahava* Ezr. 8: 21, הָיָה הָעָם *the people Israel* Ezr. 9: 1 are mostly replaced by the construct relation § 257. 3. A noun may also be in apposition with a pronoun אֲנִי יְהוָה *I Jehovah* Isa. 45: 19, אֲנִי הָעָם *we thy people* Ps. 79: 13, הָיָה הַמֶּלֶךְ *he the king* 2 Chron. 28: 22, Ezr. 7: 6, or a pronominal suffix הָיָה הָאִישׁ *when he, the man went in* Ezek. 10: 3, Lev. 27: 12, Jer. 27: 8, or a pronoun with a noun *Jehovah thy God*, הָיָה הָאִישׁ *he is going over before thee* Deut. 31: 3.



2. When the second specifies the first by stating the material of which it consists, its quantity, character or the like, *הַבָּקָר הַנְּחֹשֶׁת* *the oxen the brass* i. e. *the brazen oxen* 2 Kin. 16: 17, 1 Chron. 15: 19, Deut. 16: 21, *שְׁלֹשׁ קָמַח* *three measures* (consisting of) *meal* Gen. 18: 6, Ruth 2: 17, 2 Kin. 4: 2, 7: 1, *שִׁבְעֵשְׁנִים רָעָב* *seven years* (of) *famine* 2 Sam. 24: 13, 1 Chron. 21: 12, *אֲבָן* *rows* (of) *stones* Ex. 28: 17, 1 Kin. 7: 42, 2 Chron. 4: 3, 13, *יָמִים מְסָפִיר* *days* (which are) *a number*, i. e. such as can be readily numbered, a few Num. 9: 20, *אֲמָרִים אֱמָת* *words* (which are) *truth* Prov. 22: 21, Zech. 1: 13, Lam. 4: 17, Esth. 9: 30.

a. Kimchi thinks that there is a partial assimilation to the construct in *כֶּסֶף* (instead of *כֶּסֶּפִּים*) *two talents* (of) *silver* 1 Kin. 16: 24, 2 Kin. 5: 23; other examples of apposition are such as *שְׁנֵי יָמִים* *two years* *days* i. e. two full years, embracing all the days which constitute that period Gen. 41: 1, so *שְׁלֹשָׁה שָׁבָעִים יָמִים* *three full weeks* Dan. 10: 3; *מִקְנֵה בָקָר* *possession* consisting in *cattle* Eccles. 2: 7; *בִּשְׂא צֶמֶד פָּרָדִים אֲדָמָה* *a pair of mules' burden* (of) *earth* 2 Kin. 5: 17; *כָּלָא הַפְּנִים זָמָל* *double handful* (of) *toil* Eccles. 4: 6, *אֶרֶץ אֶכְדָּר טָרָה* *a plowing strip* (of) *an acre of land* 1 Sam. 14: 14. So probably the much disputed passage *הַמְּשֻׁקֵּץ אֶלְיָזָר* *the destined possessor of my house is Damascus* (in the person of its citizen) *Eliezer* Gen. 15: 2. A noun may be separated from that with which it is in apposition by intervening words *הַנִּמְצָא אִתּוֹ אֲבָנִים* *that which was found with each* (of) *stones* i. e. whatever precious stones each had 1 Chron. 29: 8, *הַבְּבִילִי... מֵיָמִים* Gen. 7: 6, 14: 12, Ex. 22: 30, *הַבָּרִי רִיבֹת*... Deut. 17: 8, 28: 64, Jer. 41: 8. Sometimes the added noun agrees in definiteness, with that which it specifies *הַזָּהָבִית הַזֹּהָבִית* *the golden cords* Ex. 39: 17 (the parallel passage Ex. 28: 24 has the construct *הַזָּהָבִית הַזֹּהָבִית*), *הַיָּרֵן הַחֲמִלָה* Jer. 25: 15, *הָאֲבָן הַהָרִירִי* Zech. 4: 10, but this is not always the case *בְּדוֹ הַלִּינָה* *his linen garment* Lev. 6: 3 (where as in Prov. 22: 21 the construct relation and that of apposition both occur in the same verse), *הַקֶּסֶל הַאֶחָד כֶּסֶף* *the one silver dish* Num. 7: 85, *נְרֵיהֶם זָהָב* *their golden lamps*, 1 Chron. 28: 15. Prepositions may be repeated before nouns and pronouns in apposition Gen. 40: 1, 43: 28, Lev. 7: 8, Josh. 1: 2, 1 Sam. 2: 34, 15: 1, 2 Sam. 6: 21, 18: 32, 1 Kin. 2: 5, 8: 30, 1 Chron. 4: 42, 2 Chron. 26: 14, Ps. 18: 51, 74: 14, or not Gen. 2: 19, 9: 4, 10: 21, 44: 24.

b. *כֻּלָּם* is sometimes made more emphatic by being placed after a noun and in apposition with it instead of before it in the construct *כֻּלָּם* *your idols, all of them* Ezek. 14: 5, Mic. 1: 2, but probably not Eccles. 12: 13, which may be read "*the end of the matter, after the whole has been heard, is etc.,*" or Ezra 10: 17 *they finished in all* i. e. entirely, in toto, *the men who etc.*

3. A noun, which stands in some general relation to another, may by a loose kind of subordination be added to it to modify its meaning, the first noun remaining in the absolute state, *מַיִם בִּרְפָּיִם* *water reaching the knees* Ezek. 47: 4, *הַחֲזוֹן הַזֶּה* *the vision concerning the continual service* Dan. 8: 13, *כֶּסֶף סִיגִים* *dross (of) silver* Ezek. 22: 18, *אֶבֶן שְׁלֵמָה מִסֶּסֶה* *whole stone (from the) quarry* 1 Kin. 6: 7, *שֵׁשׁ הַשָּׁנִים* *the fork (with) three times* 1 Sam. 2: 13.

*a.* This subordination is a free sort of substitute for the closer connection of the construct state *לְשׁוֹן רִמְיָה* *tongue (of) fraud* Ps. 120: 2 (where the parallel clause has the construct), *בָּקָר רִעִי* *pastured cattle* 1 Kin. 5: 3, *לֶחֶם מַיִם* *bread of affliction and water (of) affliction* i. e. prison fare 1 Kin. 22: 27, *צֹאֵן צֹאֵן* *rams (of) wool* i. e. wool-bearing rams or, as others suppose, the first word may denote the quantity and the second the material, as much wool as rams have, fleeces 2 Kin. 3: 4, *בָּנֵי הַנָּחַל* *Ps. 60: 5, אֲנָחִים* Jer. 10: 10; especially where the first noun has the article for the sake of emphasizing the definiteness of the expression *הַנְּחָלִים* *the streams (of) the Arnon* Num. 21: 14, 2 Sam. 24: 5, *הַבְּרִית* *the ark (of) the covenant* Josh. 3: 14, *הַמְּרִבְיָה* *the chariot (of) the cherubim* 1 Chron. 28: 18, *הַנְּבִיאָה* *the prophecy (of) Oded* 2 Chron. 15: 8, Neh. 3: 19, Jer. 38: 6, Ezek. 45: 16; or has a suffix, *שֹׂנְאֵי טָהוֹר* *my false enemies* Ps. 38: 20, *בְּרִיתִי הַיּוֹם* *my covenant concerning the day* Jer. 33: 20, Lev. 26: 42, Num. 25: 12, 2 Sam. 22: 33, Ps. 71: 7, Ezek. 16: 27, 18: 7, Hab. 3: 8, but not Ps. 45: 7; or is a proper noun *צֹאֵן* *Zoan (in) Egypt* Num. 13: 22, Gen. 35: 27, Deut. 23: 5, Judg. 17: 7, 1 Sam. 17: 12, 2 Chron. 32: 5, Mic. 1: 14, compare in English Princeton, New Jersey, *יְהוָה צְבָאוֹת* *Jehovah (of) hosts* 1 Sam. 1: 3, *אֱלֹהֵי צְבָאוֹת* *Ps. 59: 6, 80: 5, 8, 15, 20, 84: 9.* In some instances like those above given, the first noun is repeated in the construct *הַמִּשְׁכָּן הַשֵּׁנִי* *the tabernacle, the tabernacle of the testimony* Ex. 38: 21, Gen. 15: 18, Deut. 11: 24, 2 Kin. 18: 19, 28, or a common is inserted after the proper noun *יְהוָה אֱלֹהֵי צְבָאוֹת* *Jehovah the God of hosts* 2 Sam. 5: 10, Ps. 72: 18; and this may be mentally done in other cases. In *הַגָּדִים* *2 Kin. 11: 13* a conjunction should be supplied, *the guards and the people*; this may also be done in *אֲדִירִים* *Judg. 5: 13*, though more probably it means *nobles (of) the people*; in *סֵפֶר הַמִּשְׁתָּרִים* *Ezr. 2: 62*, Neh. 7: 64 the relation may be that of subordination *their book (of) the registered* or of apposition *their book entitled "the registered"*.

*b.* This subordination likewise occurs when a familiar phrase is abbreviated *שְׁנֵי שָׁנִים* *the second bullock seven years (old) for* *שְׁנֵי שָׁנִים* *Judg. 6: 25*, or where a series of nouns in the construct is interrupted by the insertion of one in the absolute, expressing some quality of the preceding *גְּבוּרַת חֵלֶל* *men of strength (for) the work of the service of*

*the house of God* 1 Chron. 9: 13, 2 Chron. 8: 5, כִּדְבָר שֶׁלֹּא הָיָה לוֹ *the hairy crown* (of) *him that goeth* etc., or the verb may have a double object *smite on his hairy crown him* etc. Ps. 68: 22, Isa. 28: 1, 32: 13; or by the introduction of some other word שְׁנֵי אֲדֹנָיִם הָיוּ בְּנוֹ-שָׁאוּל *two men captains of bands there were* (of) *the son of Saul* 2 Sam. 4: 2, הָבָר עַם-לִבְהָרָה בְּלִבִּי *a base thought in thy heart* though it might be *a thought in thy base heart* Deut. 15: 9, גְּדֻלַּת חוֹמָה וּבָרִית, עָרִים *great cities* (with) *walls and bars* 1 Kin. 4: 13, Deut. 3: 5, הָזֶה הָיָה יְרוּשָׁלַם *this people* (of) *Jerusalem* Jer. 8: 5.

c. The word מִשְׁנֵה, as Ewald suggests, affords a good illustration of the various constructions possible in Hebrew in the relation of nouns to nouns; thus it may stand after a noun in the construct מִשְׁנֵה הַכֹּהֲנִים *the priests of the second rank* 2 Kin. 23: 4, or itself in the construct before a noun מִשְׁנֵה הַמֶּלֶךְ *the second in rank to the king* i. e. next to him 2 Chron. 28: 7, or in apposition with a preceding noun עֲלֵיהֶנּוּ מִשְׁנֵה *over the second division of the city* Neh. 11: 9 (or it may mean *second over the city*), or assuming almost the character of an attributive, agreeing in number and definiteness אֶחָדָם מִשְׁנֵה *their brethren of the second rank* 1 Chron. 15: 18.

### THE CONSTRUCT STATE AND SUFFIXES.

§ 257. When one noun is limited or restricted in its meaning by another, the first is put in the construct state; if the limiting word be a personal pronoun it is suffixed to the noun. The relation thus expressed corresponds, for the most part, to the occidental genitive or to that denoted in English by the preposition *of*. The primary notion of the grammatical form is simply the juxtaposition of two nouns, or the union of a noun and a pronoun, to represent the subordination of one to the other in the expression of a single idea, § 214. The particular relation, which it suggests, is consequently dependent on the meanings of the words themselves, and is in each case that which is most naturally suggested by their combination. Thus, the second noun or the pronominal suffix may denote

1. The *possessor* of that which is represented by the preceding noun, הֵיכַל יְהוָה *the temple of Jehovah* 1 Sam. 1: 9, רִכְשָׁם *their substance* Gen. 12: 5. This embraces the

various degrees of relationship, בֶּן-אַבְרָהָם *the son of Abraham* Gen. 25: 12, אִשְׁתִּי *thy wife* Gen. 12: 5. *אִשְׁתִּי* form - תִּשְׁתִּי idea

a. So a few proper names, as *Gibeah of Saul* 1 Sam. 11: 4, *Gath of the Philistines* Am. 6: 2, *Zion of the Holy One of Israel* Isa. 60: 14.

2. The *whole*, of which the preceding word denotes a part, אֲבִינִי עָמִיר *the poor of thy people* Ex. 23: 11, 1 Sam. 17: 40, נִכְבְּדֵי-אָרֶץ *the honourable of the earth* Isa. 23: 9, הַלֶּחֶם מֵצֶהָ *a cake of unleavened bread* Lev. 8: 26, Isa. 11: 12.

a. So אֲבִינִי עֵיט *birds of prey* lit. preying of birds Ezek. 39: 4, אֲדָם אִלִּים *fool of man* i. e. foolish man Prov. 15: 20, אֲדָם אִלִּים *wild ass of man* Gen. 16: 12, זִבְחֵי אָדָם *sacrificers of men* i. e. the men that sacrifice, not as others explain according to 9b they that sacrifice men Hos. 13: 2. A few instances occur of adjectives used substantively in the construct before the nouns to which they belong גְּדֻלַּת זְרֻעֶךָ *the greatness of thy arm* or *thy great arm* Ex. 15: 16, Ps. 46: 5, 65: 5, 145: 7; so the adverb מְאֵד for the most part with inanimate or irrational objects מְאֵד מַיִם *a little water* Gen. 18: 4, 43: 2, 11, 1 Kin. 17: 12, Prov. 6: 10, מְאֵד הַצֹּאן *the few sheep* 1 Sam. 17: 28, while with men except Dan. 11: 23 it follows 6. c or § 252. 1. f. Abstract nouns may be thus used יֶרֶק לֵשֶׁב *greenness of herb* i. e. green herb, Gen. 1: 30, 3: 24, Job 15: 26, רַב חַסְדֶּךָ *abundance of thy mercy* i. e. thy abundant mercy Ps. 5: 8, 37: 2, Jer. 22: 7, 23: 22, Obad. vs. 3, 20, Zech. 11: 13, and sometimes in an emphatic sense indicating that the part singled out from the whole possesses the quality referred to in an eminent degree קִיְצֵת אֲרָזֵי *the height of his cedars* i. e. his highest cedars 2 Kin. 19: 23. Here too belong the superlative expressions, קֹדֶשׁ קְדָשִׁים *holy of holies*, שִׁיר הַשִּׁירִים *the song of songs*, שֶׁבֶד שְׁבָדִים *servant of servants*, one that is a servant by way of eminence when compared with all others; see besides Deut. 10: 17, 1 Kin. 8: 27, Eccles. 1: 2, Ezek. 16: 7, 26: 7, Dan. 8: 25; or cognate instead of identical words may be thus combined כְּבִי סוּרְרִים *most rebellious* Jer. 6: 28.

3. An individual of the class denoted by the preceding noun, thus serving the purpose of a more exact designation, אֶרֶץ מִצְרַיִם *the land of Egypt* Gen. 41: 19, נְהַר-פָּרָת *the river (of) Euphrates* Gen. 15: 18, Ex. 19: 11, 2 Sam. 19: 41, עֲצֵי אֲרָזִים *cedar trees*, 2 Chron. 2: 7, תוֹלַעַת *worm (of) Jacob* Isa. 41: 14, אֲנָשֵׁי-הַתִּימָן *men (who are) merchants* 1 Kin. 10: 15.

a. So בְּתוּלַת בְּתֻרָאן *virgin daughter Zion* Isa. 37: 22, 47: 1, Jer. 14: 17, שְׁלִישִׁים בְּנֵי *children of the third generation* (not according to 1 those descended from them) Gen. 50: 23, Judg. 19: 22, 1 Sam. 28: 7, 2 Kin. 10: 6, Jer. 24: 2. It is unusual to find such constructions as הָאָרֶץ בְּנֵינִי Num.



84: 2, הַהָר הַזֶּה וְרוֹשְׁלָם Lam. 2: 13; הַר הָהָר is the standing phrase for *mount Hor*, but this is exceptional, § 256. 1. a.

4. The *material* of which the preceding noun is composed, הָטָב לְנֶזֶב a *ring of gold* Gen. 24: 22, כֵּל־עֵץ vessel of *wood* Lev. 11: 32, יָגֵר הַעֲזִים the *flock of goats* Cant. 4: 1, טֹרֵי אֲבָן rows of *stones* Ex. 39: 10, 1 Kin. 6: 36.

5. The *measure* of its extent, value, duration, etc., מִשְׁשָׁלִים a *journey of three days* Jon. 3: 3, מִנְיַי מִסְפָּר the *weight of a talent* 1 Chron. 20: 2, מִנְיַי מִסְפָּר men of *number* i. e. readily numbered, few, Gen. 34: 30, אֶתְנִיד a *possession of perpetuity* Gen. 17: 8.

6. An *attribute*, by which it is characterized, גִּבּוֹר הָיִל *mighty man of valour* Judg. 11: 1, עֵץ פְּרִי tree of *fruit* Gen. 1: 11, גֵּיא הַדִּיּוֹן *valley of vision* i. e. distinguished as the one where visions are received Isa. 22: 1, צֹאן הַהֲרָגָה the *flock of slaughter* i. e. which is to be slaughtered Zech. 11: 4.

a. So אֱלֹהֵי צִיּוֹן God (who is) *my rock* 2 Sam. 22: 3, הַר מְרוֹם יִשְׂרָאֵל the *high mountain of Israel* Ezek. 17: 23, Ps. 59: 6, Cant. 7: 3, Isa. 5: 7, 6: 13, 17: 10. A period of time may be characterized by what occurs in it שְׁנַת מוֹת הַמֶּלֶךְ the *year of the death of the king* Isa. 6: 1, עַת רָצוֹן a *time of favour* Ps. 69: 14, Isa. 49: 8, 61: 2.

b. It will be observed that the Hebrew uses nouns to express many of the ideas for which adjectives are employed in other languages; thus, in the examples under Nos. 4, 5, and 6, *vessel of wood* for *wooden vessel*, *possession of perpetuity* for *perpetual possession*, *mighty man of valour* for *valiant mighty man*, *flock of slaughter* for *grex mactanda*; see also 2. a, § 256. 2 and 2. a. This both arises from and explains the comparative paucity of adjectives in Hebrew: though even where corresponding adjectives exist the other construction is frequently preferred, בְּגָדֵי קֹדֶשׁ *garments of holiness* Ex. 28: 2, זְבָחֵי צֶדֶק *sacrifices of righteousness* Ps. 4: 6, קָדוֹשׁ *holy* and צַדִּיק *righteous* being used with less latitude and with a stricter regard to the ethical idea which they involve. Abstract nouns may even be linked with attributives by the conjunction וְ *and* מְרִיָּה וְשִׁמּוֹנִים *thy name glorious* (lit. of glory) *and exalted* Neh. 9: 5, Isa. 57: 15. Attributives are frequently formed by prefixing such words as אִישׁ *man*, בֶּן *lord*, בִּן *son*, בַּת *daughter*, to abstract nouns or other substantives, thus, אִישׁ הַאֲדָמָה a *man of form* i. e. *comely* 1 Sam. 16: 18, אִישׁ הַדְּבָרִים *man of words* i. e. *eloquent* Ex. 4: 10, בֹּעֵל הַחֲלֻמוֹת the *possessor of dreams* i. e. *dreamer* Gen. 37: 19, בֶּן־שֵׁמֶנֶת יָמִים *son of eight days* i. e. *eight days old* Gen. 17: 12,



בְּנֵי-חַיִּל *sons of death* i. e. *deserving to die* 1 Sam. 20: 31, בְּנֵי-חַיִּל *sons of worthlessness* i. e. *wicked* Dent. 13: 14, טַלְתָּה בַת-הַשְּׁטִי-יָם *daughter of ninety years* i. e. *ninety years old* Gen. 17: 17; and in application to an inanimate object בְּרִי-חִלְהָן *a fertile hill* lit. *a peak a son of fatness* Isa. 5: 1.

c. In the following examples the noun is in the construct before its adjective בֵּר הַחַיִּים *the bitter waters* Num. 5: 18, 19, 23, 24, בְּנֵי חַיִּים *evil* i. e. *destructive angels* Ps. 78: 49, חֵיל קָבֵר *a strong force* Isa. 36: 2, חֲזוֹתָה *a square doorpost* Ezek. 41: 21, but not, as Kimchi adds, חֲזוֹתֵי שְׁקִיפָיִם, 1 Kin. 6: 4. Occasionally and for the most part in poetry the adjective instead of agreeing with its substantive is treated as though it were an abstract noun, כֵּי קֶטַח *vessels of small (capacity)* Isa. 22: 24, מֵי מָלֵךְ *waters of fulness* Ps. 73: 10, כָּל-בֵּית הַגָּדוֹל *perhaps every house of great (size), though others render every great (man's) house* Jer. 52: 13, Dent. 19: 13 (but see 21: 8, 9), Ps. 74: 15, Prov. 6: 24, Cant. 7: 10, Eccles. 1: 13 (in the common text), Ezek. 23: 14. So sometimes an adverb, מְעַט מְעַט *few men* Dent. 26: 5, עֹלֶת הַלֵּיד *continual burnt-offering* Num. 28: 6, הָאֵר הָזֶה *blood (shed) causelessly* 1 Kin. 2: 31, צֹרֵר יוֹמָם *enemies in the day time* Ezek. 30: 16, אֶבֶן דוּמָם *dumb stone* Hab. 2: 19, Jer. 1: 15, or adverbial phrase, אֵלֶיךָ אֵלֹהִי *a God nigh at hand*, אֵלֶיךָ מְרֹחֵק *a God afar off* Jer. 23: 23, Isa. 14: 6, Neh. 13: 4.

7. The source from which the preceding noun is derived, תּוֹרַת יְהוָה *the law of Jehovah* Ex. 13: 9, סֵפֶר מֹשֶׁה *the book of Moses* 2 Chron. 25: 4, חוֹלַת אַהֲבָה *sick from love* Cant. 2: 5, Isa. 22: 2.

8. The subject by which an action is performed, or in which an attribute inheres, אַהֲבַת יְהוָה *the love of Jehovah* i. e. *exercised by him* 1 Kin. 10: 9, חֵכְמַת שְׁלֹמֹה *the wisdom of Solomon* 1 Kin. 5: 10.

9. The object, upon which an action is directed, יִרְאַת *the fear of God* Gen. 20: 11, מִן-שִׁלַּח הַיּוֹם *the rule of the day* Gen. 1: 16, אֵבֶל אָבִי *the mourning for my father* Gen. 27: 41; or the purpose for which any thing is intended, כֶּסֶף הַשָּׂדֶה *the silver for the field* Gen. 23: 13, שֶׁבֶר *grain for the famine of your houses* Gen. 42: 19, מִיָּטָר נִיטָר *the rain for thy seed* Isa. 30: 23.

a. After nouns, which express or imply action, the following noun or suffix denotes the subject or the object as the sense or the connection may demand, קִנְיַת יְהוָה *the zeal of Jehovah, which he feels* Isa. 37: 32, קִנְיַת הָעָם *zeal of the people, which is felt for them* Isa. 26: 11; נִגְזַת סֹדִים *the cry against Sodom* Gen. 18: 20, נִגְזַת-הָעֲנִי *the cry of the poor* Prov. 21: 13; דִּקְדֻּקָּה

*the way of the sea* i. e. leading to it 1 Kin. 18: 43, דֶּרֶךְ יָם דֶּרֶךְ *the way of Jeroboam* i. e. in which he walked 1 Kin. 16: 26; חָמְסוֹ *his wrong* i. e. done by him Ps. 7: 17, חָמְסִי *my wrong* i. e. done to me Gen. 16: 5; מֶלְכִּי *my king* established by me Ps. 2: 6, ruling over me Ps. 5: 3; so מִשְׁתַּחֲוֶה with the suffix of the subject Jer. 2: 19, of the object Hos. 11: 7; זָנַשׁ subj. Ps. 39: 11, obj. Ps. 38: 12; לָדַר subj. Ps. 116: 14, obj. Ps. 56: 13; הוֹצֵחַת subj. Prov. 3: 11, obj. Ps. 73: 14; יָד (in the figurative sense of a divine indiction) subj. Ps. 32: 4, obj. Job 23: 2. In בֵּית הַתְּפִלָּה Isa. 56: 7 the suffix denotes not the object *the house of prayer to me*, but the possessor *my house of prayer*, § 259.

b. Active participles are frequently put in the construct state before their object, מְשֻׁבְּרֵת נַפְשׁ *restoring the soul* Ps. 19: 8, אֹהֵבִי שֵׁמִי *loving thy name* Ps. 5: 12, בָּאִי לְיָד *entering the gate* Gen. 23: 10, Ex. 3: 8, 1 Chron. 12: 1, Isa. 1: 28, Ezek. 13: 11, 19, Am. 5: 12, Hab. 2: 15, Mal. 1: 6; so even before a pronoun מְשֻׁבְּרֵת אֵלַי *serving me* Jer. 33: 22, or an infinitive which they govern, בָּשִׁימִי קֵם *being early to rise* Ps. 127: 2. They very rarely in the construct indicate possession שְׁלֹחֶנָּה אֹכְלִי *the eaters at* (belonging to) *thy table* 1 Kin. 2: 7, or apposition זִכְרֵי אֲדָם Hos. 13: 2 (2 a); but צֹרְרֵי יְהוּדָה Isa. 11: 13 means *the adversaries of Judah*, not those of Judah who are adversaries to Ephraim. Participles of intransitive verbs may be put in the construct or receive a suffix in the vivid language of poetry, which conceives of the indirect as though it were the direct object שֹׁחֵט זֶהָלִי Deut. 32: 24, Mic. 7: 17, Ps. 40: 5, 88: 5, 6, מְלַחֵמָה Mic. 2: 8, קָמִי Ps. 18: 40, מְהַקְוִימִי Ps. 59: 2. Passive participles may be in the construct before the subject of the action, מְכֻּה מִבֶּה אֱלֹהִים *smitten of God* Isa. 53: 4, רִגְלִי אִשָּׁה *born of a woman* Job 14: 1, לֶחְמִי הִשָּׁה *devoured by pestilence* Deut. 32: 24, or before the secondary object, if the verb is capable in the active of having a double object, חִגְרֵת־שִׁשְׁק *girded with sackcloth* Joel 1: 8, לְבוּשׁ הַבְּרִיחַ *the man clothed with linen* Ezek. 9: 11, מְלַחֵמָה אֲרִיָּה *arrayed for battle* Joel 2: 5. When a noun follows the infinitive it may be in construction with it as its subject, בִּקְרָא מֶלֶךְ *on the king's reading* 2 Kin. 5: 7, הוֹדִירָשׁוֹ *his driving out* Num. 32: 21, Ezra 10: 1, or be governed by it as its object, קָרָא־שְׁמוֹעַל *to call Samuel* 1 Sam. 3: 8, הוֹדִירָשָׁם *to drive them out* Deut. 7: 17; or both subject and object may be expressed הָרַגְתִּי אֶתְּךָ *his destroying thee* 2 Sam. 24: 17.

10. The respect in which a preceding attribute holds, so that it answers the purpose of *specification*, מְבִיא־שִׁפְתִּים *unclean as to lips* Isa. 6: 5, קָשִׁי־לֵב *hard hearted* Ezek. 3: 7, נִבְהָ רְגְלִים *rent as to garments* 2 Sam. 13: 31, רְגְלִים 2 Sam. 9: 3, Ps. 7: 11, 32: 1, Isa. 1: 30, 3: 3, 33: 24.

a. This answers to what is known as the Greek accusative, πῶς αὐτός; the English has in certain cases adopted the Hebrew idiom, so that we can say *swift of foot, blind of an eye*, etc.

b. When an idea is expressed by two words in the construct state, its

plural is commonly denoted by giving a plural form to the first noun; this is sometimes the case even with compound proper nouns בְּנֵי הַיִּידִי *Benjamites* 1 Sam. 22: 7. In a few instances both nouns are put in the plural אֲבוֹתָם בְּכַסְיָהֶם ..... צִוְּרֵי-בִסְטָן Gen. 42: 35, בָּאֵר בְּלֵאִים Isa. 42: 22, בֵּית אֲבוֹתָם *their claus* or *fathers' houses* 1 Chron. 7: 4, בֵּית הַקְּבֻצֹּת *the highplace-houses* 2 Kin. 17: 29, 1 Sam. 31: 9, 10, Ex. 29: 20; so nouns, particularly such as denote members of the body may be in the singular with plural suffixes, יָדְךָ *your hand* Gen. 43: 12, רַגְלָם *their foot* Ps. 9: 16, לְשׁוֹנֵנוּ *our tongue* Ps. 12: 5, Josh. 2: 19, Judg. 7: 6, Ps. 5: 10.

§ 258. 1. When the relation between two nouns is expressed by an intervening preposition, the first commonly remains in the absolute state: it may, however, particularly in poetry, be put in the construct, הָרִי בְּגִלְבֹּעַ *mountains in Gilboa* 2 Sam. 1: 21, נְבִיאֵי מִלְכָּם *prophets out of their own heart* Ezek. 13: 2, כְּלִי בְנוֹ *according to the ability in us* Neh. 5: 8.

a. The most frequent examples in prose are אֶחָד *one*, which is often found before the partitive בֵּין, Gen. 3: 22, 2 Sam. 1: 15, and words denoting direction such as יְמִין *right*, צָפֹן *north*, קֵצֶה *end* before לְ Josh. 8: 11, 15: 21, Judg. 2: 9, 2 Kin. 23: 13, Ezek. 10: 3. The combination of the construct with לְ in other instances also is facilitated by their close relationship, § 260, 1 Chron. 6: 55, 23: 28, Job 18: 2, Ps. 58: 5, Prov. 24: 9, Lam. 2: 18, Hos. 9: 6, Mic. 4: 8. With other prepositions the construct occurs more rarely Isa. 9: 2, Hos. 7: 5, except in the case of participles Judg. 5: 10, 8: 11, 2 Sam. 10: 9 K'thibh, Neh. 9: 5, Job 24: 5, Ps. 2: 12, 84: 7, Isa. 5: 11, 9: 1, 14: 19, 28: 9, 56: 10, Jer. 8: 16, Nah. 1: 5.

2. A noun is sometimes put in the construct before a succeeding clause with which it is closely connected: thus, before a relative clause, בְּיָקוֹם אֲשֶׁר *the place where*, etc., Gen. 39: 20, עַל-דֵּבַר אֲשֶׁר *for the reason that* Deut. 22: 24, particularly when the relative is itself omitted, בְּיַד-תְּשֻׁלָּה *by the hand of (him whom) thou wilt send* Ex. 4: 13, תְּחִלַּת דְּבַר-יְהוָה *the beginning of (what) Jehovah spake* Hos. 1: 2, or before the conjunction וְ *and*, הַכְּבִיחַ וְהַחֲכָמָה *wisdom and knowledge* Isa. 33: 6, 35: 2, Ezek. 26: 10, וְלֹא מִיָּנִין *drunken and not with wine* Isa. 51: 21.

a. So before הַר-זֶה *the mountain that* his right hand has acquired Ps. 78: 54, זֶה זָקוּם Ps. 104: 8. Words denoting time and

place often stand in the construct before a clause with the relative understood; thus יוֹם Deut. 4: 15, Job 29: 2, Ps. 56: 4, 10, 88: 2, 102: 3; יָמָא 2 Chron. 29: 27; מָקוֹם Job 18: 21. Some would so explain בְּרֵאשִׁית Gen. 1: 1, *in the beginning when God created* etc. ver. 2 parenthetic, ver. 3 *then God said* etc. But this assumes a complexity foreign to Hebrew construction, § 250. *b*. Other examples are infrequent and exceptional Ps. 16: 3, 65: 5, 81: 6, Isa. 29: 1, Jer. 23: 26, 48: 36. The construct is once used where a noun is repeated שַׁבָּת שַׁבָּת *every sabbath* 1 Chron. 9: 32.

3. Three, four, or even five nouns are sometimes joined together in the relation of the construct state, רֹאשֵׁי בָתֵּי אֲבֹתָם *the heads of the houses of their fathers* Ex. 6: 14, מִסְפַּר שְׁבֵטֵי בְנֵי־יִשְׂרָאֵל *the number of the tribes of the children of Israel* Josh. 4: 5, Gen. 41: 10, 47: 9, Lev. 10: 14, Num. 6: 13, 2 Kin. 10: 6, Job 12: 24, Eccles. 6: 12, פְּרִי־גִדְלָא לְלֵב *the fruit of the greatness of heart of the king of Assyria* Isa. 10: 12, 2 Chron. 24: 12, Jer. 34: 1.

*a*. When one noun of the series is an attribute of that which precedes it the two together stand in joint relation to the noun that follows הַרֵי מְרוֹם *the high mountains of Israel* Ezek. 34: 14, Gen. 14: 13, Deut. 31: 16, 2 Sam. 8: 10, 23: 1, 2 Chron. 36: 16, Ezek. 28: 14.

*b*. A noun limited by two or more nouns may be repeated in the construct before each of them, when these are regarded separately or are distinctly emphasized אֲבִי־מִלְכָּה וְאֲבִי רִכְצָה *Haran the father of Milcah and the father of Iscah* Gen. 11: 29, 14: 13, 24: 3, אֱלֹהֵי אַבְרָהָם וְאֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב *the God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob* Ex. 3: 6, 15, Jer. 8: 1, 19: 13, 1 Chron. 28: 1. If, however, they together constitute one idea or are viewed in combination the first noun will not be repeated אֱלֹהֵי אַבְרָהָם וְיִצְחָק וְיַעֲקֹב *the God of Abraham, Isaac and Jacob* Ex. 3: 16, Gen. 14: 11, 19, 18: 20, 19: 28, Ex. 3: 8, 32: 2, Lev. 6: 13, Num. 26: 64, Judg. 1: 6, 7, 1 Sam. 17: 52, 1 Chron. 28: 21, 29: 2, 18, 2 Chron. 30: 6, Neh. 5: 11, Job 28: 3, Ps. 72: 10, 107: 10, Isa. 11: 2, 36: 19, 37: 13, Ezek. 38: 2, 39: 1: so a construct infinitive Jer. 29: 2, 2 Chron. 7: 3. This is sometimes the case even where the construct must be repeated mentally before the second noun וְזֶאֱבָב וְזֶאֱבָב *the head of Oreb and the head of Zeeb* Judg. 7: 25, comp. Gen. 40: 20, מֶלֶךְ סֹדֶם וְגִמְרָה *the king of Sodom and the king of Gomorrah* Gen. 14: 10, comp. ver. 8. When one of the limiting terms is a pronominal suffix the noun is necessarily repeated בְּנֵי וּבְנֵי בְנֵי Gen. 46: 7, 19: 16, Ex. 10: 6.

*c*. If two or more nouns are limited by the same noun, the latter is usually expressed with the first and an appropriate suffix attached to the rest רָכִב פָּרָעָה וַפָּרָשָׁיו וַחֲיָלָיו *the chariots of Pharaoh and his horsemen and his army* Ex. 14: 9, 39: 40, 1 Kin. 16: 26, 27, 2 Kin. 2: 12, though the suffix is occasionally omitted Gen. 40: 1. If the limiting word be a pronoun, the



suffix must be repeated with each of the nouns Gen. 7: 7, 31: 28, 36: 6, Ex. 32: 2, Deut. 12: 6 with only rare exceptions Ex. 15: 2, Isa. 12: 2, Ps. 118: 14, 2 Sam. 23: 5. In a very few instances two words are in construct relation to the same noun שְׁלֹמֹה אֱמֹנִי הַיֵּשָׁאֵל *the peaceable, the faithful of Israel* 2 Sam. 20: 19, Ezek. 31: 16, Dan. 1: 4, נְהַרֵּי בְּחַיֵּי הַיָּשׁ *rivers, brooks of honey* Job 20: 17, נוֹשְׁאֵי הַיָּדִי-קֶשֶׁת Ps. 78: 9, if rendered as it is by some *armed with, shooting the bow*, though נוֹשְׁאֵי may be in construction not with קֶשֶׁת but with רוֹמֵי *armed ones of those who shoot the bow, armed bowmen*. This assumption is unnecessary in Isa. 53: 3, 4, 55: 4, where the first noun is agreeably to the vowels in the absolute state.

§ 259. When two or more words are in the construct relation they must stand in immediate conjunction, and no other word can be suffered to come between them as it would obscure the sense. Hence an adjective, participle or demonstrative, qualifying a noun in the construct state, cannot stand immediately after it, but must be placed after the governed noun, בְּעֵשֶׂה יְהוָה הַגָּדוֹל *the great work of Jehovah* Judg. 2: 7, עֲטֹרַת זָהָב בְּדוֹלָה *a great crown of gold* Esth. 8: 15. So an article or suffix, belonging to a noun in the construct, must be attached not to it but to the governed noun, גִּבּוֹרֵי הַחַיִּל *the mighty men of valour* Josh. 1: 14, זָהָבִי אֱלִילִי *his idols of gold* Isa. 2: 20, שֵׁם קְדֹשִׁי *my name of holiness* i. e. *my holy name* Lev. 20: 3.

a. When an attributive thus follows a series of nouns in the construct relation its particular reference will be indicated by its gender and number; בְּנֵה הַכְּרוּבִים הָאֲחֵרִי 2 Chron. 3: 11, since בְּנֵה is fem., means *the wing of the other cherub*, not *the other wing of the cherub*, קַרְשֵׁי צִלְעֵיהֶם שְׁנֵי הַתְּבָאִיִּת *the boards of the second side of the tabernacle* Ex. 26: 27, Deut. 28: 58, Josh. 1: 8, 1 Sam. 17: 18, 2 Chron. 32: 30, 31, Jer. 25: 26. When the governing and the governed noun are of the same gender and number it may be doubtful to which of them the following adjective is to be referred, thus אָחִי יִצְחָק הַזָּקֵן Gen. 10: 21 may either mean *the elder brother of Japheth* or *the brother of Japheth the elder*. In Jer. 25: 15 an attributive stands after a noun in apposition with the governed noun. In a very few instances an adjective is inserted in a series of constructs to prevent it from being too widely separated from its noun Ezek. 6: 11, Jer. 4: 11. In the following passages a brief word intervenes between כֻּל, which, though properly a noun signifying *totality*, is in usage equivalent to a pronominal adjective *all, every*, and the noun which it governs, כֻּל בְּלִי-הֶשֶׁן *take away all iniquity* Hos. 14: 3, so 2 Sam. 1: 9, Job 27: 3, and perhaps Isa. 38: 16; but see Alexander *in loc.* Other exceptions are extremely rare as when the



direct object of a participle is preceded by the indirect *הָיָה* Isa. 19: 8, or the construct infinitive is separated from its subject by its object Jer. 34: 9, mostly a pronominal suffix Gen. 4: 15, Isa. 5: 24 or by an adverb Job 34: 22.

*b.* There are two principal cases, in which an article or a suffix attached to a noun properly belongs not to it but to the preceding construct.

1. When the governed noun simply qualifies that which stands before it, denoting an attribute, its material or after fractional numbers a measure of quantity, § 255. 3. *a.* *בְּלִי מִלְחָמָתוֹ* *his weapons of war* Deut. 1: 41, Judg. 18: 16, Ezek. 9: 2, *בְּגָדֵי זָהָב* *my proud exulters* Isa. 13: 3, Ps. 2: 6, Obad. ver. 16, Eccles. 12: 5, *בְּנֵי-הַיָּצִהָר* *the sons of oil* i. e. the anointed ones Zech. 4: 14, Gen. 37: 19, *מִזְבֵּחַ הַזָּהָב* *the golden altar* Ex. 40: 26, *עֲשִׂיתָ הָאֵיפָה* *the tenth-part of an ephah* Num. 5: 15; *אֱלֹהֵי צְדִיקִי* Ps. 4: 2 may mean either *the God of my right*, who defends my righteous cause, or *my righteous God*; comp. Ps. 59: 18. 2. When an attributive in the construct belongs to a definite noun expressed or understood and consequently requires the article, thus *רְפוֹת רַפְּוֹת מְרָאָה* but *הַרְפוֹת רַפְּוֹת מְרָאָה* Gen. 41: 2-4, Lev. 11: 4, Num. 35: 19, Deut. 20: 8, Neh. 1: 5, Jer. 23: 26, Ezek. 9: 11, Dan. 9: 4, 12: 6, 7; if it is in the construct before a proper noun the article is of course unnecessary, § 249. 3, Ps. 25: 12. For exceptional examples of construct nouns with the article, see § 249. 3. *b.* and of subordination to nouns with suffixes as a substitute for the construct relation § 256. 3. *a.*

*c.* He paragoric may be attached to a noun in the construct state, *שָׁמַח מִזֶּרְחָה* *toward the rising of the sun* Deut. 4: 41, Gen. 24: 67, 47: 14, 1 Kin. 19: 15; even in compound proper names *בְּאֵרָה שָׁבַע* *to Beersheba* Gen. 46: 1.

§ 260. The preposition *לְ* *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, *הַצֹּאֵן אֲשֶׁר לְאָבִיהָ* *her father's sheep* prop. *the sheep which belonged to her father* Gen. 29: 9, 40: 5, 1 Sam. 17: 40, 21: 8, 1 Kin. 15: 20, comp. *בֵּית לְאִלְיָשָׁע* Gen. 37: 12, *הַבֵּית לְאִלְיָשָׁע* *the house of Elisha* 2 Kin. 5: 9, 1 Sam. 14: 16, 2 Chron. 19: 11, comp. Latin *pater mihi*. This is particularly the case

1. When the first noun is omitted *לְדָוִד* (a psalm) *of David* Ps. 11: 1, *אֲמֹנֹן לְאַחִינֹחַם* *Amnon (son) of Ahinoam* 2 Sam. 3: 2, Gen. 8: 5, Ex. 12: 2, *וְאֵשֶׁר לְטֹבְיָהּ* *and those of Tobiah* Neh. 6: 17, or is remote Lev. 7: 26, Am. 5: 3.

*a.* In 1 Sam. 2: 29 a noun in apposition with one preceded by a construct receives *לְ* to suggest more distinctly its relation to the governing

noun, *the offerings of Israel* לְזִבְחֵי לִזְבִּי viz. *of my people* so 1 Kin. 6: 5; and after a suffix Esra 9: 1.

2. When the first noun is indefinite and the second definite, בֶּן יִשְׁשִׁי *a son of Jesse* 1 Sam. 16: 18 (בֶּן-יִשְׁשִׁי 2 Sam. 20: 1 is *the son of Jesse*, § 249. 3), עֶבֶד לְשָׂר הַטְּבָחִים *a servant of the captain of the guard* Gen. 41: 12.

a. Hence the frequent use of לְ (Lamedh auctoris) in the titles of the Psalms and other compositions מִזְמוֹר לְדָוִד *a psalm of David* i. e. belonging to him as its author, תְּפִלָּה לְחַבְקֻק *a prayer of Habakkuk*.

3. When the first noun is accompanied by a numeral adjective, especially in dates, הַמָּשָׁה-עָשָׂר יוֹם לַחֹדֶשׁ *the fifteenth day of the month* 1 Kin. 12: 32, בִּשְׁנָה הַחֲמִישִׁית לְמַלְכָּה *in the fifth year of the king* 1 Kin. 14: 25, בִּשְׁנַת שְׁלֹשׁ לְאַסָּא *in the third year of Asa* 1 Kin. 15: 33.

4. When several genitives are connected together, סֵפֶר הַיְּבִרִי הַנִּזְמִים לְמַלְכֵי יְהוּדָה *the book of the Chronicles of the kings of Judah* 1 Kin. 15: 23, Num. 16: 22, 32: 28, 36: 1, Josh. 19: 51, 21: 1, 1 Chron. 26: 26, Ezra 1: 5.

5. When for any reason the construct could not be employed, as with a negative אֶרֶץ לֹא לָהֶם *a land not theirs* Gen. 15: 13, or a suffix שְׂרֵינֵינוּ לְכָל-הַקְהָל *our princes of the whole congregation* Ezra 10: 14, 1 Chron. 7: 5.

### THE PREDICATE.

§ 261. 1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be connected with its subject without an intervening copula, their mutual relation being sufficiently suggested by simply placing them together, כָּל-נְתִיבוֹתֶיהָ שָׁלוֹם *all her paths (are) peace* Prov. 3: 17, עֵץ הַיָּדָע טוֹב *the tree (was) good* Gen. 3: 6, זֶה הַדֶּרֶךְ *this (is) the way* Isa. 30: 21.

2. Or the pronoun הוּא of the third person may be used as a copula, הַנָּהָר הָרְבִיעִי הוּא פָּרָת *the fourth river is Euphrates* prop. *it (is) Euphrates* Gen. 2: 14, Jer. 50: 25,

אֵתֶּהּ הֵנּוּ *what are these?* Zech. 4: 5, אַתָּה הוּא מֶלְכִי *thou art my king* Ps. 44: 5, הָאֲנָשִׁים הָאֵלֶּה שְׁלָמִים הֵם *these men are peaceable* Gen. 34: 21.

a. In all the instances, in which it is commonly explained as a copula the pronoun may with greater propriety be regarded as an emphatic repetition of the subject, § 246. 2.

3. Or the verb הָיָה *to be* may be employed for a like purpose, particularly if the idea of past or future time is involved, הָאֶרֶץ הָיְתָה תְּרוֹי *the earth was desolate* Gen. 1: 2, הַבָּקָר הָיוּ תֹשֹׁוֹת *the oxen were ploughing* Job 1: 14, Ex. 9: 3; though rarely in a circumstantial clause, as Judg. 8: 11, since the time is sufficiently indicated by the connection.

a. Verbs which denote some modification of being are sometimes employed in the same way; thus, הָחֵלְוּ עֵינָיו *began* (to be) *dim* 1 Sam. 3: 2; וַיֵּחַל לֵךְ אִישׁ הָאָדָמָה *and Noah began* (to be) *a husbandman* Gen. 9: 20; כַּהֲדַחֲךָ שׁוֹדֵד *when thou ceasest spoiling* Isa. 33: 1, הָפְתָּ לָבָן *has turned white* Lev. 13: 3, Gen. 38: 11, Isa. 47: 8; so *to be called*, *to be esteemed*, etc.

b. Simple existence is predicated by means of the particle יֵשׁ *is*, גֵּאֹל *is a kinsman* Ruth 3: 12, Gen. 18: 24, and non-existence by אֵין *there is*, which retains its absolute form at the end of a clause אֵין רִיבָה *there is no one pursuing* Lev. 26: 37, 1 Sam. 9: 4, 10: 14, 1 Kin. 18: 10, Prov. 17: 16, or section of a clause אֵין אָדָם *there was not a man to till the ground* Gen. 2: 5, Num. 20: 5, Isa. 37: 3; otherwise it takes the construct form אֵין, whether it precedes the subject אֵין לֵה וָדָר *Gen. 11: 30*, אֵין רִיבָה *Lev. 26: 36*, Judg. 21: 25, 1 Sam. 9: 2, Ps. 38: 8, Ezek. 13: 10, 15, 16, or follows it פִּתֵּר אֵין *there was no one interpreting it* Gen. 40: 8, 19: 31, Judg. 13: 9, 1 Sam. 9: 7, Ezek. 37: 8. These particles may also be used as copulas Gen. 31: 29, Ex. 5: 16, Judg. 6: 13, especially with the personal pronouns, when the predicate is a participle, אַתָּה לֹא תִשָּׁלַח *thou art not letting go* Ex. 8: 17, תִּשָּׁלַח בְּיָדְךָ *thou art saving* Judg. 6: 36. In a few instances in the later books אֵין degenerates into a mere auxiliary verb Dan. 8: 5. Once יֵשׁ is doubled for a strong affirmation 2 Kin. 10: 15, and יֵשׁ *is not* is never equivalent to the simple negative לֹא *not*; in the few instances in which it stands before a verb, a conjunctive or relative must be supplied אֵין כִּמֵּן *it is not so, that his wrath has visited* Job 35: 15, אֵין הַמֶּלֶךְ יוֹכֵל *the king is not he that can* etc. Jer. 38: 5; in Ex. 3: 2 אֲבָלִי is a participle with ו omitted § 93. c.

## PREDICATE NOUN.

§ 262. 1. The prominence due to the predicate as the affirmation to be made, and to which therefore attention is to be strongly directed is in English indicated for the most part simply by the stress of the voice; but in Hebrew it is further suggested by the position of the words. Accordingly as a rule the predicate, if a verb or adjective, precedes its subject. If, however, the predicate be a noun or personal pronoun, in which case there might be a doubt which is the subject and which the predicate, the logical order is observed and the subject precedes, יהוה הוא האלילים *Jehovah is the God* 1 Kin. 18: 39, אבך איש מלחמה *thy father is a man of war* 2 Sam. 17: 8, Deut. 10: 17, 1 Sam. 1: 26, Isa. 1: 7, 23, 7: 8, 9, 8: 13, 48: 12.

a. Sometimes for the sake of special emphasis the predicate noun precedes the subject noun, Deut. 26: 5, Isa. 6: 3, 13, or pronoun Gen. 43: 12, Isa. 6: 5, Jer. 1: 6, 7. Or while the subject is prefixed, the predicate noun may emphatically precede a pronoun which repeats the subject, קִטְרֵת הַזִּבְחָה הִיא *incense, it is an abomination* Isa. 1: 13, or the order may be reversed in successive clauses Isa. 5: 7. Participles in general follow the order of nouns Gen. 7: 4, 37: 19, Num. 22: 34, 1 Sam. 14: 8, Prov. 22: 15, Isa. 3: 1, 5: 28, Ezek. 37: 28, though liable to the changes due to emphasis Gen. 3: 5, 14, 17, 41: 32, 42: 9, 23, Num. 35: 16, Judg. 15: 11, Isa. 2: 22, 3: 13, 48: 13, Jo. 4: 4, Am. 6: 8, 7: 4. In Gen. 41: 2, 18 the order of the words graphically depicts the successive impressions made upon the eye of the beholder, *from the river coming up seven kine fair* etc.: the place and movement first attract attention, then the number of moving objects, then the objects themselves are recognized and their qualities perceived. Predicate participles belonging to definite nouns are distinguished from attributives, by not receiving the article Deut. 2: 4, Jer. 44: 15.

2. Material and abstract nouns are used in the predicate to denote qualities, which in other languages would be expressed by adjectives קִרְוָיו עֵץ *its walls were wood* i. e. made of wood Ezek. 41: 22; *the vale of Siddim* בְּצִלְתָּהּ *was pits, full of pits, as it were, composed of them,* Gen. 14: 10; *thy shoes shall be* בְּרֹגְלֶיךָ וְנִחָשֶׁת *iron and brass* Deut.

33: 25, Ps. 155: 15; *the camp was בטח security* i. e. secure Judg. 8: 11.

*a.* A like use of nouns for adjectives occurs in apposition § 256. 2, and in the construct state § 257. 2. *a* and 6. *b.* Other examples of material nouns so employed: Gen. 11: 1, Ex. 9: 31, Ezra 10: 13, Cant. 2: 15, Isa. 5: 12, 7: 24, Jer. 2: 28, 24: 2. Abstracts often convey the idea more strongly, than would be done by an adjective, *thy judgments are צדק righteousness* Ps. 119: 75, more expressive than "righteous"; they not merely possess the quality but are so to speak identical with it; Gen. 12: 2, Job 19: 29, 23: 1, 26: 13, Ps. 109: 4, 110: 3, Eccles. 10: 12, Isa. 11: 10, Jer. 44: 2, Ezek. 27: 36, Dan. 9: 23. An adverb is similarly used as a predicate Job 8: 9 *המול אֶתְמֶנָּה we are yesterday* i. e. of yesterday. Sometimes these brief and emphatic expressions alternate with other forms of speech, *I am שלום peace, they are לַמִּלְחָמָה for war* Ps. 120: 7; *is your father health?* i. e. well Gen. 43: 27, 2 Sam. 20: 9 but *is health לוֹ to him?* Gen. 29: 6, 2 Sam. 18: 32; *thou art המודות delights* i. e. much delighted in Dan. 9: 23, equivalent to *אִישׁ המודות* Dan. 10: 11, 19.

3. A noun in the predicate may receive the same adjuncts as in the subject, § 247.

## PREDICATE ADJECTIVES AND DEMONSTRATIVES.

§ 263. Adjectives and demonstrative pronouns in the predicate agree with the nouns to which they relate in gender and number, but differ from attributive adjectives and demonstratives, § 252, in standing before the noun and in not receiving the article, though the noun be definite, *רבים רחמים טוב הדיבר the word is good* Deut. 1: 14, *אלה תולדות השמים his mercies are great* 1 Chron. 21: 13, *אלה תולדות השמים these are the generations of the heavens* Gen. 2: 4.

*a.* In circumstantial clauses, the predicate adjective stands regularly after the noun; it may also take this position in other cases when the emphasis requires it: *כל-לִבִּי הָיָה the whole heart is faint* Isa. 1: 5.

*b.* If the sense require the predicate to be made definite, it will receive the article, *פִּי הַדֹּבֵר my mouth is the (one) speaking* Gen. 45: 12, *יהוה הצדיק Jehovah is the righteous one* i. e. is in the right, *and I and my people are הרשעים in the wrong* Ex. 9: 27, Gen. 2: 11, 1 Kin. 18: 25, Ps. 19: 11, Isa. 14: 27, Zech. 7: 6; but in 1 Kin. 3: 22, 23 *החֵי and הַמֵּת* are subjects.



## COMPARISON OF ADJECTIVES.

§ 264. 1. Adjectives have no distinct form for the comparative or superlative. Comparison is expressed by means of the preposition מִן *from* placed after the adjective, טוֹבָה הַחָכְמָה מִבְּרִיָּאִים *wisdom is better than rubies* prop. is good from rubies, differs from them and by implication is superior to them in point of goodness, Prov. 8: 11; בְּדִיק אַתָּה בְּמִצְוֵי *thou art more righteous than I*, 1 Sam. 24: 17, Lev. 13: 4, 2 Sam. 13: 16, 2 Chron. 29: 34, Eccles. 4: 9.

2. The superlative degree may be expressed

(1.) By adding כָּל *all* to the comparative particle מִן, גָּדוֹל מִכָּל בְּנֵי-קִיָּם *great from all the sons of the east* i. e. *the greatest of all*, etc., Job 1: 3, 2 Sam. 19: 8.

(2.) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, קָטָן בְּנֵי *the least of his sons* prop. *the little (one)* 2 Chron. 21: 17, הַיָּפֶה בַּנְּשִׁים *O fairest among women* Cant. 1: 8, הַקָּטָן *the least*, הַגָּדוֹל *the greatest* 1 Chron. 12: 14, טוֹבָם *the best of them* Mic. 7: 4.

a. When the predicate is a verb instead of an adjective, comparison may be expressed in the same manner, אֶזְכָּרְךָ כְּגֹדֶל *I will be greater than thou* prop. *great from thee* Gen. 41: 40, 19: 9, 32: 11, Ex. 36: 5, Judg. 2: 19, 2 Sam. 6: 21, 22, 20: 6, 1 Kin. 5: 10, Job 3: 21, 6: 3, Ps. 69: 32, וַיִּתְחַלֵּם כְּכָל-הָאָדָם *and he was the wisest of all men* 1 Kin. 5: 11, Gen. 37: 3, 1 Sam. 18: 30, 1 Kin. 14: 9. So after adverbs 2 Chron. 25: 9, Deut. 7: 7. In a few passages, chiefly occurring in the book of Ecclesiastes, comparison is made by means of the adverb יוֹתֵר *more*, הִכְבֵּהְתִּי אֲלֵי אֲזִי יוֹתֵר *I was then more wise* Eccl. 2: 15.

b. The construction with מִן may also be used to denote excess, גָּדוֹל מִיָּנִי כִּנְשִׂיאָה *my iniquity is too great to be forgiven* prop. *greater than* (it is possible) *to forgive* Gen. 4: 13, קָטָן כְּעֵצְךָ *too little for thee* Job 15: 11, Gen. 18: 14, Num. 16: 9, Ruth 1: 12, Isa. 7: 13; and this usage once established was extended to cases, which seem incapable of being logically resolved Isa. 49: 6, Ezek. 8: 17.

c. A comparative sense is commonly ascribed to מִן in the following passages, in which an adjective, suggested by the context, must be supplied,

בְּאֵפֶס *the upright (is sharper) than a thorn-hedge* Mic. 7: 4, *less than nothing* Isa. 40: 17, 41: 24, Ps. 62: 10, Isa. 10: 10, Job 11: 17; in some of these cases, however, בֵּן may have the sense of *from* or *of*, and denote that from which any thing is derived or of which it forms a part.

d. The name of God has been supposed to be used in certain passages simply to enhance the magnitude of that with which it is connected and thus to form a sort of superlative. But in all such cases there is a direct reference to the divine Being, *גִּבּוֹר צֵיד לִפְנֵי יְהוָה* Gen. 10: 9 is not merely *a very valiant hunter*, one so to speak upon a superhuman scale or in the divine estimation, but with the superadded thought of attracting the notice and displeasure of Jehovah; *חִרְבָּתָאֵלֹהִים* 1 Sam. 14: 15 is not merely *a very great trembling* but *a trembling sent of God*; *קִיר־גְּדוֹלָה לְאַלֹהִים* Jon. 3: 3 is not simply *an exceedingly great city*, but one which in its greatness is an object of the divine regard, comp. 4: 11.

e. Comparisons are sometimes made with objects in a general way, without stating the particular aspect compared, when this is sufficiently obvious, *joy in my heart* בְּעֵת *more than* their joy *at the time* when etc. Ps. 4: 8, *making my feet* כְּאֶזְלֹת *like* the feet of *the hinds* Ps. 18: 34, Job 35: 2, Isa. 5: 29, 10: 10. Cant. 1: 15, Ps. 45: 7 are not, as some have alleged, to be explained after this analogy. The comparison is fully stated in Prov. 3: 14 *טוֹב סִחְלָהּ בְּסִתְרֵי־כֶסֶף* *the gain of it is better than the gain of silver*.

## VERBS.

§ 265. 1. The doctrine of the Hebrew tenses rests upon a conception of time radically different from that which prevails in our own and in other Indo-European languages. Time is conceived of, not as distributed into three portions, viz.: past, present, and future, but as consisting of the past and future only. The present is, in this view, an inappreciable moment, without extension or cognizable existence, the mere point of contact between two boundless periods of duration, or the ever shifting instant of transition from one to the other, and, as such, not entitled to be represented by a distinct verbal form. Every action or state of being is accordingly viewed as belonging to the past or to the future; and such as do not belong exclusively to one, may be referred indifferently to either.

2. Within these two grand divisions of time no ac-

count is made of those minuter distinctions, in the expression of which we are accustomed to employ such a variety of tenses, nor of those modal differences which are with us indicated by the indicative, subjunctive, and potential, except to that limited extent to which these may be regarded as covered by the paragogic and apocopated futures, § 270. Whatever is, or is conceived of as past, must be put in the preterite; the future is used for all that is, or is conceived of as future, while all subordinate modifications or shades of meaning are either suggested by accompanying particles, or, without being precisely indicated, are left to be inferred from the connection.

3. Another peculiarity still more foreign to our usages and modes of thought is that the time denoted by the Hebrew tenses is frequently to be estimated not from the actual position of the speaker but from some ideal position in the past or in the future to which he mentally transports himself. This subjective use of the tenses may be quite at variance with their objective employment. Thus the preterite tense may be used of that which is in reality future to the moment of speaking, because the speaker has in thought taken his station at a point yet more remotely future, from which he looks back upon that which he describes as though it had already taken place. In like manner the future tense may be used of events in the past, because the speaker transports himself in thought to a period prior to their occurrence and surveys them from that point.

a. No part of Hebrew Grammar has occasioned more perplexity than the seemingly arbitrary and promiscuous use of the tenses, and the difficulty of establishing for them any fixed and clearly defined temporal meaning. The denominations Preterite and Future appear to be incongruous, when so far from being limited respectively to the division indicated by the name, either tense may upon occasion be employed of the past, pre-

sent or future and both may occur in application to the same period of time and even be intermingled in the same description. Hence other names have been proposed as Present (Lee) or Aorist (De Sacy) instead of Future. And it has been seriously questioned whether the so called tenses are really such, and should not rather be considered modes. Ewald at one time called them the First and Second Mode. And the most eminent grammarians at present incline to call them the Perfect and Imperfect on the assumption that primarily and properly they have no relation to succession in time at all, but only to the quality of an action or state of being; the Perfect being assigned to that which is regarded as complete, and the Imperfect to that which is regarded as incomplete, irrespective of the period of time to which they may severally belong. These names properly defined and understood correspond in a striking manner with certain marked uses of these tenses, and their employment has much to recommend it. But with all deference to the weight of authority arrayed in their favour, they seem on the whole less simple and less appropriate than the old designations Preterite and Future, and appear to indicate derived and secondary qualities rather than such as are original and fundamental. For

(1) It is very improbable *a priori* that a language should have no method of denoting time except the indirect one which this new theory supposes, and no forms which in their original and native import are intended for its expression. The time of an action is and must always have been regarded as so important a part of what is to be stated about it, that the strong antecedent presumption is that some direct provision must have been made for its notation. If any equally satisfactory explanation can be made of the facts on the assumption that the Hebrew tenses are properly such and that they denote the time and not merely the mode of an action, this is clearly entitled to the preference.

(2) That such a satisfactory explanation exists will be shown hereafter in detail. The whole mystery of the matter disappears, as soon as it is perceived, that the tenses have a subjective as well as an objective use; that is to say, the time which they denote is not invariably measured from the moment of speaking, but quite frequently from some ideal position taken in thought by the speaker and suggested by the context. This subjective employment of the tenses, which must necessarily be assumed to an equal extent in the modal hypothesis, really renders that hypothesis altogether unnecessary. The notion that the elemental ideas of past and future are only expressed in Hebrew indirectly through the medium of the ideas of the complete and the incomplete, is not only a philosophical abstraction, which it is not easy to verify, but it imposes upon the student a most serious difficulty at the outset by requiring of him an exceedingly abstruse process of thought to attain a very simple result, which can be made perfectly perspicuous in a far readier and more natural manner. For purposes of instruction the time-theory of the tenses has the great advantage of clearness and simplicity over the modal theory, even were the latter to be considered the more profound and philosophical.

(3) In the most common use of the tenses and especially when they

are contrasted in the same sentence, the distinction is not one of mode but of time. *The like*  $\text{וְהָיָה}$  *were not before them and*  $\text{וְהָיָה}$  *shall not be after them* Ex. 10: 14; *the covenant which*  $\text{בְּיָמֵי}$  *I made with your fathers* Jer. 31: 32, *which*  $\text{אֲנִי עֹשֶׂה}$  *I will make after those days* ver. 33; *what*  $\text{הָיָה}$  *has been is that which*  $\text{יִהְיֶה}$  *shall be, and what*  $\text{נִגְזַרְתָּהּ}$  *has been done is that which*  $\text{יִשְׁלַח}$  *shall be done*, Eccles. 1: 9, Cant. 5: 3, 1 Kin. 21: 19. In the absence of decisive reasons to the contrary, this may fairly be regarded as an index to the real nature of the radical and primal distinction between them.

(4) When a series of verbs occurs, whose tenses are apparently used promiscuously e. g. Ps. 18: 5 ff., Hab. 3: 3 ff., the first verb is ordinarily regulative of the rest, being used in its proper tense signification, and the time of the others is determined by it; which shows that the apparent fluctuation of meaning in the tense is due to the connection in which it stands and not to the inherent signification of the form; in other words it grows out of its subjective use as indicated by its surroundings and not out of modal distinctions attaching to the form itself. And in general whenever there is a departure from the strict objective meaning of the tense as measured from the time of speaking, the explanation is found in some suggestion of the context fixing a new point from which the measurement is to be made. All which tends to show not that these tenses have a meaning independent of time, but that the time which they denote is often reckoned from a subjective standpoint.

(5) This is further confirmed by the fact that the seeming fluctuation in the use of the tenses is much more marked in poetry than in prose, the fancy of the poet leading him to transport himself to ideal positions other than that which he actually occupies and thus making the use of the tenses more than ordinarily subjective. We are thus again led to look for the cause of the phenomenon in the mind of the speaker himself, rather than in some modal distinction inherent in the form.

(6) The names Perfect and Imperfect do not adequately describe the functions of the tenses to which they are applied. Imperfect is inapplicable to a tense which is predominantly used to denote future action, not as of this or that quality but simply and solely as future; it is an abuse of language to call that incomplete which has as yet no existence but is to come to pass hereafter. The unsuitableness of the name "Imperfect" is confessed and urged by Böttcher, who proposes instead "Fiens" (becoming); in which he is followed by Driver, who suggests "Inchoate" or "Incipient". Böttcher fancifully enough claims that the one tense denotes the termination of an action, and the other the beginning of it, while the participle represents it as in progress. All that is correct in this is that the preterite looks back upon an action as belonging to the past and the future looks forward to it, from the assumed point of observation, whether the actual present or some ideal position in which the speaker in thought places himself; the participle, as a verbal noun, simply sets forth the active performance or passive endurance of the action denoted by the verb or the possession of the quality which it expresses, out of all relation to time except as this is inferred from the connection. In 1 Kin. 1: 11, 13, 18, 22: 41, 52, 2 Kin. 9: 13 and



many similar passages the preterite  $\text{קָלַךְ}$  indicates the beginning of a reign, and in 1 Kin. 22: 42 the term of its continuance. In Gen. 14: 4 the term during which the king of Sodom continued to serve Chedorlaomer as well as the initial point of the rebellion are expressed by preterites  $\text{קָרַדְי}$ ,  $\text{קָבַדְי}$ . In 1 Kin. 1: 46  $\text{רָשָׁב}$  represents an action not at its termination but its commencement; so  $\text{שָׁבַח}$  Ruth 1: 15,  $\text{בָּא}$  Dan. 1: 1. In Gen. 11: 5  $\text{בָּנִי}$  does not imply that the children of men had completed their work of building when Jehovah went down to see their city and tower. It is plain from numberless examples, that the tense form has nothing to do with suggesting whether the beginning, middle or end of an action but simply the action as a whole; and it is not limited to one quality of the action whether as complete or incomplete. These modifications may be suggested by the nature of the case or by attendant circumstances but not by the tense form as such.

(7) Add to this the remarkable manner in which the Preterite under any of its aspects may be continued by the Future with Vav consecutive, and the Future by the Preterite with Vav consecutive, shewing the substantial equivalence between the two tenses in all varieties of their employment, when subjected to the modifying influence of Vav consecutive. The effect of this particle is simply to mark the close connection between two acts so that the second is not conceived independently but as the sequence of the first. The standpoint of measurement is mentally shifted so that events actually past become future from this new post of observation and *vice versâ*. There is no change in the modality of the act, but only in the point of time from which it is subjectively regarded.

## THE PRIMARY TENSES.

### THE PRETERITE (PERFECT).

§ 266. 1. The preterite or perfect is accordingly used of the past, whether our idiom would require the absolute past, i. e. the historical tense, *in the beginning God  $\text{בָּרָא}$  created*, etc., Gen. 1: 1, *God  $\text{נִסָּה}$  tempted Abraham* Gen. 22: 1; or one of the relative tenses, viz. the past viewed in relation to the present, i. e. the perfect, *what is this that  $\text{עָשִׂיתָ}$  thou hast done* Gen. 3: 13, *thee  $\text{רָאִיתִי}$  have I seen righteous* Gen. 7: 1; the past in relation to another past, i. e. the pluperfect, *God ended his work which  $\text{עָשָׂה}$  he had made* Gen. 2: 2; and *they did so as Jehovah  $\text{צִוָּה}$  had commanded* Ex. 7: 10; or the past in relation to a future, i. e. the future perfect, *when Jehovah  $\text{רָחַץ}$  shall have washed away*, etc., Isa. 4: 4, *until the time that she*

which travaileth יִלְרֶה shall have brought forth Mic. 5: 2; or a conditional mood, except Jehovah of hosts had left unto us a very small remnant הָיִינוּ we should have been as Sodom Isa. 1: 9, I would there were a sword in mine hand, for now הָיִיתִי I would have killed thee Num. 22: 29; or an optative, denoting something which was to have been desired but which nevertheless did not occur, לֹא-מָוֶתָהּ O that we had died Num. 14: 2, לֹא הָקֵבְנוּ O that they had been wise Deut. 32: 29, or a subjunctive (the Jordan was dried up), that יִרְאֶהְם ye might fear the Lord, at that time and thenceforward forever Josh. 4: 24.

a. In all these cases the verbal form merely expresses in the general that the action belongs to the past, but whether this is to be taken absolutely, relatively, or conditionally, must be learned from the circumstances of the case or from accompanying words. The Hebrew preterite may correspond to the historical tense whether this is used of an act performed or a condition existing at some specified time in the past, *in that day all the fountains* etc. נִפְקְּצוּ were burst open Gen. 7: 11, so 8: 5, 14, 14: 5, 15: 18, 17: 26, 19: 5, 34, 35, 44: 3, Ps. 27: 2; or at some particular time not specified, *Esau* לָקַח took his wives Gen. 36: 2, so Gen. 3: 19, 14: 18, 15: 7, 19: 11, 21: 1, 26: 28, Judg. 10: 12, Job 1: 21, Ps. 8: 4, 57: 7, Cant. 5: 4-7; or at any time indefinitely, *blessed is the man, who* לֹא הָלַךְ has not walked etc. Ps. 1: 1, so 14: 1, 26: 4, 27: 9, Prov. 23: 35, 30: 4, Job 12: 9, 38: 12, 41: 3, 5, Isa. 1: 12, 40: 12-14, Num. 12: 2, 23: 10; or repeated acts at various times הָלַךְ went about (day after day) Num. 11: 8; שָׁמְרוּ they kept (habitually) Num. 9: 23, a summation of numerous particulars previously recited; so קָשְׁתָּה Deut. 12: 31 (illustrated by the following frequentative הִשְׁתַּחֲוִיתָ), Judg. 2: 15, 17, 18, Ruth 4: 7, 1 Kin. 11: 8, 2 Kin. 13: 25, 17: 7 (הִשְׁתַּחֲוִיתָ embraces the whole series of acts in the verses that follow), ver. 13 הִשְׁתַּחֲוִיתָ, ver. 23 הִשְׁתַּחֲוִיתָ, 2 Chron. 12: 11, הִשְׁתַּחֲוִיתָ 24: 11, Job 7: 13, Ps. 88: 10, 129: 1-3, Isa. 1: 1, Jer. 5: 31, 32: 29, 44: 17, Mic. 6: 12; or a continued action or state, *Noah* הָיָה was perfect in his generations; *Noah* הִלְכָהּ walked with God Gen. 6: 9; *Solomon* בָּנָה was building his house thirteen years 1 Kin. 7: 1, so Ex. 12: 40, Deut. 2: 10, Josh. 11: 18, 2 Sam. 5: 4, Ps. 22: 5, 90: 1.

b. The preterite may correspond to the English perfect, whether this is used to describe an action just performed and belonging to the immediate past *lo, now* לָקַח he hath taken my blessing Gen. 27: 36; *mine eyes* רָאָה have seen the king Isa. 6: 5, so Gen. 14: 20, 16: 11, 46: 31, Judg. 11: 7, 1 Sam. 14: 29; or an action performed in the past but whose effects still continue, *Jacob* לָקַח hath taken all that was our father's Gen. 31: 1, so 14: 23, 24, 15: 3, 16: 2, 19: 19, Judg. 10: 10, Ps. 2: 6, 22: 2, 44: 10, Isa. 1: 2, 4, 2: 6, 3: 14, 5: 4, 24; or an action performed at any time in the in-

definite past, considered as extending up to the present (see examples under *a*). It is often difficult to decide particularly in the Psalms and in other poetical passages, where the precise situation is uncertain, whether the preterite may be more properly rendered by the absolute past (English imperfect) or by the perfect tense. Ps. 3: 8 הִכִּיתָ *thou smotest all my enemies* (on some well remembered occasion), or *thou hast smitten them* (with a more general and vague allusion to the indefinite past); so 4: 2, 9: 5, 6; זָכַרְתָּנִי Ps. 22: 22, not *thou answeredst me*, as though an argument were drawn from former deliverances, but *thou hast answered me* expressing a confident assurance that his prayer is now granted.

*c.* When the connection suggests priority to another event in the past, the preterite has the sense of the pluperfect, thus very frequently in relative clauses, *he placed there the man אֲשֶׁר הִצֵּר־וּ whom he had formed*, Gen. 2: 8, so 3: 17, 23, 7: 5, 8: 6, 12: 5, 13: 4, 16: 15, 18: 8, 26: 15, Ex. 5: 14, 1 Kin. 11: 10; after כִּי Gen. 12: 4, 17: 23, 18: 33; after בִּי Gen. 2: 5, 6: 6, 8: 11, 14: 14, 1 Sam. 6: 19, 1 Kin. 5: 15, 11: 9, 12: 1; after הִנֵּה Deut. 9: 16, Judg. 6: 28, Jer. 13: 7; in circumstantial or explanatory clauses Gen. 24: 1, 31: 34, 1 Sam. 3: 2, 2 Sam. 18: 18, 1 Kin. 1: 41, 2 Kin. 9: 16, Job 32: 4, Jon. 1: 5; and in other combinations 1 Sam. 1: 5, 4: 18, 1 Kin. 1: 6. Sometimes the preterite as a pluperfect stands before the verb to which it is related, *the sun הָיָא had risen and Lot בָּא had entered Zoar, when Jehovah rained* etc. Gen. 19: 23, so 27: 30, 1 Sam. 9: 15. The connection may be such as to imply that one past action was contemporaneous with another, *he looked and lo, the smoke of the land שָׁלַח went up* i. e. was then going up Gen. 19: 28; בָּנוּ Gen. 11: 5 not *had built* but *were building*, comp. ver. 8. The preterite may be used in this case, where no stress is laid upon the conjunction in time or it is sufficiently obvious in itself. But the proper form to express contemporaneous action is the participle, which then answers to the English progressive imperfect, *Jehovah appeared to him, הוֹרֵא וְיֹשֵׁב while he was sitting* Gen. 18: 1, 2 Kin. 8: 29, Job 1: 16.

*d.* When the connection is such as to suggest the relation of priority to some future action, the preterite answers to our future perfect; thus after עַד *until, I will draw until בָּנִי they shall have finished drinking* Gen. 24: 19, so ver. 33, Num. 32: 17, Ruth 2: 21, 2 Sam. 17: 13, Isa. 6: 11; אַחֲרַי *after* Lev. 25: 48; אִם, *if, if יִזְכְּרֶנִּי thou rememberest me* (lit. shalt have remembered), as I trust thou wilt Gen. 40: 14, Ruth 3: 18, Job 11: 13; in a relative clause Gen. 48: 6, הָיָא Num. 19: 18, Deut. 31: 18, 2 Sam. 17: 12; after כֵּן *when* Gen. 43: 14, Esth. 4: 16; and in other constructions 2 Sam. 5: 24, 1 Chron. 17: 11, Isa. 16: 12. In most of these passages the English perfect could be similarly used. The Hebrew may substitute the future for the preterite in such connections, when it is not important to express the relation of priority, comp. הָיָא־אֲנִי Gen. 43: 9 with אֲבִי־אֲנִי 44: 32; also אֲחֻזָּה and רָאָה in successive clauses of Job 19: 27, רָחֵן and רָחֵם Isa. 4: 4, שָׂאָה and הִנֵּה־אָהָה 6: 11, הִתְעַלֶּה and בָּרָךְ Ruth 3: 18.

*e.* After a conditional clause the preterite is used in a conditional sense, *except we had lingered, surely now שָׁבִנוּ we would have returned* Gen. 43: 10, Num. 22: 33, Judg. 13: 23, 14: 18, 1 Sam. 13: 13, 14: 30, 2 Kin. 13: 19; or

the condition may be suggested by the context, thus (assuming the promise to be fulfilled) *הָיָה לִּי חֵפְזָה* *there would have been pleasure to me* Gen. 18: 12, *כִּי כִי* not merely *who ever said* but *who would have said* (in any supposable case) Gen. 21: 7, *כִּי יִשְׁכַּח עַל עַל* *almost lay i. e. might easily have lain* Gen. 26: 10.

*f.* Ewald, Böttcher and others have maintained that the preterite in Hebrew as in Arabic is occasionally used as a precative i. e. in the sense of a prayer or entreaty. This assumption, however, finds no support from the Arabic analogy in the passages alleged, and is moreover needless since the proper meaning of the preterite invariably yields a good sense. Thus *הָיָה לִּי חֵפְזָה* Isa. 48: 18 has been rendered *Oh, hearken* and *הָיָה לִּי חֵפְזָה* 63: 19 *Oh, rend the heavens*, whereas they should be read *Oh that thou hadst hearkened, Oh that thou hadst rend etc.*; *וְיִשְׁכַּח עַל עַל* Gen. 40: 14 has not the sense of an imperative but fut. perf. see *d*; *הָיָה לִּי חֵפְזָה* Job 21: 16, 22: 18 not *be far*, but *has been* and *is far from me*; *הָיָה לִּי חֵפְזָה* Ps. 4: 2, *הָיָה לִּי חֵפְזָה* 116: 16 and the preterites in Lam. 3: 56-61 are not petitions but reminiscences of former benefits, while *הָיָה לִּי חֵפְזָה* Ps. 22: 22 expresses a confident assurance of present favour, see under *b*.

*g.* It is not necessary to substitute the conjectural reading *וְיִשְׁכַּח עַל עַל* (inf. and suf.) for *וְיִשְׁכַּח עַל עַל* Josh. 4: 24; for, though this is the only instance in which a preterite follows *וְיִשְׁכַּח עַל עַל*, the language is retrospective to be used subsequently by fathers to their sons, and the combination of *וְיִשְׁכַּח עַל עַל* with a preterite has analogies in Ps 10: 11, 37: 28. The preterite also occurs as a subjunctive after other particles such as *וְיִשְׁכַּח עַל עַל* e. g. *וְיִשְׁכַּח עַל עַל* *lest he may have found* 2 Sam. 20: 6, *וְיִשְׁכַּח עַל עַל* 2 Kin. 2: 16.

2. The preterite (perfect) is further used of the present, regarded as the continuation or natural sequence of a pre-existing action or condition. Anything begun in the past and continued in the present may be considered to belong to the past and accordingly spoken of in the preterite, *גִּבְעָה לִּי מֵיָדָי* *I am thirsty* Judg. 4: 19 prop. *I have been thirsty* and (it is implied) *I am so still*; *הָיָה לִּי חֵפְזָה* *is full of violence* prop. *has been* and still *is full* Gen. 6: 13; *נִדְעָה* *I know that* *Jehovah is the greatest of all the gods* Ex. 18: 11, prop. *I have known*, the knowledge being in fact contemporaneous with the information upon which it was based. Comp. in Latin *novi, memini, odi*.

*a.* The preterite is accordingly used in a present sense of acts begun in the past and continued in the present, *וְיִשְׁכַּח עַל עַל* *they call* (have called and still call) Gen. 19: 22, *Jerusalem הָיָה לִּי חֵפְזָה* *totters* and *Judah הָיָה לִּי חֵפְזָה* *falls* Isa. 3: 8, *וְיִשְׁכַּח עַל עַל* *they have declared* and still *declare* ver. 9, *וְיִשְׁכַּח עַל עַל* *they have ruled* and



still *rule* ver. 12, נִחְשְׁבוּ they have been and are reckoned 5: 28, Ps. 38: 9, 102: 8-10. This is particularly the case with acts begun in the immediate past, thus *Jehovah* דִּבֶּר speaks, Isa. 1: 2 with reference to the utterance just begun and still proceeding; כֹּה אָמַר thus saith *Jehovah* Isa. 7: 7 and repeatedly, but in Gen. 3: 1 *God hath said* at some former time. *Jehovah saith* may also be expressed by the future יֹאמֵר Isa. 1: 11, 40: 1 when in the action now going forward respect is had to its continuance in the future rather than to its beginning in the past. So with הִנֵּה, lo this נִגְעָה toucheth (lit. hath touched) thy lips Isa. 6: 7; and עָתָה now mine eye רָאָהּ seeth (lit. hath seen) thee Job 42: 5, 2 Chron. 2: 12; הִרְמֵיתִי I lift my hand to *Jehovah* Gen. 14: 22 in the act of swearing what then follows; בֵּרַכְנוּ we bless you Ps. 129: 8, יִנְצְהֵנִי I counsel 2 Sam. 17: 11 (Ex. 18: 19 has the fut. in a like connection), הִפְצֵיתִי I hereby announce Deut. 26: 3, 30: 18, הִתְרַחֵתִי I call to witness Deut. 4: 26; נִשְׁבַּעְתִּי I swear Gen. 22: 16; מָלַךְ reigneth 1 Kin. 1: 13; Job 33: 2, 3.

b. This use of the preterite is especially frequent with neuter verbs, which describe a state or condition and which Böttcher for this reason proposes to call stative verbs, when the connection implies that the condition still continues. These are such as (1) express some quality of being, thus הָיָה is (prop. has become) Gen. 3: 22, Judg. 11: 35, הָיוּ have been and are Gen. 46: 32, Ezek. 13: 4, but Gen. 1: 2, 6: 4 was, were, and the fut. אֶהְיֶה am Ruth 2: 13; הִנֵּה is like Ps. 102: 7, Ezek. 31: 2, 18 but ver. 8 was like; מָלַךְ ceases Job 3: 17; יָכֹל is able, can Ps. 36: 13, 40: 13, more commonly in the future as contemplating an action yet to be performed Gen. 31: 35, Deut. 1: 9, 31: 2; נָחַל it is a light thing 2 Kin. 20: 10, Isa. 49: 6; רַבִּי are many Ps. 3: 2. (2) Denote a physical condition, אֶחָלֵל languishes Isa. 19: 8, גְּבוּהָ is high Isa. 55: 9, גָּדֹל is great Gen. 19: 13, זָקֵן is old (has become old) Gen. 18: 13, Josh. 13: 1, חֹשֶׁךְ is dark (has become dark) Isa. 5: 30, טוֹבִי are goodly Num. 24: 5, טָהוֹר is clean Prov. 20: 9, יָבֵשׁ is (has become) dry Joel 1: 12, 20, יָפָה is fair Cant. 7: 2, קָבֵר has been and is grievous Gen. 18: 20, מְלֵא is full Gen. 6: 13 (but past 1 Sam. 18: 26, fut. perf. 1 Chron. 17: 11), עָמֵק is deep Ps. 92: 6, עָשִׁיר is rich Hos. 12: 9, קָדָר has soiled clothing as a mourner Jer. 8: 21, קָטָן is small Gen. 32: 11, רָחוּק Deut. 32: 27. (3) Mental states or affections, including even those of an active nature מֵאֵל mourns Joel 1: 9, אָהָב loves Gen. 22: 2 (but past Deut. 4: 37, fut. as present Prov. 3: 12), בּוֹשֵׁם is ashamed Ezr. 9: 6 (but past Ezr. 8: 22, fut. as present Job 19: 3), בָּטַח trusts 2 Kin. 18: 19 (but past ver. 5, fut. as present Jer. 17: 5, 7), זָכַר remembers Num. 11: 5 (but past Judg. 8: 34, fut. as present Jer. 31: 20), חָמָה waits Ps. 33: 20, חָמַד desires Prov. 1: 22, חָרָה (anger) burns Gen. 4: 6, חָסָה confides Ps. 7: 2, הִשְׂתַּחֲוֶה delights in Isa. 1: 11, הִתְחַלֵּה Hi. hopes Ps. 38: 16, יָדָע knows Gen. 4: 9, 12: 11 (but past Gen. 28: 16, Hos. 8: 4, fut. as present but always with a suggestion more or less distinct of futurity or possibility Ex. 10: 26, 2 Sam. 3: 38, 1 Kin. 8: 39, Job 8: 9, 15: 9, 42: 3, Isa. 40: 21), נִלְאָה is weary Isa. 1: 14, נִאָּס loathes Job 7: 16, נִשְׁתַּחֲוֶה exults 1 Sam. 2: 1, צַדִּיק is righteous Job 34: 5, שָׂבֵעַ has enough Isa. 1: 11, שִׂמְחָה rejoices 1 Sam. 2: 1, טָנָא hates Isa. 1: 14, נָטַח is at rest Job 3: 18.

c. In speaking of what is already resolved upon, though not yet per-



formed, the preterite is sometimes employed, because regard is had to the mental act or purpose rather than its outward execution; so frequently in promises, contracts etc. *unto thy seed נָתַתִּי I do now give* (lit. have given) *this land* Gen. 15: 18, the grant was made, though they had not yet been put in possession; accordingly when the latter idea is prominent, the future is used of the same transaction, *unto thy seed אֶתֶּן I will give this land* Gen. 12: 7, 26: 3. Comp. Gen. 23: 11, 13, 1 Kin. 3: 12, 13, 1 Chron. 21: 23, 2 Chron. 2: 9, Jer. 31: 33; גִּבֹּשְׁתָּ *thou drivest me out* (lit. hast driven) Gen. 4: 14, הִקְמַתִּי *I establish* 9: 17, נִשְׂאֲתִי *I accept* 19: 21, נִתְּנָתִי *I put forth* Ex. 9: 15, מְכַרָּה *selleth*, is resolved to sell Ruth 4: 3, לִקְחָתִי *I am determined to take it* 1 Sam. 2: 16.

d. It is comparatively a matter of indifference whether the preterite or the future be used to designate the present. That which now exists may either be regarded as continued from the past or as perpetuated in the future; and as it is contemplated under one or the other of these aspects, will the tense be determined accordingly. Thus, the question *whence come ye* is in Gen. 42: 7 מֵאַתָּן בָּאתֶם *whence have ye come*, but in Josh. 9: 8 מֵאַתָּן הֹבֵאתֶם *whence are ye coming or will ye come*; because, in the former instance, the past action of coming is uppermost in the mind of the speaker, and in the latter this action is regarded as having not yet ceased. Comp. Isa. 39: 3. The questions *whither goest thou?* Gen. 16: 3, *what seekest thou?* Gen. 37: 15 are expressed in the future הֵבֵאתִי, הִבְטַחְתִּי, for to the questioner the action of which he has just become aware extends indefinitely onward, comp. Gen. 32: 18, Judg. 19: 17, Isa. 40: 27. To the person addressed, however, the action is a continuous one, both preceding and following the question; accordingly it is the participle, which is used in the reply, *I am fleeing* בֹּרַחָה, *I am seeking* מְבַקֵּשׁ, comp. Judg. 19: 18. *Why doest thou so?* is Ex. 5: 15 expressed in the future תַּעֲשֶׂה, because it was feared that this new course of treatment would continue, so 1 Sam. 2: 23; but 2 Sam. 16: 10 in the preterite גָּשִׁיתָ because regard is had to what was already done. Hazael asks, *why weepest thou?* using the part. בֹּכֶה 2 Kin. 8: 12, since he is curious as to the cause of the spectacle; Elkanah who is concerned about its continuance uses the fut. הִתְבַּחֵר 1 Sam. 1: 8, comp. 11: 5. Dr. Driver (Use of the Tenses in Hebrew, 2nd Edit. p. 52) thinks that the future as more indefinite was often preferred in questions on the score of courtesy to the categorical preterite *Whence may you be coming?* rather than *Whence have you come?*

3. The preterite (perfect) is likewise used in the statement of permanent facts or general truths; these, though true for all time, are gathered from experience and observation, and hence may be appropriately referred to the past, *an ox יָדַע knoweth his owner* Isa. 1: 3, oxen always have done so and it is implied that they always will; *Jehovah רַחַם pitieth them that fear him* Ps. 103: 13.

*a.* The future is used in this case with the same frequency and propriety as the preterite. *An ox will know his owner* expresses the same general truth as *an ox has known his owner*; only in the former case attention is chiefly drawn to its future, and in the latter to its past realizations, § 267. 3. As illustrations of the gnomic preterite, as it has been appropriately called when so used, see 1 Sam. 2: 3-5, Ps. 10: 11, 14: 1, 3, 33: 13, 14, 34: 11, 69: 34, 103: 11, 13, Prov. 6: 8 (fut. in parallel clause), 13: 1, 8, 14: 6, 19, 21: 22, 22: 12, 26: 13, 15, 27: 12, 28: 1 (fut. in parallel clause), 29: 9, 13.

4. The preterite (perfect) may also be used of the future, when viewed as past; that which is imminent and certain is sometimes spoken of as though it had already taken place, being the sure result of existing causes and as irreversible as that which has actually occurred נְדַמִּיתִי *I am destroyed* meaning my ruin is accomplished, I shall certainly perish Isa. 6: 5; and particularly the prophets, in their inspired descriptions of events which had not yet come to pass, often transport themselves to the time when they shall have been accomplished: and, surveying the future from this ideal point of view, they give to their predictions the form of a recital of what has already taken place, *Babylon נִפְלָה has fallen* Isa. 21: 9, *he נִשָּׂאֵת hath borne our griefs* Isa. 53: 4, *for I הִשְׁפַּעֵתִי have made Esau bare* Jer. 49: 10.

*a.* The counterpart of this preterite of certainty or prophetic preterite is the use of the future in vivid descriptions of the past, in which the writer appears, in imagination, to live over again what has already taken place, § 267. 5. The preterite is thus used of the certain and inevitable future in Gen. 30: 13, Judg. 4: 14, פָּדַיְתִי Job 5: 20 (which is preceded and followed by futures), 11: 20, 18: 6, Ps. 10: 16, 20: 7, 110: 5, 6. So by the prophets Isa. 2: 11, 5: 13, 9: 1-5, 19: 7, 28: 2, 32: 14, 53: 4-10, Ezek. 31: 15-18, Hos. 10: 15, Joel 4: 15, Mic. 1: 16, 2: 13.

#### THE FUTURE (IMPERFECT).

§ 267. 1. The future or imperfect is used in speaking of the future, whether absolutely, אֶעֱשֶׂהָ *I will make of thee a great nation* Gen. 12: 2, or relatively to something in the past, *he took his eldest son who יִבְלֶהָ was to have reigned* 2 Kin. 3: 27, *Elisha was fallen sick of his sickness*

whereof יָמוּת *he was to die* 2 Kin. 13: 14; or conditionally, (would that I had died) for אֶשְׁקֹת *I would be at rest* Job 3: 13; but (if it were my case) אֶדְרֹשׁ *I would seek unto God* Job 5: 8; or optatively in the various grades of desire, determination, permission, or command, so יֵאָדְרוּ *may all thine enemies perish* Judg. 5: 31; O that my grief יִשָּׁקֶל *might be weighed* Job 6: 2; all that thou commandest us נַעֲשֶׂה *we will do* Josh. 1: 16; deeds that יֵעָשֶׂה *ought not to be done* Gen. 20: 9; of the fruit of the trees of the garden נֹאכְלוּ *we may eat* Gen. 3: 2, אֲנֹכְלוּ *ye shall not eat* ver. 3, mine ordinances תִּשְׁמְרוּ *ye shall keep* Lev. 18: 4; or as expressing what is possible or necessary and consequently limits or determines what shall actually take place, יָרֵבִי *he can speak* (prop. he will do so, if he wishes, there is nothing to hinder him) Ex. 4: 14, נָבִיא *we must die* (prop. we shall, it is inevitable) 2 Sam. 14: 14; or subjunctively, especially after conjunctions signifying *that, in order that, lest, etc.*, (bring the venison) לְמַעַן תְּבָרֵךְ *in order that my soul may bless thee* Gen. 27: 25, against thee I sinned that תִּצְדָּק *thou mightest be justified* Ps. 51: 6.

a. The future may be used of an action or state belonging to some specified time in the future Gen. 18: 14, Ex. 9: 5, Josh. 3: 5, Ps. 2: 5, Isa. 1: 15, 2: 20, 3: 18, 7: 8, 18, 20, 22: 13; or at some particular time not specified Gen. 2: 18, 6: 17, Ex. 6: 1, Isa. 2: 3, 6: 8, 7: 17; or to any time indefinitely Gen. 4: 7, 9: 5, Ex. 13: 14, 22: 1, Lev. 1: 2, Deut. 18: 18, 31: 29, Ps. 23: 1, 4; or repeated acts at various times Gen. 3: 14, 16, 18, Ps. 1: 2, 3, 4: 9, 5: 4, 23: 2-6, Isa. 7: 15; or a continuous action or state Gen. 1: 29, 5: 29, 8: 22, 1 Kin. 1: 13, Isa. 1: 29, 30, 3: 4. These various applications are not different senses denoted by the tense, but grow out of the signification of the verb, or accompanying words or the circumstances of the case.

b. Or it may express that which was future not to the time of speaking but to something in the past, יָקָם *was to be avenged* Gen. 4: 24, as had been promised ver. 15, תִּסְבִּירָהּ *subsequently stood around* Gen. 37: 7, יֵאָדָר *was going to say* Gen. 43: 7, רָאכְלוּ *were to eat* ver. 25, הָיִיתָ *was about to place* 48: 17, יִגְדֵר *would tell* 1 Sam. 22: 22, הָבִיא *was then coming or subsequently came* 2 Sam. 15: 37, 1 Kin. 7: 7, 8, Neh. 3: 14, 15 (comp. ver. 13), Esth. 4: 3, Ps. 73: 17, Prov. 24: 32 (the reflection was subsequent to the sight), Eccles. 4: 15. Or it may denote an act which was in the course of accomplishment contemporaneously with something in the past, לֹא הָיָה

was not heard 1 Sam. 1: 13, *where* בְּשִׁחְוָהּ *he was worshipping* or *was on the point of worshipping* or indefinitely and in a habitual sense, § 267. 4, *where men used to worship* 2 Sam. 15: 32, בְּנִחְשָׁהּ *they were watching for an cmen* 1 Kin. 20: 33, בְּרִחְוָהּ *was repairing* 1 Chron. 11: 8, Job 32: 11, 12 (אָרְיָן and אָרְבִּיּוֹן denote his attitude of body and mind while waiting), Isa. 42: 14, *he fell into the pit which* בְּפִתְלָהּ *he was making* Ps. 7: 16, אֶרְאֶה *when I saw* 73: 3, בְּכֶסֶהּ *he was covering* (as seen in vision) Isa. 6: 2, *the house* בְּמִלֵּא *was filling with smoke* ver. 4, בְּרִסְעָהּ whilst they were rushing on as a tempest Hab. 3: 14. The participle might have been used in these and similar passages with equal propriety and with only this slight shade of difference in conception that the participle is suggestive of continuity, a present existence with the implication of both past and future, whereas in the future tense all priority to the time specifically referred to is lost from sight and the attention is directed solely to that point of time and an indefinite extension onward. Hence the futures above cited from Isa. 6: 2, 4, where the prophet is describing a vision just as it had burst upon his sight, and which consequently had no past.

c. It has been already remarked § 266. 1. d, that the future tense is sometimes used of an event prior to another event in the future, where the preterite might have been employed instead in the sense of the future perfect; so בָּרָאָה Gen. 11: 6, בָּרָאָה 15: 4, בָּרָאָה 29: 8, בָּרָאָה Deut. 4: 42, בָּרָאָה 1 Kin. 8: 33, 35, בָּרָאָה Isa. 7: 23, בָּרָאָה 42: 4, בָּרָאָה 53: 10. In such cases the preterite explicitly expresses the priority of the one event to the other, though a doubt might sometimes arise whether it was used absolutely of what was past at the time of speaking or relatively of what preceded the other verb. The future simply refers both events alike to the time to come, leaving the question of the relative priority of either out of the account.

d. The future may have a conditional sense where doubt or contingency is expressed or implied, לוֹ בְּשִׂנְאָתָנוּ *if Joseph should hate us!* Gen. 50: 15, *if* אֶסָּק *I should ascend* Ps. 139: 8; so after בְּמָהּ בְּרָעָלָהּ *why should he curse* 2 Sam. 16: 9, *what is man that* תִּזְכְּרֶנִּי *thou shouldest remember him* Ps. 8: 5, Job 21: 15, or בְּהִדְוֵי *why* תִּסְתִּיר *should my father hide* 1 Sam. 20: 2, Judg. 9: 28; in the apodosis after conditional particles אִם־כֵּן Num. 22: 18, 24: 13, Ruth 1: 13, Job 9: 16, 20, 16: 4, 5, Ps. 44: 22, 50: 12, 66: 18, Jer. 22: 24, Am. 9: 2-4, or where the condition is suppressed Job 3: 16, 6: 27, 14: 14, 15, 32: 22.

e. Simple futurity, as denoted by the future tense, is liable to various subjective modifications from the feelings of the speaker or actor. These are more distinctly expressed by the modal forms viz. the paragogic and apocopated futures and imperative, but they are likewise to a certain extent represented by the ordinary form of the future. When the action referred to is dependent on the will of the speaker, this naturally affects the sense of the words, and the future, while not so emphatic a declaration of purpose as its paragogic form would be, would nevertheless be rendered in English by *will*, rather than *shall*, אֶגִּידָּהּ *I will inform thee* Ruth 4: 4, אֶדְעֶה *I will not know* Job 9: 21, Ps. 101: 4, אֶקִּים *I will arise* Isa. 33: 10. Or the



future may express the wishes and hopes of the speaker rather than the objective certainty of the event, אֶפְסָא *I shall find* (I hope) i. e. *may I find* Gen. 34: 11, יִקְרָאֵם *let them burn* 1 Sam. 2: 16, יִשְׁלַח 20: 13, Jer. 28: 6, יֵצֵא (joined with imperatives) 1 Kin. 21: 7, יָשׁוּב *shall it return*, equivalent to *do you wish it to return* 2 Kin. 20: 9, יִרְחֹק 1 Chron. 22: 12, Isa. 5: 19 (joined with paragog. fut.), so after לֵי *O if* יִחְיֶה *he might live* Gen. 17: 18, Deut. 32: 29, Job 6: 2. When the action denoted by the verb is to be performed by the party addressed, a declaration of what he shall do or shall not do readily becomes a command Gen. 6: 14-16, 7: 2, 17: 9, 24: 4, Ex. 21: 15, Prov. 22: 17 (joined with imperatives), Isa. 8: 13, 38: 21 or a prohibition Gen. 2: 17, 3: 1, 3, 17, 9: 4, 17: 15, Ex. 20: 4, 5, 7, Deut. 22: 4, 5 Isa. 1: 13, 8: 12. Or if it be less urgently expressed and regard be had to the pleasure of the actor, it will be permissive, הֵאָכַל *thou mayest eat* Gen. 2: 16, 14: 24, 42: 37, יִקְרָאֵם Ex. 12: 48, Lev. 21: 22, 22: 23, Deut. 12: 20, 22, יֵצֵא 20: 5, or with reference to a past transaction לֹא יָשׁוּב *might not go up* i. e. *were not allowed to do so* 2 Kin. 23: 9, Ps. 24: 3. Or regard may be had to duty or propriety, when *shall* becomes equivalent to *should or ought, therefore a man* יִשָּׁלַח *shall leave* Gen. 2: 24, 9: 6, יִשְׁלַח *it ought not to be done* 34: 7, Lev. 4: 2, Num. 23: 8, אָבִיר Judg. 14: 16, 1 Sam. 20: 5, יָבִיר *should Abner die* 2 Sam. 3: 33, 13: 12, 1 Kin. 22: 6, יִרְדָּשׁ Isa. 8: 19, יִחְיֶה Ezek. 16: 16, Mic. 6: 6. Or to possibility, when *shall* or *shall not* means *can* or *cannot*, יִנְחָה *shall be numbered*, will be capable of being numbered Gen. 13: 16, נִדָּע *could we know* 43: 7, Num. 23: 13, הִנָּחֵר *thou canst be bound* Judg. 16: 6, 13, 1 Sam. 13: 19, יִנָּחֵר 2 Sam. 14: 14, 1 Kin. 7: 15, 26, 8: 5, 27, 18: 10, Ps. 91: 7, 119: 9, 137: 4, Prov. 20: 9, Eccles. 11: 2, Isa. 49: 15, Jer. 24: 2, 8, 29: 17, Lam. 3: 7, Ezek. 47: 5. Or to inevitable necessity, when *shall* means *must*, הֵשִׁיב *thou shalt return* Gen. 3: 19, תֵּתֶן *thou must give* 1 Sam. 2: 16, אֶשְׁתַּיֵּב *I had to restore* Ps. 69: 5, יָבִיֵא *had to bring* Cant. 8: 11.

f. The future may be used in the sense of the subjunctive present or imperfect (according as it is referred by its connection to the future or the past) after such conjunctions as לְמַעַן, subj. pres. *in order that* יִנְחָה *it may be well* Gen. 12: 13, 18: 19, Ex. 4: 5, Num. 17: 5, Deut. 4: 1, Josh. 3: 4, 1 Kin. 2: 3, 4, Isa. 5: 19, Ezek. 14: 11, 36: 30, Zech. 12: 7; imperf. *in order that* יִתְרַשֵּׁי *ye might know* Deut. 29: 5, Neh. 6: 13, Ps. 78: 6, Ezek. 20: 26. After כִּי־כֵן, pres. *in order that* יִתְרַשֵּׁי *it may be* Gen. 21: 30, 27: 4, Ex. 9: 14; imperf. Ps. 105: 45. After כִּי, pres. Gen. 3: 22, Ex. 5: 3, 34: 15, Lev. 10: 7, Ps. 2: 12, 38: 17; imperf. Gen. 31: 31. After וְיִּי imperf. Josh. 10: 13, Jon. 4: 5. After כִּי pres. Gen. 38: 16, imperf. 1 Sam. 22: 22, Job 36: 10. After וְיִּי as a conjunction pres. Gen. 11: 7, Deut. 4: 40, imperf. Esth. 2: 10; or as a relative used in an indefinite sense Judg. 17: 8; or after כִּי־כֵן as if *it were* יִתְרַשֵּׁי Ezek. 1: 16. So in clauses preceded by the simple copulative Vav, where the connection of thought suggests the idea of the design or result, pres. *what shall we do to thee* וְיִתְרַשֵּׁי *that the sea may be quiet* (lit. and the sea will be quiet) Jon. 1: 11, Ex. 28: 35, 43, Deut. 17: 17, Neh. 6: 9, Jer. 10: 4; imperf. *I took a bribe* וְיִתְרַשֵּׁי *that I might hide my eyes* (lit. and I shall hide) 1 Sam. 12: 3, 2 Chron. 23: 19, *I called him* וְיִתְרַשֵּׁי *that*



*I might bless him* (or *and I subsequently blessed him*, see note *b* above) Isa. 51: 2, 53: 2, Lam. 1: 19, Dan. 1: 5; also where the imperf. subjunctive would be used in English to indicate not past time but contingency, *God is not man יְרֵבֶנּוּ that he should lie* (lit. *and he will perhaps lie*) Num. 23: 19, 1 Kin. 12: 9. Also in a like connection with no preceding conjunction, pres. *it shall have a margin etc. לֹא יִקָּרֵעַ that it be not rent* Ex. 28: 32, Ps. 10: 18, Isa. 41: 7; imperf. Neh. 13: 19, Job 9: 32.

*g.* When employed in requests, the future is frequently accompanied by the particle *נָא*, thus, *יְרַב־נָא let thy servant speak, I pray thee* Gen. 44: 18, *יִגְמַר־נָא let the wickedness of the wicked cease, I pray* Ps. 7: 10.

*h.* The future is idiomatically used with *בְּיָמָיו* and *בְּיָמָיו* *not yet, before*, whether the period referred to is past, present or future the time denoted by the particle being antecedent to the action of the verb. Thus, referring to the past, *I ate of all הָיָה בְּיָמָיו before thou camest* Gen. 27: 33, *the lamp of God הָיָה בְּיָמָיו had not yet gone out* 1 Sam. 3: 4; to the present *הָיָה בְּיָמָיו dost thou not yet know* Ex. 10: 7; to the future, *that my soul may bless thee אֶמְדִּית בְּיָמָיו before I die* Gen. 27: 4, *יִקְרָאוּ בְּיָמָיו before they call, I will answer* Isa. 65: 24. There are four examples of the use of the preterite with these particles, the reference being to past time, Gen. 24: 15, 1 Sam. 3: 7, Ps. 90: 2, Prov. 8: 25; in the last two passages the verb is removed from the influence of the particle by the interposition of the subject. In every other instance the verb follows this particle immediately, except Isa. 28: 4 where there is an ellipsis of the verb, and Zeph. 2: 2 where *לֹא* is added to strengthen the particle. The infinitive is once used with *בְּיָמָיו* Zeph. 2: 2 and once with *יָמָיו* Hag. 2: 15.

2. The future (imperfect) may be used of the present, when it is conceived of as extending into the future, *comfort my people יֵאמַר saith your God* Isa. 40: 1, the divine utterance though begun is not yet finished; *הֲלֹא תֵדָעִי do ye not know?* ver. 21, are you ignorant, and is this ignorance to continue? *why תִּבְכִּי weepest thou?* 1 Sam. 1: 8.

*a.* The future is chiefly used to represent the present when the action referred to has just begun, or has just come to the notice of the speaker and consequently has no past; or when for any reason his attention is particularly directed to it as then going forward and likely to continue, rather than to any previous occurrence of it, Gen. 44: 7, Num. 11, 13, 1 Sam. 17: 8, *תִּרְאֵהוּ you see* (now, if never before) ... *why תִּבְרָא do you persist in bringing* 1 Sam. 21: 15, 2 Sam. 3: 8, 1 Chron. 21: 3, Job 3: 20, 32: 19, Ps. 3: 5, 7, 7: 14, 15, 59: 5, 8, 88: 15, Isa. 3: 15.

3. The future (imperfect) is used in the statement of general truths or permanent facts, when the attention is directed to their validity for all time to come, *righteous-*

*ness תִּרְוֶיָם exalteth a nation* Prov. 14: 34, it does so now and always will; *a son יִכְבֵּד honoureth his father* Mal. 1: 6.

*a.* See Deut. 32: 11, 1 Sam. 2: 8, 16: 7, Job 4: 17-20, 6: 5, 32: 9, Ps. 1: 4, 42: 2, 104: 15, Prov. 10: 1 ff., 26: 14, 20, Eccles. 7: 7, 8: 1, 10: 8, Ezek. 18: 2 (comp. Jer. 31: 29), Hos. 4: 11, Mal. 1: 6.

4. The future (imperfect) is likewise used of that which is customary or often repeated. That which will occur may be regarded as liable to occur and hence as occurring frequently. A single event in the past is naturally described in the preterite; but if the speaker contemplates a series of events, stretching indefinitely forward from an initial point at which in imagination he places himself, he employs the future; *a mist יַעֲרֶה used to go up from the earth* Gen. 2: 6, i. e. not only at the moment of time previously referred to but from that onward; *thus Job יַעֲשֶׂה did continually* Job 1: 5; *the daughters of Israel תִּלְכְּדנה were in the habit of going from time to time* Judg. 11: 40; so Gen. 29: 2, Ex. 13: 22, Num. 11: 5, 9, 1 Sam. 2: 19.

*a.* In this remarkable use of the future as a frequentative past it corresponds to one of the senses of the Greek and Latin imperfect, a circumstance which first suggested the name "imperfect" for this tense, though the term is now used by grammarians in a much wider application. For additional examples, see Gen. 6: 4, Ex. 40: 36 ff., Num. 9: 15-23, 10: 36, Deut. 11: 10, Judg. 14: 10, 17: 6, 1 Sam. 1: 5, 7, 2: 22, 9: 9, 14: 47, 21: 12, 2 Sam. 4: 2, 12: 3, 31, 13: 18, 1 Kin. 3: 4, 4: 7, 5: 25, 28, 6: 8, 10: 5, 28, 29, 21: 6, 2 Kin. 3: 25, 4: 8, 12: 14, 13: 20, 1 Chron. 12: 22, 2 Chron. 24: 11, 25: 14, Esth. 2: 12, 13, Job 5: 14, 22: 6, 7, 29: 2, 3, Ps. 78: 40, 95: 10, Isa. 1: 21, Jer. 36: 8, Am. 4: 7.

*b.* The future is similarly used of customary action in the present, Gen. 6: 21, 10: 9, 29: 26, 44: 5, Ex. 33: 11, Num. 11: 12, Deut. 1: 31, 44, 3: 9, 28: 29, 32: 11, 1 Sam. 5: 5, 2 Kin. 21: 13, Job 33: 29, Ps. 3: 6, 6: 7, 104: 26, Eccles. 10: 16, Isa. 1: 23, 2: 6, 8, 3: 16, 5: 8, 7: 25, 31: 4, 55: 10, Jer. 9: 3, 13: 11, 12, Hos. 4: 12, 13. That it may be used of that which will be often repeated in the future was stated under 1. *a.*

5. The future (imperfect) may be used of the past, when the speaker or writer assumes an ideal point of vision prior to its occurrence, and so regards it as future.

Thus, a historian in animated description, as we might use the present, *אָז זָינגט מֹשֶׁה* *then sings Moses* Ex. 15: 1; or a poet, who lives in the midst of that of which he sings, *בָּאָלָק יִבְרִיחַ* *brings me from Aram* Num. 23: 7, *יֵאבֹד בּוֹ יוֹם אֲפָלֵךְ בּוֹ* *let the day perish on which I am to be born* Job 3: 3, where the speaker, by a bold figure, places himself before his birth, and prays that the day which was to give him existence might be annihilated, so that he might be saved from the misery of living; *לָמָּה לֹא מֵרֶחֱם אֲבֹתַי* *why may I not die from the womb?* ver. 11, where his position is shifted to the time immediately after his birth; *יֹדִיעַ דְּרָכָיו לְמֹשֶׁה* *he makes known his ways unto Moses* Ps. 103: 7.

a. This use of the future to represent the past vividly conceived as though it were passing now or were just on the point of occurring belongs chiefly to poetry and to the elevated style Deut. 32: 10, 12, Judg. 5: 8, Job 4: 12, 15, 16, 10: 10, 11, *הִתְיַבֵּשׁ* 15: 7, 38: 21, Ps. 18: 7, 78: 15, 29, 45, 80: 9, 106: 18, 19, 126: 2, Isa. 51: 2, 63: 3, Hos. 8: 12, 13; when occurring in continuous passages it is very commonly joined with *or* passes into preterites in the proper sense Ps. 44: 3, 10-16.

b. In ordinary prose it occurs repeatedly after *אָז then*, Num. 21: 17, Deut. 4: 41, Josh. 8: 30, 10: 12, 22: 1, 1 Kin. 3: 16, 9: 11, 11: 7, 16: 21, 2 Kin. 12: 18, 15: 16, 16: 5, 2 Chron. 5: 2; other instances are rare Ex. 33: 7, Judg. 2: 1.

### THE PRETERITE AND FUTURE IN COMBINATION.

§ 268. There is considerable variety in the employment of the tenses, when both are combined in the same passages according as they are used in a simple objective manner and their time estimated from the moment of speaking, or are used subjectively and estimated from some other point of time to which the speaker is in thought transported, and which is either suggested by the context or readily inferred from the nature of the case.

a. Judged by an occidental standard the employment of the Hebrew tenses seems bewildering and capricious in the extreme; but it is in fact governed by fixed and easily intelligible principles. There is less definiteness

and precision in the notation of time than in Indo-European tongues, which possess a much greater number of tenses, each having its own specific value. More is left to be supplied by the imagination or knowledge of the hearer or reader. But there is for the most part no indistinctness in the impression left on the native mind, and no failure to convey the shade of thought intended. A certain amount of ambiguity in some instances, mostly occurring in poetry, arises from our imperfect knowledge of the situation of the writer: but this can be reduced by the general usage of the language within clearly defined limits. The principal difficulty arises when the attempt is made to transfer the statement to another language, which proceeds upon a different conception and introduces into the relations of time distinctions which the Hebrew does not recognize. The Hebrew tenses are never employed at random nor treated as equivalents. Their proper sense is never capriciously disregarded. There is always a reason why one tense is used rather than the other, which the original hearers must have felt, and which in the vast majority of cases there is little difficulty in ascertaining now. The interpreter is not at liberty to confuse the distinction between the tenses or arbitrarily to substitute one for the other or to impose upon them whatever rendering may suit his fancy in place of their own genuine signification, thus attributing to the writer what the interpreter thinks that he should have said instead of what he actually did say. Thus כִּי־עָשָׂה Ps. 11: 3 means not *what can the righteous do*, but *what has he done*, he has thus far accomplished nothing, implying indeed but not directly saying that there is no prospect of his doing any better in the future. כִּי־קָוִיתִי 39: 8 not *what can I hope for*, but *what have I hoped* and *do I hope for*. כִּי־יָחִי 60: 11 not *who shall lead me* but *who has led me* as an already accomplished fact or one which is so certain that it is spoken of as though it were accomplished. הֲתִינָלִי־יָחִי Judg. 9: 9, 11, 13 not *should I cease* but *have I been made* by this choice of me as king *to cease*. *All the days that* הָיָה 1 Sam. 1: 28 not *he shall live* but *he has been* i. e. from his birth he has been in the intention of his parents surrendered to Jehovah. הָיָה־הַצֵּל 2 Kin. 20: 9 not *shall the shadow go* but *the shadow has gone ten degrees; shall it return ten degrees?* (comp. Isa. 38: 8). The king's answer ver. 10 does not justify an impossible rendering of the question; it is directed to the alternative involved though not expressed "or shall it go forward?"

§ 269. 1. When the preterite and the future stand in contiguous or related clauses, both may be used absolutely to denote respectively past and future time, הָיָה־עָבְרוּ *ye shall pass ... ye have passed* Gen. 18: 5, יִכְסֹּבֻם *shall cover them in all time to come ... they went down* Ex. 15: 5, הָיָה־עָבְרוּ *have ceased* (past) ... יָנַח־יָנַח *shall rest* (continuous future) Job 3: 17, Ps. 9: 8, יָסְדָהּ *he founded it* (original creation) ... יַכְיִי־יָכִי *he shall make it firm* (per-

manent preservation) Ps. 24: 2, 26: 4, 88: 14 (have prayed and will continue to do so), Isa. 6: 7, 26: 9, Eccles. 5: 14, 15, 6: 4.

a. Thus in the parallelisms of poetry greater emphasis and compass are often given to the statement made by asserting it successively of both the grand divisions of time, *the work of Jehovah* לֹא רָאָהּ *they will not consider* and *the deed of his hands* לֹא רָאָהּ *they have not regarded*, Isa. 5: 12, 26: 9, Ps. 1: 1, 2, 17: 9, 44: 9, 59: 4, Prov. 1: 22, 14: 18 (inheriting without effort as past, the result of prudent conduct as future), 28: 1, Ezek. 18: 6, 9, Joel 2: 3. Much of the force and beauty of such passages is lost if the distinction of tenses is disregarded or both are merged in the vague and colorless present. In this combination of tenses each may of course have the various shades of meaning properly belonging to it §§ 266, 267. Thus the preterite in the sense of the present with the future לֹא יָדְעוּ וְלֹא יָבִינּוּ *they do not know and will not understand* Isa. 44: 18, Am. 5: 21; or the future as a frequentative or as a vivid past with the preterite Job 24: 2, 28: 24, 25. The participle in the sense of a continuous present is sometimes joined with the preterite and future Ps. 119: 2, 3, Jer. 5: 6.

2. Or one of these tenses may be used relatively to the time denoted by the other, at which the speaker mentally takes his stand, and looks forward or backward from this ideal position.

a. Following a future the preterite may denote (1) an act prior not to the time of speaking but to the event before spoken of, *if a thief shall be found . . . if the sun* זָרְחָהּ *has risen* (before he is found) Ex. 22: 1, 2, Lev. 5: 1, Ps. 54: 9, Prov. 21: 7, Isa. 11: 9, Lam. 3: 8 (his ear is closed against my prayer before it is offered); so with a noun indicating time, *in the harvest* אָסְפָהּ *she has gathered her food* Prov. 6: 8. (2) Or one involved in the preceding statement *his spirit shall go forth . . . his thoughts* אֲבִירָיו *have consequently perished* Ps. 146: 4, so after a participle בָּצֵעַ בִּלְבָבְהוֹ *making unjust gain he has thereby taken leave of Jehovah* Ps. 10: 3, Prov. 14: 31, 17: 5. (3) Or an act that is either identical or contemporaneous with that expressed by the future, the narrator now looking back upon that as accomplished which he before regarded as future *expectation* הִיאָבֵר *shall perish*, yes, *hope* אֲבִירָהּ *has perished* Prov. 11: 7; *is it good that* תִּבְשֹׁק *thou shouldst oppress etc. and that* הִישָׁעָהּ *thou hast meanwhile shined upon the counsel of the wicked* Job 10: 3, Ps. 37: 20, Isa. 43: 17 עָשָׂהוּ . . . רָפְעֵל 44: 15, הִלָּךְ . . . רָפְעֵל Ezek. 33: 15, Joel 2: 6, אֶצֶר . . . רָשָׁא Mic. 2: 4, Hab. 3: 3, 4, 12, 13. (4) Or a later stage in the same transaction, an interval being assumed, הִקְדִּיחוּ *they are bending the bow*, and now הִקְנִיחוּ *they have fitted the arrow* Ps. 11: 2, 22: 22, Job 20: 25, Isa. 18: 5; so after a noun clause הִשְׁתָּהּ Isa. 5: 30. (5) Or a sequence from it הִתְבַּחֲרוּ *they have hidden themselves* (in consequence of the deeds of violence before described) Job 24: 4; רָחַק *favour*



may be shown to the wicked, לֹא-לָמַד he has not learned righteousness thereby Isa. 26: 10.

b. Following a preterite or any reference to past time the future may denote (1) an act which though past at the time of speaking was subsequent to or a consequence of the event before spoken of, *the Horites formerly dwelt in Seir, and the children of Esau* הָרִיזִים subsequently *dispossessed them* Deut. 2: 12; *they were both naked* וְלֹא יָרְבִּישְׁתֶּם and *were not ashamed* in consequence Gen. 2: 25; so Ex. 8: 20, 13: 22, הָיָה 1 Sam. 2: 25, 3: 2 (so that he could not see), 13: 17, 18, 20: 2 K'thibh, 27: 4 K'thibh, 2 Sam. 2: 28, 23: 10, 1 Kin. 1: 1, 5: 7, 8: 8, 2 Kin. 12: 13-16, Ezr. 9: 4, Jer. 13: 7 (so as to be good for nothing), 52: 7 (consequently fled). This is very frequent in poetry Ex. 15: 12, Job 28: 11, Ps. 66: 6, 69: 33, 73: 22, 77: 17, 78: 44, 90: 5, 103: 16, 104: 5-9, 105: 44, 107: 6, 13, 14, Isa. 44: 13, 48: 3, Hab. 3: 10. So after participles and nouns Gen. 2: 10, Ex. 39: 23, Judg. 17: 6, 1 Sam. 1: 13, Esth. 4: 3, Ps. 107: 5. Or (2) an act contemporaneous with that expressed by the preceding preterite, the future being used in the sense of a progressive present. See examples under § 267. 1. b.

c. The tenses are often intermingled in the vivid descriptions of poetry. The poet places himself in the midst of that which he describes, shifting his position as successive scenes pass before his mind, part being conceived as having already taken place, and part as yet to come; thus in Ex. 15: 14, 15, *the nations* הַגּוֹיִם *have heard*, הֵרָצוּ they *will be afraid*; *pangs* אֲזִיזוֹת *have seized upon the inhabitants of Philistia*; *then the dukes of Edom* בְּנֵי-הָעֵדוֹם *were troubled*, *the mighty men of Moab trembling* יִצְחָקוּ *shall seize them, all the inhabitants of Canaan* כָּל-בְּנֵי-הָאָרֶץ *have melted*. So Ezek. 13: 11, 12 (the fall is first viewed as impending; the storm which is to effect it has already come, with its promise of hail and of wind; then the wall is regarded as having fallen whereupon the reproaches of the spectators will follow), Job 19: 6-16, 30: 12 ff., Ps. 7: 13, 14, Isa. 10: 28-32, 44: 14, 16, 17, Hab. 3: 3, 7 ff.

d. The subjective use of the tenses is not infrequently associated with their objective use in the same passage. After viewing an event from an ideal standpoint a writer may indicate his actual position by employing the tenses either occasionally or continuously with strict reference to the moment of speaking. Thus the preterite may be used in its proper sense in connection with futures relating to the past, whether they are so employed in the way of vivid description Job 31: 7, 16-18, Ps. 18: 9, 12, 13, 32: 5, 80: 9-14, 106: 12, 13, or of customary action 2 Kin. 23: 9, Job 24: 9-16. In like manner the future may be used in its proper sense in connection with preterites referring to the future Job 5: 19, 20, 11: 20, 18: 5, 6, 27: 19, 20, Ps. 49: 15, 110: 5-7, Isa. 13: 10. Sometimes it is doubtful which tense is to be understood objectively, and consequently whether the passage relates to the past or the future e. g. Ps. 18: 37-46

## THE MODAL FORMS

§ 270. 1. Of the two divisions of time recognized by Hebrew conception the past is unalterably determined; no volition can change what has already taken place. But the future is contingent and is the only domain within which the will of free agents can operate or over which it can exert any influence. Hence while the preterite has but one invariable form, there are certain modified forms of the future viz. the paragogic or intentional, § 97. 1, the apocopated or jussive, § 97. 2, and the imperative, § 84. 4, which are employed to express not simple futurity but the desire or will of the speaker. There is no special form for the expression of other relations than those which arise out of the feeling of the speaker, the simple future being used, as has been already stated, to denote contingency, possibility, obligation, dependence etc. as well as futurity; and in such cases the precise modification of the thought is either suggested by accompanying particles or left to be inferred by the hearer or reader from the circumstances and the nature of the case.

a. Accordingly the law, which is not the utterance of personal feeling but the declaration of what is required as a matter of general and abiding obligation, for the most part uses the future rather than the imperative or jussive, *תשמר* *thou shalt keep the feast of unleavened bread* Ex. 23: 15; *לא תעניק* *ye shall not afflict any widow* 22: 21; *תביא* *he shall bring his offering* Lev. 7: 29. The commandment with promise is the only one in the decalogue, which departs from the strictly objective form and adopts the imperative, *צַדִּיק* Ex. 20: 12, Deut. 5: 16. Compare the mandate of the law with the creative fiat *יהיה* *there shall be a holy convocation* Lev. 23: 7, but *יהי* *let there be light* Gen. 1: 3; or with the exhortation of the prophet *יהיה* Lev. 19: 36 but *יהי* Ezek. 45: 10; or with the counsel of the sage *לא תשיג* Deut. 19: 14, but *אלתשיג* Prov. 22: 28; or with the injunction addressed particularly to an individual *לא תשקה* Num. 6: 3 but *אלתשקה* Lev. 10: 9. The imperatives of the book of Deuteronomy are chiefly due to its hortatory character, see Deut. 4: 1, 9, 23, 5: 1. The jussive is almost un-

examined in strictly legal sections with the exception of *אֶפְרָיִם* in one standing phrase Lev. 5: 16, 24, 27: 31, Num. 5: 7; but see Ex. 23: 1.

2. While the fundamental meaning expressed alike by all these modal forms is desire on the part of the speaker, this is susceptible of indefinite variation in particular cases, arising out of the relation of the speaker to the party addressed or to the person or thing spoken of, out of the substance of the action denoted by the verb or out of attendant circumstances. Furthermore in the intentional, which is with few exceptions, § 97. 1. *a*, limited to the first person, this desire is directed to something in which the speaker is the actor. In the imperative, which is limited to the second person and an affirmative sense, the desire is directed to something to be done by the person or persons addressed. The use of the jussive is confined almost entirely to the third person, or to the second person in a negative sense; in the few instances in which it is employed affirmatively in the second person, it differs little from the imperative, except that the latter is briefer and was uttered in a more exclamatory tone.

§ 271. The intentional or paragogic future may express a determination, *אֶמְצֵחַ* *I will celebrate*, *I am resolved to do so*, Ps. 7: 18, *נֵלְכָה* *we will go with you* Zech. 8: 23; or (in the plural only) an exhortation to carry into effect a common purpose, *נִתְּנָה* *let us appoint a head*, and *נָשׁוּבָה* *let us return to Egypt* Num. 14: 4; or a request or entreaty more or less earnest *אֶפְתָּה* *let me fetch a morsel of bread* Gen. 18: 5, *אֶעֱבֹרָה* *let me pass through thy land* Num. 21: 22; or an inward desire *אֶכְלֶה* *I would like to eat* Deut. 12: 20; or simply consent *אֶמָּוֶתָה* *let me die*, *I am willing to die*, *since I have seen thy face* Gen. 46: 30, Isa. 36: 8, and even in a few instances that reluctant consent, which is born of necessity, *אֶלְכָה* *I must*

*go into the gates of Sheol* Isa. 38: 10, נִגְשְׁתָּה we have to grope like the blind Isa. 59: 10.

a. Thus Isa. 1: 24 proceeds from a declaration of futurity אֶעֱלֶם *I shall be eased of my adversaries* to one of purpose אֶנְקָמָה *I will be avenged of my enemies*; אֲנִי אֶדְבֹּר *I shall speak to my father myself* 1 Sam. 19: 3 as something that will certainly take place, but אֶבְרָכָה-נָּא *come now, I will speak to the king* 2 Sam. 14: 15 as something resolved upon if, as the particle of entreaty politely suggests, she were permitted to do so; נִכְרַת-בְּרִית *we shall make a covenant* Ezr. 10: 3 simply declarative, but נִכְרַתָּה בְּרִית *with urgency come! let us make a covenant* Gen. 31: 44; כִּי-אֶרְאֶה *until I can wink* as a voluntary act Prov. 12: 19. Examples of the paragogic future to express a determination Gen. 13: 9, 22: 5, 27: 4, 41, Ex. 14: 4, 20: 19, Deut. 17: 14, Job 7: 11, Isa. 18: 4, 55: 3 occasionally with נָּא as a particle of self incitement Gen. 18: 21, Ex. 3: 3; exhortation to combined action, commonly with particles of incitement as הִבֵּה, לָבֵה etc. Gen. 11: 3, 37: 17, Ex. 1: 10, Judg. 19: 11, 13, 1 Sam. 9: 9, 10, Ps. 2: 3, 95: 1, 2, 6; request, very frequently with נָּא *I pray thee* Gen. 19: 20, Ex. 3: 18, 4: 18, Judg. 11: 19, Num. 21: 22, 1 Sam. 28: 22, 2 Sam. 16: 9; desire, *perhaps* אֶעֱשֶׂה *I may atone* as I would like to do Ex. 32: 30; yielding to constraint Ps. 42: 5, 57: 5, 88: 16, Jer. 3: 25, 4: 19, 21, Mic. 1: 8.

b. Negatives rarely occur with the paragogic future; אֵל is once found in an exhortation Jer. 18: 18, and a few times in petitions 2 Sam. 24: 14, Ps. 25: 2, 31: 2, 18, 69: 15, 71: 1, Jer. 17: 18, Jon. 1: 14; the use of לֹא necessitates a return to the simple form of the future Gen. 43: 4, 5, 8, Job 7: 11, Ps. 101: 2, 3, 119: 46.

c. The paragogic future does not occur in the books of Leviticus, Joshua, Esther or Ezra and but once in Ezekiel, Ezek. 23: 2.

§ 272. The jussive or apocopated future may accord-  
ing to circumstances express a command, *let the earth* תִּדְשֵׂא *bring forth grass* Gen. 1: 11, תִּזְחַל *do thou wait or thou shalt wait* 1 Sam. 10: 8; or advice *let Pharaoh* יֵרָא *look out a man*, יִיָּצֵק *and let him appoint* Gen. 41: 33, 34; or entreaty, *let thy loving-kindness* יִהְיֶה *be upon us* Ps. 33: 22, תִּצָּב *do thou increase* Ps. 71: 21; or a wish *may Jehovah* יִקַּם *establish his word* 1 Sam. 1: 23; or permission יֵצֵל *let him go up or he may go up*, יִבְנֶה *and build* Ezra 1: 3.

a. Examples of the jussive in the sense of a command, Gen. 1: 3, 6 etc., Deut. 15: 3, 2 Sam. 5: 24, 1 Chron. 14: 15, Isa. 55: 7, 61: 10, 2nd pers. Ezek. 3: 3; such jussives occurring in the course of a prediction, where God is the speaker, indicate the divine will that such results should follow, Lev. 26: 43, Ps. 81: 16, Isa. 27: 6, 50: 2, Jer. 13: 10, Hos. 14: 6. Advice or exhortation Judg. 15: 2, 1 Kin. 1: 2, 22: 13, 2 Chron. 18: 12, 19: 7.

Request or entreaty Gen. 26: 28, 44: 33, Judg. 6: 39, 2 Sam. 19: 38, 1 Kin. 17: 21, 20: 32, 2 Kin. 2: 9, Neh. 1: 6, 11, Ps. 80: 18, 90: 17, 119: 76, Dan. 9: 16. Wish, Gen. 30: 24, 31: 49, Ex. 5: 21, Num. 23: 10, 1 Sam. 24: 16, 26: 19, 1 Kin. 8: 57, 1 Chron. 12: 17, 16: 31, 2 Chron. 24: 22, Job 6: 9, 9: 34, Ps. 13: 6, 14: 7, 27: 14, 31: 25, 96: 11, 97: 1, 104: 31, 119: 80, 172, Jer. 43: 5, 2nd pers. Dan. 9: 25; jussives introduced in predictions whether of good or evil indicate the concurrence of the speaker and his approval of the event foretold Gen. 9: 26, 27, 49: 17, Deut. 28: 8, 21, 36, 1 Sam. 2: 10, Job 15: 33, 18: 9, 12, 36: 14, 15, Ps. 9: 10, 11: 6, 25: 9, 69: 33, 72: 8, 15, 17, Prov. 1: 5, 15: 25, Isa. 35: 1, Mic. 3: 4, 5: 8, 7: 10, Zeph. 2: 13, Zech. 9: 5, 10: 7. Permission, Gen. 30: 34, 33: 9, Deut. 20: 5, 8, 32: 38, Judg. 6: 31, 7: 3, 16: 30, 2 Sam. 18: 22, 24: 17, 2 Kin. 2: 10, 1 Chron. 21: 17, 23, 2 Chron. 36: 23.

b. The poet blends his personal feeling with what he utters and also prefers briefer forms; for both these reasons the jussive is often employed in poetry, where prose would require the unabbreviated future. Thus *there is no umpire between us*, וַיִּשְׁׁרַח *who may lay his hand* as I wish he might Job 9: 33, *my eye* עַיִן *shall rest or must rest*, a volition determined by constraint 17: 2, *who is wise* וְיָדָע *and can consequently understand* as I would have him do Hos. 14: 10, Jer. 9: 11, Lam. 3: 50; in some instances in which the desire of the speaker does not seem to enter, the jussive becomes a mere substitute for the simple future Job 13: 27, 24: 14, 25, 27: 8, 22, 33: 11, 34: 37, 39: 26. This use of the jussive is exceedingly rare in prose 1 Sam. 10: 5; though repeated instances of it are found in the book of Daniel 8: 12, 11: 4, 10, 16-19, 25, 28.

c. The negative לֹא is prefixed to the jussive in deprecation or dissuasion; thus with the second person Gen. 45: 5, Ex. 10: 28, 23: 1, Deut. 2: 9, Josh. 7: 3, Judg. 19: 20, Ps. 22: 12, 27: 9, Prov. 7: 25, 24: 17, Isa. 41: 10, Jer. 40: 16 K'thibh; with the third person Gen. 31: 35, 37: 27, 45: 20, Ex. 8: 25, 16: 19, 32: 22, 1 Sam. 18: 17, 2 Sam. 13: 33, Job 15: 31, Isa. 36: 15, Hos. 4: 4. לֹא is rarely found with the jussive Gen. 24: 8, 1 Kin. 2: 6; and לֹא but rarely with the simple future Gen. 19: 17, Josh. 1: 7, Job 3: 9, Ps. 141: 5, Jer. 46: 6, except in those species and forms in which the jussive is not distinguished from the simple future and accordingly may be considered as embraced in it or identical with it, § 97. 2. b, אַל-תַּעֲשֶׂה Gen. 22: 12, אַל-תִּירָא Ex. 16: 29. The future with לֹא and the jussive with אַל are sometimes used in successive clauses, friendly dissuasion or remonstrance being added to legal prohibition, Ex. 23: 1, 34: 3, Lev. 10: 6, 11: 43, Judg. 13: 14; comp. Prov. 27: 2. In the vivid language of poetry prediction may assume the form of exhortation, and לֹא with the jussive may stand, where the thought might have been prosaically expressed by לֹא with the simple future, אַל-תִּתְחַשְׁתָּם *let not their faces blush* (i. e. they shall have no occasion to do so) Ps. 34: 6; אַל-תִּירָא *fear not* (thou needst not fear) Prov. 3: 25; אַל-תִּשְׁכַּח *forgive them not* (thou wilt not forgive them) Isa. 2: 9; Job 20: 17, 40: 32, Ps. 41: 3, 50: 3.

§ 273. The imperative may denote a command, הִרְבֵּה



*speak unto the children of Israel* Lev. 1: 2, מֵאֵן *fill the men's sacks* Gen. 44: 1; exhortation or advice שָׁכַח *forget thy people* Ps. 45: 10, שָׁבוּ  *dwell in the land*, וְעָבְדוּ *and serve the king of Babylon* 2 Kin. 25: 24; a wish or entreaty הַנִּי גִּיבֵנִי *give me a possession of a burying-place* Gen. 23: 4, הִשָּׁא *incline thine ear to me* הַצִּילֵנִי *deliver me* Ps. 31: 3; permission, *where it is good in thine eyes* שָׁב  *dwell* Gen. 20: 15, שִׁתָּה *drink, my lord* Gen. 24: 18; or assurance, where a person is directed to do what it is thereby intimated that he will certainly do, הַשְׂבֵּן *make fat the heart of this people* i. e. this would be the inevitable result of the prophet's ministry among them Isa. 6: 10, וְיָשְׁבִי *come down and sit in the dust, O virgin daughter of Babylon* i. e. she shall assuredly do so Isa. 47: 1, Mic. 1: 11-16. Increased urgency of desire is expressed by the paragogic form of the imperative, § 98. 1, in which the vowel הִ is appended to the 2 masc. sing. שָׁבָה וְאָכְלָה *pray, sit, or do sit and eat* Gen. 27: 19, שָׁמְרָה *O keep my soul* Ps. 25: 20, *O Lord* שְׁמָעָה *do hear, O Lord* סִלְּחָה *do forgive, O Lord* הִקְשִׁיבָה *do hearken* Dan. 9: 19. The imperative is never used with negatives, as a command implies some positive action to be performed. A substitute for the negative imperative is found in the jussive with the negative particle אַל prefixed, הִסְתֵּר *hide....* מָחָה *blot out....* בָּרָא *create....* חִידַשׁ *renew....* אַל־תִּשְׁלִיכֵנִי *cast me not away....* אַל־תִּקַּח *take not* Ps. 51: 11-13.

a. The imperative expressing a wish is once preceded by לִי Gen. 23: 13 and once by אֵם Job 34: 16, unless בִּינָה notwithstanding the accent is to be considered a noun. Examples of the permissive imperative 2 Sam. 18: 23, Jer. 26: 14, 49: 11; with an ironical sense 1 Kin. 2: 22, Judg. 9: 19, Job 40: 10, Isa. 47: 12, Joel 4: 11. The imperative conveying assurance 2 Kin. 18: 32, Ps. 110: 2, Isa. 10: 30, 13: 6, 23: 1, 4, 37: 30, 60: 1, 65: 18.

b. A few verbs, whose meaning naturally leads to urgent expression invariably adopt the paragogic form in the masc. sing. of the imperative e. g. הָרַץ *make haste*, שִׁבְרָה *awake*, הִרְבֵּה *lift thyself*, הִשְׁבַּע *swear*, הִקְשִׁיב *bring near*, הִקְשִׁיבָה *attend*, only once הִקְשִׁיב Job 33: 31 in a quieter

tone, asking not so much for instant as patient attention; some other verbs, which occur less frequently, adopt when they do occur the paragogic form *הִשְׁמַעְתָּ* *hearken*, *הִשְׁמַעְתָּ* *spare*, *הִשְׁמַעְתָּ* *deliver*, *הִשְׁמַעְתָּ* *rouse*; *הִשְׁמַעְתָּ* when used as particles of incitement *come!* invariably have the paragogic *הִשְׁמַעְתָּ*; *הִשְׁמַעְתָּ* always have their proper verbal force, which may however be expressed by the prolonged form likewise.

c. The difference of tone and feeling between the paragogic and the simple imperative may be illustrated by the following examples: Isaac requesting his son Esau says *הִשְׁמַעְתָּ* Gen. 27: 7, but Joseph giving direction to his steward *הִשְׁמַעְתָּ* Gen.: 43: 16; God said to Moses under the provocation of Israel's great offence *הִשְׁמַעְתָּ* *let me alone, that my anger may burn against them* Ex. 32: 10, but Moses to Aaron, *הִשְׁמַעְתָּ* *lay up the pot of manna before Jehovah* Ex. 16: 33; the trees said to the olive *הִשְׁמַעְתָּ* *do thou reign over us* Judg. 9: 8, but with less urgency to the bramble *הִשְׁמַעְתָּ* *reign thou* ver. 14; Joel persuasively to Sisera *הִשְׁמַעְתָּ* *do turn aside* Judg. 4: 18, Abner to Asahel *הִשְׁמַעְתָּ* *turn thee aside from following me* 2 Sam. 2: 22; the people earnestly to Samuel *הִשְׁמַעְתָּ* *set a king over us* 1 Sam. 8: 5, Samuel courteously to the cook *הִשְׁמַעְתָּ* *give, please, the portion which I bid you* *set aside* (authoritative direction) 1 Sam. 9: 23; Samuel courteously to Jesse *הִשְׁמַעְתָּ* *send, please, and fetch David* 1 Sam. 16: 11, Saul authoritatively to Jonathan *הִשְׁמַעְתָּ* 1 Sam. 20: 31; a messenger to Saul reporting an invasion *הִשְׁמַעְתָּ* *make haste and go* 1 Sam. 23: 27, direction to a stranger inquiring his way *הִשְׁמַעְתָּ* 1 Sam. 9: 12; the captain of fifty to Elijah peremptorily *הִשְׁמַעְתָּ* *come down!* 2 Kin. 1: 9, 11, the angel calmly *הִשְׁמַעְתָּ* *go down* ver. 15; Abner to David *הִשְׁמַעְתָּ* *make a covenant*, which he desired 2 Sam. 3: 12, but the men of Jabesh to Nahash *הִשְׁמַעְתָּ* *make a covenant* distasteful to them 1 Sam. 11: 1; the people in distress appeal to God *הִשְׁמַעְתָּ* *arise* and save us Ps. 44: 26, Jehovah directs Jeremiah *הִשְׁמַעְתָּ* *arise* and take thy girdle to the Euphrates Jer. 13: 4; Elihu summons Job to immediate action *הִשְׁמַעְתָּ* *stand up, if thou canst answer me* Job 33: 5, Balaam directs Balak *הִשְׁמַעְתָּ* *stand* patiently and quietly *by thy burnt-offering* Num. 23: 3, 15; Nehemiah in urgent petition *הִשְׁמַעְתָּ* *prosper thy servant* Neh. 1: 11, Micaiah ironically to Ahab, *הִשְׁמַעְתָּ* *and prosper* 1 Kin. 22: 15.

d. As the simple future may express a command, *לֹא* with the future is used in like cases to denote prohibition; so generally in the law Ex. 20: 3 ff., and elsewhere *לֹא תִשְׁמַעְתָּ* *thou shalt not curse him* Num. 23: 25, *לֹא תִשְׁמַעְתָּ* *thou shalt not go up* 2 Sam. 5: 23; but the proper negative imperative is formed as above stated by *אַל* with the jussive *אַל תִּשְׁמַעְתָּ* 2 Kin. 18: 28 but *אַל תִּשְׁמַעְתָּ* *do not hear* ver. 31, Gen. 47: 29, Ps. 4: 5, Prov. 1: 15, 4: 5, 13, 27, Job 10: 2.

§ 274. To express a still greater urgency of desire the precativ particle *אֲנִי* is employed in connection with the various modal forms or with the simple future especially though not exclusively in those species or inflections which have no separate forms for the intentional

or the jussive § 97. 2. *b*; אָנֹכִי follows the verb, except in negative clauses when it is prefixed with אֵל, אֲשַׁדֶּה אָנֹכִי *I would like to sing, please* Isa. 5: 1, so ver. 5; *let this child's soul return, I pray thee* 1 Kin. 17: 21, אֲלֵ-יְהוָה אָנֹכִי *pray let not my lord be angry* Gen. 18: 30, הִבֵּט-אָנֹכִי *look, I pray thee* Isa. 64: 8. Or a still higher intensity of feeling may be denoted by the additional particle אֵלֶּה or אֵלֶּה prefixed to the verb or to the person addressed אֵלֶּה אָנֹכִי *ah! forgive, I pray thee* Gen. 50: 17, אֵלֶּה יְהוָה זְכֹר-אָנֹכִי *ah! Jehovah, remember, I pray thee* 2 Kin. 20: 3.

*a*. אָנֹכִי is used both with the paragogic Gen. 27: 26, 1 Sam. 25: 8, 2 Kin. 8: 4 and with the simple imperative Josh. 7: 19, 1 Kin. 22: 5, Job 1: 11. In Num. 12: 13 אָנֹכִי both precedes and follows the imperative. אָנֹכִי with the simple future, אֵלֶּה אֲלֵ-יְהוָה Gen. 18: 4, אֵלֶּה אֲלֵ-יְהוָה 2 Sam. 13: 25, אֵלֶּה יְהוָה 2 Sam. 14: 17, אֵלֶּה יְהוָה Jer. 38: 4, אֵלֶּה יְהוָה Cant. 7: 9, Gen. 44: 18, Judg. 6: 39, 2 Kin. 5: 17, Ps. 7: 10.

*b*. Examples of the use of אֵלֶּה or אֵלֶּה Isa. 38: 3, Jon. 1: 14, 4: 2, Ps. 118: 25, Neh. 1: 5. In Ps. 116: 4 it occurs without אָנֹכִי, but with the paragogic form of the imperative. In Ps. 116: 16, Dan. 9: 4 it stands before a vocative with no verb following; in Ex. 32: 31 there is an ellipsis both of the petition and of the person addressed.

## THE PRIMARY TENSES WITH VAV CONJUNCTIVE.

§ 275. 1. When the same relation of time is expressed in successive clauses, this may be either in the way of coordination by repeating the same primary tense, whether preterite or future, and connecting the clauses somewhat loosely by Vav Conjunctive, the simple copulative *and*; or in the way of subordination by means of the secondary tenses, § 99. 1, which are attached to the preceding by the closer connection of Vav Consecutive, which is equivalent to *and so* or *and then*, and indicates a dependence upon or a sequence from the statement previously made. As Vav Consecutive must always be joined immediately to the following verb, the subordination resulting from the use of the secondary

tenses can only occur when the verb is the first word in its clause. When for any reason this is not the case, Vav Conjunctive only can be employed, and a coordination rendered necessary by the collocation of words may have no special significance. When, however, the verb immediately follows the conjunction, either construction is possible; and then the employment of Vav Conjunctive and the primary tense in preference to the other and closer combination allows each statement to stand as it were by itself, as a distinct and separate item, whereas the use of Vav Consecutive and the secondary tense indicates a more intimate relationship and links all that are thus joined together into one gradually developing series. Accordingly preterites may be coordinated, *הָסִיר* *he removed* ... *וַיִּשְׁבֵּר* *and he brake* ... *וַיַּכֵּה* *and he cut down* ... *וַיִּדְבֵּק* *and he crushed* 2 Kin. 18: 4; so futures and voluntatives, *אֲנַחֵם* *I shall comfort myself* .... *וְאֶנְקָמָה* *and will avenge myself* .... *וְאֶשְׁיבָה* *and will bring back* .... *וְאֶזְרָה* *and shall purge* .... *וְאֶסְרֶה* *and will take away* .... *וְאֶשְׁיבָה* *and will restore*, Isa. 1: 24-26; (the individualizing effect of this construction is represented in the translation by repeating the pronoun before each preterite and the auxiliary before each future). So too imperatives, *פְּרֹה* *be fruitful*, *וּרְבֹה* *and multiply*, *וּמִלֵּא* *and fill* .... *וּבִקְשָׁהּ* *and subdue it*, *וְיָרֶד* *and rule*, Gen. 1: 28.

a. This use of the preterite with Vav Conjunctive is comparatively rare, particularly in the earlier books of the Bible. It is employed to give distinctness to (1) separate particulars in the same transaction, Gen. 21: 25, 28: 6, Ex. 36: 38, 38: 28, Deut. 33: 2, 1 Sam. 17: 34, 35, 1 Kin. 6: 32, 35, 2 Kin. 14: 7, 2 Chron. 29: 19, Jer. 37: 15, Ezek. 9: 7; (2) an emphatic accumulation of identical or equivalent expressions, Judg. 6: 3, 1 Sam. 12: 2, Isa. 1: 2, 9: 7, 41: 4, 44: 8, Jer. 10: 25, Ezek. 37: 11, Dan. 9: 5, Esth. 9: 27, Eccles. 1: 16 or an enumeration of various acts of like character 2 Sam. 7: 9—11, 2 Kin. 21: 6, Ps. 37: 14, Isa. 43: 12, Jer. 19: 4, 5; (3) a clause or paragraph introduced by the formula *וָהָיָה* *and it came to pass*, 1 Sam. 25: 20, 2 Sam. 6: 16, Jer. 3: 9, 37: 11. (4) This loose coordination is especially found, where reference is had not to a definite and specific act but



more indefinitely to that which may take place at any time, *וַיִּהְיֶה* and it came to pass, if (i. e. whenever) *וַיִּהְיֶה* and he looked ... *וַיִּחַי* then he lived, Num. 21: 9, Gen. 30: 41, Ex. 17: 11, Judg. 12: 5, 19: 30, Ruth 4: 7, 1 Sam. 13: 22, 26: 9, Ps. 27: 2, 34: 11, 78: 34, Isa. 40: 12, Mic. 5: 7; or which has occurred repeatedly at various times, *וַיִּבָּרֶם* and it melted, Ex. 16: 21, *וַיִּרְחֲצֵי* Ex. 40: 31 (see the frequentative future *וַיִּרְחֲצֵי* ver. 32), Num. 11: 8, *וַיִּתְּקֵנִי* continued to blow Josh. 6: 8, Judg. 2: 18, *וַיֵּלֶךְ* used to go up ... *וַיִּתֵּן* used to give 1 Sam. 1: 3, 4, 7: 16, 16: 23, 2 Sam. 12: 16, 15: 2, 1 Kin. 4: 7, 18: 10, 2 Kin. 6: 10, 12: 10, 12, Job 1: 4, 5, Isa. 5: 14, *וַיִּקְרָא* kept calling ... *וַיִּצְרֵר* 6: 3, 8: 11, Ezek. 37: 2, 7, 8, 10. Dr. Driver (Hebrew Tenses, 2d Ed. p. 172) explains in like manner the numerous preterites with Vav Conjunctive employed in tracing the limits of the tribes Josh. 15: 3-11 and elsewhere, as "descriptive of the course which the boundary used to take". In a few instances occurring especially in the later books of the Bible the loose construction appears to be used indiscriminately along with the more usual and stricter construction with Vav Consecutive, 2 Kin. 23: 4, 5, 8, 10, 12, 14, 15, Jer. 18: 4.

b. Futures united by Vav Conjunctive may give distinctness to the recital of separate particulars, *וַיִּשְׁלַחֵם* and I will send them *וַיִּרְאֶינִי* and they shall arise *וַיִּהְיֶינָה* and shall go ... *וַיִּדְבַּרְנִי* and shall describe ... *וַיָּבֹאוּ* and shall come to me, the issue which is the proper sequel to all these preliminaries being then expressed by Vav Consecutive with the preterite *וַיִּחַתְּתֵנִי* and divide it Josh. 18: 4; *וַיִּבְרֹךְ* and shall bring to trial Job 11: 10, 13: 26, 27, 38: 14, 15, Ps. 5: 12, 22: 28, 69: 36 (the issue added by Vav Consec. pret.), 107: 20-22, Eccles. 12: 6, Isa. 41: 20, 42: 6, 21, 44: 7, 17, 2 Chron. 7: 14; or to the emphatic combination of substantially equivalent expressions, *וַיִּתְּנִי* why wilt thou say *וַיִּתְּנִי* and wilt thou speak Isa. 40: 27, 41: 11, Ps. 37: 29. A like effect may be produced by a series of futures without Vav Ps. 72: 2-7, Isa. 14: 13, 14, 16, 42: 14, 44: 11. The modified forms of the future may be similarly united by Vav Conjunctive; thus the intentional 2 Sam. 3: 21, 17: 1-3 (issue added by Vav Consec. pret.), 2 Kin. 7: 13, Job 16: 4, Ps. 2: 3, 50: 21, 77: 4, 145: 2; Cant. 1: 4; the jussive, 1 Sam. 2: 10, Ps. 81: 16, Prov. 15: 25.

c. Imperatives may be continued by imperatives with Vav Conjunctive in order to give greater distinctness to each separate particular, *וַיִּתְּנִי* ... *וַיִּתְּנִי* run .. and see .. and know and seek Jer. 5: 1, Gen. 24: 51, 27: 13, 19, 26, Deut. 32: 49, 50, Josh. 18: 8, 1 Sam. 20: 31, 23: 22, 23, 2 Sam. 13: 7, 17: 16, Ps. 25: 5, 16, 18, 28: 9, 34: 15, Prov. 9: 5, Jer. 15: 15, Ezek. 9: 5, 7; or to add emphasis to equivalent expressions, Dent. 4: 9, 31: 6, Josh. 1: 7, 24: 14, 2 Kin. 5: 7, Ps. 37: 3, 8, 45: 11, Isa. 1: 2, Ezek. 17: 2, Am. 5: 15. For greater brevity and force Vav is sometimes omitted, Judg. 9: 15, 2 Sam. 13: 15, 2 Kin. 9: 25, Neh. 9: 5, Isa. 21: 12, Jer. 49: 8, 51: 27, 28.

2. When successive clauses are thus coordinated, a relation of subordination or dependence may neverthe-



less be established by the connection of the thought. Thus a second clause frequently states the result of the first, *Israel loved Joseph וַיֵּשֶׁה* and consequently *he made for him a coat* Gen. 37: 3; or if its verb be a voluntative (either a paragogic or apocopated future), it will indicate the design, *let the counsel of the Holy one of Israel come וְיִרְעָה*, *that we may know it* Isa. 5: 19, (lit. *and let us know*), וְ is here parallel to לְמַעַן *in order that* in the previous clause.

a. The preterite with Vav Conjunctive denotes the result of a preceding action in 1 Sam. 27: 12, 1 Kin. 9: 25, 2 Kin. 18: 7, 2 Chron. 7: 12, 25: 19, Ps. 22: 6, 28: 7, 34: 5, 6, 80: 13, Prov. 22: 3, Isa. 6: 7, 49: 6, Jer. 40: 3; and sometimes a result different from that which might have been expected, *thou didst these things וַיַּעַשׂ* and yet *I was silent* Ps. 50: 21. The same relation may be suggested by simple juxtaposition without a conjunction, Ps. 57: 7, Hab. 3: 2; or כֵּן so may be inserted to intimate that the effect is instantaneous רָאִי כֵּן הַמַּהֲרִי *as soon as they saw, they wondered* Ps. 48: 6, or invariably repeated כָּל־כַּרְאִי לָהֶם כֵּן הָלְכִי *as often as they called them, they went from them* Hos. 11: 2.

b. The future with Vav Conjunctive may likewise indicate the result of a preceding action, *they shall hear וַיִּרְאֵי* and *shall fear* in consequence Deut. 17: 13, 19: 20, 2 Kin. 7: 12, Neh. 6: 13 (the further consequences involved being expressed by preterites with Vav Consecutive), Ps. 2: 12, 58: 12, 104: 32, Isa. 41: 15, 58: 9, Jer. 6: 10, 20: 10, Zech. 9: 5. So after an imperative, *delight thyself in Jehovah וַיִּתְּן לְךָ* and *he will give thee* etc. Ps. 37: 4, Prov. 3: 9, 10, 4: 6, 8, 10, 16: 3, Isa. 8: 10. The result may be suspended on a condition not fulfilled, *God is not man וַיִּשָּׁב* *that he should lie* Num. 23: 19; *Thou desirest not sacrifice וַאֲהַבָּה* *else I would give it* Ps. 51: 18; *It is not an enemy that reproached me וַאֲנִי* *else I would bear it* Ps. 55: 13.

c. The voluntative forms of the future with Vav Conjunctive commonly express the design; thus the intentional, *I shall go up וַאֲבִירָה* *to tell* or *that I may tell Pharaoh* (lit. *and I will tell*) Gen. 46: 31, 18: 30, Judg. 6: 39; and the jussive *let me escape thither וַיִּהְיֶי* *that my soul may live* (lit. *and let my soul live*) Gen. 19: 20, 24: 51, Ex. 7: 9 (without Vav), 9: 22, 1 Sam. 18: 21, 2 Chron. 18: 19, Ps. 85: 14, Isa. 63: 3, Ezek. 14: 7. So very frequently after an imperative: the intentional, *give me* etc. וַאֲהַבָּה *that I may bury* Gen. 23: 4, 27: 4, Judg. 11: 37, 1 Sam. 28: 7, 2 Kin. 4: 22, Ps. 41: 11, 90: 14, Isa. 41: 22; the jussive, *entreat Jehovah וַיִּסְרֶ* *to remove* or *that he may remove* Ex. 8: 4, Num. 17: 2, 25, 21: 7, 25: 4, Judg. 14: 15, 1 Sam. 5: 11, 29: 4, 1 Kin. 13: 6, 21: 2, 10, 2 Chron. 30: 6, 8, Isa. 30: 8. Those forms of the future which are not liable to be apocopated, may yet be used in a jussive sense, § 97. 2. b, and hence may also upon occasion be employed

with Vav Conjunctive to indicate the design, *hearken to the voice of Jehovah* וְיִרְצֶבּ *that it may be well with thee* (that this is intended as a jussive in fact though not in form, appears from the jussive in the next clause) וְיִחְיֶה *and that thy soul may live*, Jer. 38: 20, Ex. 5: 1, 8: 16, 14: 2, Num. 19: 2, 2 Kin. 2: 16, 5: 8, Job 32: 20. So even unabbreviated forms of the future, which might have been apocopated, inasmuch as the simple future may have an optative signification, § 267. 1, *shall I call thee a nurse* וְיִנֹּק *that she may nurse* Ex. 2: 7; particularly in a negative clause, as לֹא is the only negative that can be used in this construction and it requires the simple future, § 272. c, *send away the ark* וְיָשֹׁב *that it may return*, וְלֹא-יָרְחִיחַ *and that it may not slay* 1 Sam. 5: 11; so forms with suffixes, which are precluded from taking the paragogic termination *put thy hand* etc. וְאֶשְׁפָּטֶנָּה *that I may make thee swear* Gen. 24: 3, 1 Kin. 18: 44. If there be a reference to past time or contingency be implied, the English idiom requires the imperfect instead of the present subjunctive, *he used to consecrate whoever would* וְיִרְחִי *that they might be priests* 1 Kin. 13: 33, *O that my head were waters* וְאֶבְכֶּה *that I might weep* Jer. 8: 23, 9: 1, Job 6: 9, Ps. 49: 10. This subjunctive use of the future with Vav Conjunctive to indicate design may further occur after an infinitive 1 Sam. 7: 8, 2 Chron. 29: 10, or after a preterite, 2 Kin. 19: 25, Isa. 37: 26, Jer. 23: 18, Job 16: 21. When the event is certain or the obligation imperative the thought cannot be fully expressed in English by a dependent construction, and we are obliged to surrender the statement of the design which still lies in the Hebrew for the sake of making a positive and unconditioned affirmation. Thus, *bathe in the Jordan* וְיָשֹׁב *not merely that thy flesh may return*, which would leave the issue in doubt, but *and thy flesh shall return* 2 Kin. 5: 10; the full sense of the Hebrew is that the bathing is to be performed with this design and the design shall be accomplished. *Plead with your mother* וְיִרְחֶר *not merely that she should put away*, as though the pleading might prove ineffectual, but *and let her put away* Hos. 2: 4. So Lev. 9: 6, Deut. 32: 1, 7, 1 Sam. 7: 3, 1 Kin. 18: 1, 2 Kin. 6: 19, Job 12: 7, Ps. 26: 6, 50: 7, 66: 16, 119: 146, Prov. 9: 9, Isa. 55: 3, Hos. 14: 3, Mal. 3: 7.

d. An imperative joined to a preceding imperative by Vav Conjunctive may denote the assured result of that action, *do this* וְיִחְיֶה *and live* i. e. then you shall live Gen. 42: 18, Ex. 14: 13, 2 Kin. 5: 13, 2 Chron. 20: 20, Job 22: 21, Ps. 34: 9, Prov. 4: 4, 9: 6, 20: 13 (without Vav), Isa. 8: 9, 37: 30, 45: 22, Am. 5: 6. Less frequently after a future, *Jehovah grant you* וְיִמְצֵאֲנָה *that ye may find* (lit. *and find ye*) Ruth 1: 9, Gen. 12: 2, 20: 7, 2 Sam. 21: 3, 2 Kin. 5: 10.

## THE SECONDARY TENSES.

§ 276. When successive acts are not viewed separately but as closely linked each to its immediate predecessor from first to last, this relation is indicated by means of

Vav Consecutive and the secondary tenses. The entire series is regarded as unfolding from its initial act, which is accordingly expressed in its appropriate primary tense; the succeeding members of the series are then viewed not from the point of time occupied by the speaker but from that of this initial act, from which all the others proceed step by step in regular order. Thus in narrating that which has already taken place, the first verb is put in the preterite or perfect, thereby assigning the whole to the domain of the past. Then as viewed from this starting point all that follows lies in the future. The second verb, representing the direct sequence of the first is accordingly expressed in the future or imperfect with Vav Consecutive, § 99. 1, which thus forms a secondary or continuative preterite; this establishes a new standpoint, from which the next act is surveyed and so on to the end. It is essential to this construction that each verb should stand at the beginning of its clause and in immediate connexion with Vav Consecutive; if any word or particle is interposed between Vav and the verb, the latter must revert to the primary tense. Thus, Gen. 39: 1, *Joseph* הֵיכָרַד *was brought down* ... וַיִּקְרָהוּ *and Potiphar bought him* (lit. according to the original sense of this tense form *and then he buys or will buy him*) ... וַיִּבְרֶה *and Jehovah was* .. וַיְהִי *and he was* .... וַיִּרְא *and his master saw* ... וַיִּמָּצֵא *and Joseph found* ... וַיַּשְׁרֵת *and served* .... וַיַּעֲשֶׂה *and he made him overseer* .... וַיִּתֵּן *and all that he had he gave* (pret.) *into his hand*.

a. The Vav Consecutive future or imperfect is the ordinary historical tense, and is used in narratives almost to the exclusion of the preterite or perfect, which is only occasionally introduced, when the collocation of words requires it. Being thus a substitute for the preterite it has the same range of signification that is inherent in the primary tense. Thus following a preterite, it will ordinarily conform to the sense of that preterite, whether as a definite act in the absolute past, *David returned* .. וַיָּשָׁב *and dwelt* 2 Sam. 1: 1; or repeated acts at various times, *whithersoever they went*

out . . וַיָּצִיחַ *they were distressed* . . וַיָּקָם and *Jehovah raised up judges* Judg. 2: 15, 16; a perfect, *I have hearkened* וַאֲשָׁמַע and *heard* Jer. 8: 6; pluperfect, *had gone down* וַיִּשְׁכַּב וַיִּדְרֹם and *lain and slept soundly*, Jon. 1: 5; 1 Sam. 25: 34, Job 9: 16; future perfect, *he shall not have taken warning* . . וַיִּחְזַק וַיִּקְרָח and *the sword shall have come and taken him away* Ezek. 33: 4; optative, *O that we had been content* וַיִּשְׁכַּב and *dwelt* Josh. 7: 7; subjunctive, *lest the spirit may have taken him up* וַיִּשְׁלַח and *cast him* 2 Kin. 2: 16; a general statement that may be verified at any time, *thou chastisest man* וַיִּחַם and *dissolvest* Ps. 39: 12, Prov. 21: 22, 22: 12; prophetic preterite, Isa. 5: 14-16 (alternating with the fut. in ver. 15 and changing to the fut. ver. 17), 9: 5 (see fut. ver. 6), Joel 2: 23, Mic. 2: 13, Ps. 22: 30 (fut. in second clause). It may even have this prophetic sense when attached to a preterite referring to the past; thus the prediction in Isa. 2: 9 is linked to the historical statements in vs. 6-8 as though it were already accomplished; in 9: 7-13 the series passes imperceptibly from the historical to the prophetic, the latter in its assured certainty being classed with the former. Or a Vav consec. fut. thus connected may reach from the past into the present, *Thou didst establish the earth* וַיִּבְנֶה and *it stood then and still stands* Ps. 119: 90, or into the future, *Jehovah sat enthroned at the flood* וַיִּשֶׁב and *he has sat and sits king for ever* Ps. 29: 10.

b. In like manner the Vav Consecutive future or imperfect may carry forward a narrative of the past, whatever be the verbal form with which it began, or in whatever way the initial reference to the past may have been made. Thus it may be attached to a future or imperfect, when it is used in the vivid description of what has already taken place וַיִּשָּׁר then *sang* (lit. *sings*) Moses . . . וַיֹּאמְרוּ and *they said* Ex. 15: 1, Gen. 37: 7, 1 Kin. 20: 33 (§ 267. 1. b), 2 Kin. 16: 5, Job 31: 27, Ps. 18: 19, 24, 52: 9, 78: 15, 26, 45, 95: 10, 106: 17, 19, or as a frequentative past וַתִּשְׁכַּח וַתִּבְקֹעַ she *used to provoke her so that she wept* 1 Sam. 1: 7, Judg. 12: 5, וַאֲרָבָא *I have repeatedly spoken* . . וַאֲבָרָא and *said to him* 1 Kin. 21: 6, Ps. 78: 40, 41, which may continue into the present 1 Sam. 2: 29, Ps. 3: 5. Or it may be attached to an infinitive referring to the past, וַתִּשְׁלַח when *Jehovah sent* . . . וַתִּמְרֹד ye *rebelled* Deut. 9: 23; or to a participle *the Philistines* וַתִּלָּחֶם *were fighting* . . . וַיִּפְּסוּ and *Israel fled* 1 Sam. 31: 1; or to a noun clause *Shem* (was) *one hundred years old* וַיִּוָּלֵד and *he begat* Gen. 11: 10; or a statement of time *on the third day* וַיִּשָּׂא then *Abraham lifted* Gen. 22: 4.

c. As the Vav Consecutive future indicates a sequence, its time is regulated by that which precedes and upon which it is dependent. Accordingly if it be attached to what is present, it must itself be rendered as a present. Thus when linked to a future or imperfect with a present signification, *now* וַתֵּבִיא it *comes to thee* וַתִּפְּלֹא and *thou faintest* Job 4: 6, Ps. 50: 6 (connecting with ver. 4), 64: 8, 77: 7, or denoting what is true at all times, for which we likewise use the present, וַתִּפְּלֹא he *prayeth to God* וַתִּקְבַּח and *he accepteth him* Job 33: 26, 34: 24, 39: 15, Ps. 49: 15, 107: 28-30; or to a participle וַתִּבְכּוּ the *king is weeping and mourning* 2 Sam. 19: 2, וַתִּבְרֹךְ He *brings down* . . . וַתִּבְרֹךְ and *brings up* 1 Sam. 2: 6, Job 12: 22-24, 14: 20, Ps. 18: 33, 34: 8, 104: 32, Prov. 20: 26; or to an infinitive וַתִּשָּׂא



when a wicked man returns ... וְיָשָׁב and does Ezek. 18: 27; or any phrase or expression that is suggestive of present time, *who (art) thou* וְהוּאָ that thou art afraid Isa. 51: 12, Gen. 49: 14, 15, *a land of gloom* ... וְהָיָה and when it shines it is like darkness Job 10: 22, 7: 18, Ps. 8: 5, 6, 144: 3. This departure from the ordinary historical use of this tense is chiefly to be found in poetry. So is also a still rarer construction in which it is linked to a future having a future signification, וְיִשְׁחָקָהּ he shall deride every stronghold וְיִצְבֹּרֶה and shall heap up earth וְיִקְבְּצֶהָ and take it Hab. 1: 10, Job 24: 20, Ps. 55: 18; Deut. 17: 2, 3 occurring in simple prose must be differently explained; if וְיִשְׁחָקָהּ there shall be found a man who וְיִקְבְּצֶהָ shall do that which is evil, the doing is not future to the finding but antedates it and might with equal propriety have been expressed by the pret. וְשָׂחָה in the sense of the future perfect, *shall have done*, § 267. 1. c. The act being thus conceived of as already performed at the time supposed is further described by the secondary preterites וְיִשְׁחָקָהּ וְיִקְבְּצֶהָ and has gone and served other gods; while the sequel to the finding is expressed in ver. 4 by the secondary future וְיִתְּנָהּ and it shall be told thee. In Hab. 2: 1, 2 a pause intervenes, in which a preterite is to be supplied, *I will watch to see what he will speak* .... וְיִתְּנָהּ and (after I had thus watched) *Jehovah answered me*.

d. The sequence indicated by Vav Consecutive is not always that of time, but may simply represent the order of thought in the mind of the writer or speaker; thus the second verb may be explanatory of the preceding *God tempted Abraham* וַיִּסְּאוּ and said i. e. tempted him by saying etc. Gen. 22: 1, *they did so* וַיַּעֲשׂוּ that is to say *they cast* (lit. and they cast) Ex. 7: 11, 12, Josh. 7: 20, 21; or synonymous with it *they were fruitful* וַיִּבְרְאוּ וַיִּשְׁרְצוּ and increased and multiplied and grew strong Ex. 1: 7, 1 Sam. 15: 17, 2 Sam. 14: 5, Job 14: 10, Ps. 16: 9, 18: 8; or an identical repetition whether for emphasis וַיִּבְרַח Gen. 2: 2, וַיִּשְׁבֹּחַ Ezek. 18: 28, by way of resumption וַיִּבְרַח Josh. 18: 8, 9, וַיִּשְׁבֹּחַ Judg. 17: 3, 4, וַיִּבְרַח 1 Sam. 4: 12, 13, וַיִּשְׁבֹּחַ 6: 19, וַיִּשְׁתַּבַּח Ezr. 8: 25, 26, וַיִּבְרַח 10: 6, or for the sake of adding further particulars וַיִּבְרְשׁוּ 2 Chron. 28: 15; or a contrasted thought *there is a snare for the wicked* וַיִּשְׁכַּח but *the righteous comes out* Prov. 12: 13, Job 3: 26; or the positive alternative answering to a preceding negative *they walked not in his ways* וַיִּשְׁכַּח but *turned aside* 1 Sam. 8: 3, 13: 22, Ex. 33: 4, 6, Judg. 19: 10; or the summing up of an antecedent paragraph וַיִּבְרְשׁוּ thus were finished Gen. 2: 1, וַיִּתֵּן so it was 19: 29, וַיִּבְרַח so was confirmed 23: 17, 20; or a particular in a preceding more general statement *these are the kings who reigned* ... וַיִּבְרְשׁוּ viz. *there reigned* Gen. 36: 31, 32, 2 Kin. 1: 12, 13 (*answered and spake, besought him and spake*), 18: 28, Job 10: 8, Jer. 39: 4; or the order of time may be disregarded, the succession of ideas being determined by some other principle of association Gen. 2: 7-9, 15, 6: 10, 11, 8: 1-3, 11: 32-12: 1, Ex. 32: 29 (prior to ver. 28), Josh. 2: 3, 4, 2: 22, 18: 8, 1 Sam. 17: 16, 17, 23: 1 (prior to 22: 20 ff., see 23: 6), Jon. 2: 4, Zech. 7: 2; or the proper sequence may lie in a remoter term, that which is first stated being preliminary and subordinate *the people believed* וַיִּשְׁמְעוּ ... וַיִּשְׁתַּבַּח and heard ... and brued themselves Ex. 4: 31, where of



course the hearing preceded the believing, and the meaning is inasmuch as they had heard they bowed; so Gen. 2: 19 *he formed ... and brought* is equivalent to *he brought ... which he had formed*; Deut. 31: 9.

e. Vav Consecutive future may indicate the result of a preceding action *Joshua commanded* וַיִּצְוֶה and *they took them down* Josh. 10: 27, וַיִּשְׁלַח 1 Sam. 19: 5, וַיִּקְטֹר and *each one burned incense* not expressive of design as though it were וַיִּקְטֹר, § 275. 2. c, *that he might burn incense* 2 Kin. 23: 5, 2 Chron. 24: 8, Neh. 13: 19 (where design is expressed by following futures), Job 11: 3, Ps. 33: 9, 69: 11, 12, 78: 20, 97: 4, 109: 17, Prov. 11: 2, Isa. 2: 9, 40: 14, 51: 15, וַיָּחַד and *he is dead* i. e. is as good as dead, certain to die Jer. 38: 9, Am. 9: 5, Nah. 1: 4, Hab. 3: 16; so also a result different from that which might have been expected וַיִּסְתִּיחַ and *yet thou incitedst me* Job 2: 3, 10: 8, 32: 3, Deut. 4: 33, Ps. 73: 14, or suspended upon a condition that was not fulfilled *thou didst not tell me* וְלֹא שִׁנְיָתָ or *I would have sent thee away* Gen. 31: 27.

f. As the fundamental idea of the secondary tenses is that of sequence, and as the combination of Vav with the verbal form is an essential element of their formation, a return to the primary tense may be rendered necessary by either of two reasons, viz.: if the thought to be stated is not regarded by the writer or speaker as the sequel of that which precedes, or if the verb is not immediately attached to Vav. Thus at the beginning of a narrative Gen. 1: 1, Job 1: 1, or when a new subject is introduced Gen. 15: 1, 21: 1, 37: 2, 1 Sam. 2: 22, or a subject is resumed after a longer or shorter interruption Gen. 13: 14, 39: 1, 1 Sam. 5: 1, or an explanatory statement is made 1 Sam. 5: 7 (comp. without Vav Judg. 20: 5, 43, Ps. 78: 19), or a parenthesis inserted 1 Sam. 13: 21, 22, 2 Chron. 12: 10, or after a parenthesis 1 Sam. 1: 3, 4: 13, or when the action does not continue the preceding but belongs before it 1 Sam. 4: 18, 6: 15. So also when there is no Vav in the clause Hab. 3: 6, or when any word or particle comes between Vav and the verb Gen. 1: 2, 5, 10, 27, 26: 22, 27: 23. Vav Consecutive future occurs in a preterite sense at the beginning of certain books, because they were regarded by their authors as supplements or continuations of preceding histories, וַיְהִי And *it came to pass* Josh. 1: 1, Judg. 1: 1, 1 Sam. 1: 1 etc. etc.

g. In a very few instances only occurring in elevated poetry the apocopated future is used in the recital of what is past. These are sometimes explained on the assumption that Vav Consecutive has been omitted by poetic license, thus וַיָּבֵא Deut. 32: 8, וַיָּבֵא ver. 18, וַיָּבֵא 2 Sam. 22: 14 (where Ps. 18: 14 has וַיָּבֵא), וַיָּבֵא Job 33: 21, וַיָּבֵא Ps. 18: 12 (where 2 Sam. 22: 12 has וַיָּבֵא), Ps. 68: 15, 78: 26, 90: 3, 107: 29, 33, Hos. 6: 1, or that the Vav is still operative though separated by an intervening word Job 23: 11, 12. But it may quite as readily be supposed that the apocopated is poetically used for the simple future, § 272. b, which is here employed in the vivid description of the past, § 267. 5, particularly when this is conceived of as contemporaneous with or continuous from that which had previously been spoken of, comp. a like use of the simple future Ps. 69: 13, 22, 78: 15, 29, 72, 81: 7, 8, 13, and of the paragogic future Ps. 73: 16, 17, Prov. 7: 7. In

Ezek. 16: 15 : יְהִי : may have its proper jussive force, as the language of the person referred to, *let it be his*.

*h.* It is difficult to explain satisfactorily the singular fact that the first person of the future with Vav Consecutive in many instances adopts the paragogic form, § 99. 2. It has with some plausibility been suggested that it may express the voluntary nature of the act, וְאֶשְׁלָחָה and *I sent* of my own accord Gen. 32: 6, וְאֶשְׁמְרָהּ and *I kept myself* carefully and of set purpose 2 Sam. 22: 24, Judg. 6: 9, 10, וְאֶבְיָחָהּ and *I carefully inspected* Ezr. 8: 15, וְאֶצְרָהּ and *I plucked out* violently, with hearty good will 9: 3, Neh. 1: 4, 5: 7, 8, 13, 13: 7-13, 21, Ps. 7: 5, 119: 55, and even a quasi sort of unconscious spontaneity and self abandon may be suspected in such cases as וְאֶשְׁכָּבָה Ps. 3: 6, וְנִחַלְתִּי Gen. 41: 11, which Dr. Driver not inaptly proposes to render *I slept away, we dreamed away, וְאֶחֱלִישָׁה I was heartily sick* Ps. 69: 21.

§ 277. In like manner when a succession of acts, either announced or enjoined in the future, is conceived of as closely related throughout, the first verb is put in the future (imperfect) or in the imperative, as the case may be, to fix the starting point as well as the modal aspect of the series; the verbs that follow, provided they stand each at the beginning of its own clause, are put in the preterite (perfect) with Vav Consecutive, the writer or speaker passing successively forward in thought to the time when they shall have been performed and viewing each as accomplished in its turn. But if any word or particle comes between Vav and the verb, the secondary tense must give place to the appropriate primary. Thus Lev. 4: 13-21 *If Israel יִשְׁגֻּי shall err, וְנִקְלָם and it be hid* (strictly 'shall have been hid' at the time)... וְעָשׂוּ and *they do* .... וְאָשָׁמוּ and *shall be guilty* ... וְנִדְלָה and *it shall become known* .... וְהִקְרִיבוּ then *they shall offer* .... וְהֵבִיאוּ and *shall bring* .... וְסָמְכוּ and *shall lay* .... וְשָׁחַט and *one shall slay* .... וְהִכִּיָּא and *the priest shall bring* .... וְטָבַל and *shall dip* .... וְהִזָּה and *shall sprinkle* .... וְנָתַן וּמִן־הַדָּם fut. and *shall put of the blood*; 1 Sam. 15: 3 הֵךְ go thou וְהִכִּיתָהּ and *smite* (strictly 'thou shalt have smitten' i. e. I require and expect this to be done) ...

וְהִתְרַמְּתָם and devote ye .... וְלֹא תִחַלּוּ fut. and thou shalt not spare ... וְהִתְרַמְּתָה pret. but shalt slay etc.

a. The secondary tenses have precisely the same variety of usage as their respective primaries and are substitutes for them in any sense in which they can be employed. Thus the preterite with Vav Consecutive may be conformed in its meaning to a preceding future used in a future sense *God* יְהוָה will be with me וַיִּשְׁמְרֵנִי and keep me etc. etc. Gen. 28: 20, 21, Lev. 7: 20, 21, 1 Sam. 1: 22, 9: 16, 2 Kin. 5: 11, Ps. 37: 5, 6, Isa. 2: 4, Jer. 18: 7-10, Ezek. 11: 8-10, 14: 13-15, 33: 2, 3, 36: 27-31 (with occasional futures in the series), Zech. 13: 1-6, Dan. 11: 29, 30; in a conditional sense, every man רָבוּא should come to me ... וְהִצַּדֵּקְתִּי and I would do him justice 2 Sam. 15: 4, Jer. 37: 10, Am. 9: 3; in a subjunctive sense after פֶּן lest Gen. 3: 22, 32: 12, Ex. 1: 10, or לְמַעַן in order that Gen. 12: 13, 18: 19, Deut. 4: 1, Neh. 6: 13; or in the sense of a command אַל-תֵּיחָדֶק go not far away ... וְהִתְרַמְּתָם and be ye all ready Josh. 8: 4, Ex. 12: 5-8, Num. 19: 2-7, 16-19, Deut. 5: 13, 15, so when the future has the jussive form Gen. 1: 14, Deut. 28: 8, 1 Kin. 1: 2, the following preterite if in the 2d person becoming equivalent to an imperative 1 Chron. 22: 11, 2 Chron. 18: 12, or when the future has the cohortative form Judg. 19: 13, comp. ver. 11; or expressing desire נָא וְהִתְרַמְּתָה may thy word be verified ... וְהִתְרַמְּתָה and do thou turn ... וְשִׁמְעָה and hearken 1 Kin. 8: 26, 28, 30, permission תִּתְּנֶנָּה thou mayest give it and he may eat it Deut. 14: 20, or necessity וְקִשְׁטוּ they must go and get straw Ex. 5: 7; or denoting a general fact irrespective of time וְשָׂבְעוּ they have enough ... וְהִתְרַמְּתָה and leave their abundance Ps. 17: 14, Eccles. 3: 13, Jer. 3: 1, 18: 7-10, Am. 5: 19, Nah. 3: 12; or customary action in the past vapour תִּשְׁבָּה used to ascend ... וְהִתְרַמְּתָה and watered Gen. 2: 6, 6: 4, 29: 2, 3, Ex. 33: 8-11, Num. 9: 21, Deut. 11: 10, Judg. 2: 19, 1 Sam. 1: 6, 2: 15, 19, 20, 2 Sam. 17: 17, 2 Kin. 3: 25, or in the present Jer. 20: 9. In 1 Kin. 18: 23 the future is continued in one clause by futures and in the other by Vav Consec. pret. in precisely the same sense, except that in the former case greater stress is laid upon each separate item, § 275. 1.

b. Vav Consecutive Preterite may also be used after the preterite when this suggests what is future; thus when it has the sense of the future perfect אִם-זָכַרְתִּיךָ if thou remember me (lit. shalt have remembered) ... וְשָׁחַדְתָּ then pray shew kindness Gen. 40: 14, 43: 9, Lev. 13: 56, 2 Sam. 15: 33, 20: 6, 2 Kin. 5: 20, 1 Chron. 17: 11, Job 11: 13, Isa. 16: 12, Ezek. 14: 9; or denotes the certainty of that which has not yet taken place, the so called prophetic preterite, תִּשְׁפֹּטוּ their judges have been thrown down (i. e. shall surely be thrown down) ... וְשָׁמְעוּ and they shall hear Ps. 141: 6, Isa. 2: 11, 5: 17, Joel 2: 23-27; or expresses a purpose already formed to be carried into effect hereafter, so frequently נִתְּנִי, I have set my bow in the cloud (i. e. I intend to do so) וְהִתְרַמְּתָה and it shall be Gen. 9: 13, 17: 5, 6, 16, Ex. 31: 6, Josh. 8: 1, 2, Ezek. 15: 6, 7, and other verbs which are similarly prospective Gen. 17: 20, Deut. 15: 6, 7, Isa. 43: 14, Zech. 8: 3; or belongs to the present, and its sequences in the future are added by Vav

Consecutive with the preterite *עָשָׂה ה' הַיּוֹם* *Jehovah has now made room for us* וְנִפְרִינוּ *and we shall be fruitful* Gen. 26: 22, Deut. 4: 5, 6, 39, 30: 19, Judg. 11: 8, *who is David ... וְלָקַחְתִּי* *that I should take*, or interrogatively *and shall I take* 1 Sam. 25: 11, 1 Kin. 2: 6 (וְשִׁיחַ connects with רָלַח ver. 5), וְשִׁחַחְתִּי *I herewith send ... וְאֶסְפָּח* *and thou wilt recover him* or *that thou mayest recover him* 2 Kin. 5: 6, Ezek. 3: 17, Ainos 6: 8, 9; or involves the idea of contingency which is closely allied to that of futurity *כִּי־לֹא־יָלַח כִּי־לֹא־יָלַח* *might easily have lain* (lit. almost lay) ... וְהִבֵּאתִי *and thus thou mightest have brought* Gen. 26: 10. Sometimes futurity is only suggested by the circumstances or by the general context וְנִשְׁמַעְתֶּם *and ye shall take heed* (as determined by the hortatory aim of the whole passage, comp. הִשְׁמַעְתִּי ver. 9) Deut. 4: 15, 29: 8, וְאֶסְפָּח Jer. 13: 12, 13, Ezek. 13: 13-15, 17: 19, 20, Zech. 1: 3, Mal. 2: 15, 16; so וְהָיָה Isa. 2: 2 links itself in a general way with antecedent prophecies; and it must often be determined by the drift of the connection rather than by the immediate consecution whether וְהָיָה means *and it will come to pass* Gen. 12: 12, Deut. 26: 1, or *and it came to pass* § 275. 1. a. (3).

c. Vav Consecutive of the preterite has the same pointing with Vav Conjunctive, but a distinction is made in certain forms, chiefly in the first and second persons singular by the shifting of the accent from the penult to the ultimate, § 100. When this is not the case it is only the connection that can decide. If it is linked to a future or to any expression referring to the future, it is Vav Consecutive; otherwise it is almost invariably Vav Conjunctive.

## PARTICIPLES.

§ 278. The participles being properly verbal nouns, do not in strictness involve any definite notion of time, and the connection must decide whether they are to be referred to the past, present, or future, thus נָפַל means *falling* Num. 24: 4, *fallen* Judg. 4: 22, or *about to fall* Jer. 37: 14. Their principal uses are the following, viz.:

1. They may express what is permanent or habitual, as general truths valid for all time, (Jehovah) אֲהַב loveth righteousness Ps. 33: 5; a generation הֹלֵךְ goeth, and a generation בָּא cometh and the earth עֹמֶדֶת abideth for ever Eccles. 1: 4, 1 Sam. 2: 6-8, Job 5: 9-13, 20: 27, Ps. 22: 29, Prov. 8: 9, 21: 23; also a condition which is continuous or a course of action which is customary for a longer or shorter period, he מִנְיָח וּמִקְטִיר sacrificed and



*burned incense habitually* 1 Kin. 3: 3, 4: 20, Gen. 39: 23, Ex. 18: 14, 2 Chron. 17: 11, Ps. 19: 2, Jer. 37: 4. Passive participles so used suggest not only a constant experience of what is denoted by the verb, but in addition a permanent quality as the ground of it, like the Latin fut. pass. part. in *dus*, נִירָא not only *feared* but *worthy to be feared*, מְהֻלָּל *worthy to be praised*, נְהֻמָּד *desirable*, נֹאכָל *fit to be eaten* Lev. 11: 47, Prov. 16: 16, Isa. 2: 22.

2. Where a particular time is intended the active participles most commonly relate to the present מְהֻלָּל *what seest thou* Jer. 1: 11, Gen. 4: 10, 27: 42, Ex. 18: 14, Judg. 9: 37 (with הֹלֵל), 2 Sam. 3: 13, 1 Kin. 6: 12, or to the proximate future, in which sense it is frequently preceded by הֵיחָדֵשׁ, הֵבִיא *behold, I am about to bring the flood* Gen. 6: 17, 7: 4, 19: 13, 48: 21, Ex. 10: 8, Isa. 3: 1, 5: 5, Jer. 28: 16; and passive participles to the past, נתון *given*, מושב *restored*, נִמְצָא *slain*, שְׁבוּר *kept*, עָשׂוּ *done*.

a. The active participles of neuter verbs, which have no passive forms, are used in a past as well as in a present or future sense, מֵת *dead* more frequently than *dying* or *about to die*, הֹצֵאִים *that went forth* Gen. 9: 18, הִבָּאִים *that came* Josh. 2: 3. This is occasionally the case with active verbs, when it is demanded by the connection *who then is he* הַצֹּדֵק *that hath hunted venison* Gen. 27: 33; *these are the gods* הַמִּצְרִים *that smote Egypt* 1 Sam. 4: 8, Gen. 48: 16, 2 Kin. 22: 18. Interpreters are not agreed whether לִקְהָלִי Gen. 19: 14 means *who were to marry* or *who had married* Lot's daughters. Participles of passive form but active sense may be used of the present or proximate future, בֹּטְחִים *trusting*, § 90, נִלְחָמִים *fighting* or *about to fight*, but rarely those which are strictly passives, Gen. 19: 15, Ex. 5: 16, 1 Chron. 22: 19.

3. In narrations and predictions the time of the participle is reckoned not from the moment of speaking but from the period spoken of. They very commonly denote that which is contemporaneous with the event described, particularly in circumstantial clauses, *the two angels came ...* וְלוֹט יֹשֵׁב *and Lot (was) sitting in the gate of Sodom* Gen. 19: 1; *he came to Shiloh ...* וּמִקְדָּשׁוֹ קָרְעִים *with his clothes rent* 1 Sam. 4: 12; *thou shalt meet a company of*



*prophets* נָבִיִּים coming down 1 Sam. 10: 5; *they shall declare his righteousness unto a people* נִכְלָד (who shall then be) born Ps. 22: 32, Gen. 29: 9, 41: 17, 42: 23, Deut. 4: 11, Josh. 6: 1. Judg. 13: 9, Ps. 102: 19; though they may upon occasion denote the relatively past, *David said to the young man* הַמַּגִּיד who had told him 2 Sam. 1: 13 or the relatively future *he did not tell him that he* בִּלְרָה was about to flee Gen. 31: 20.

4. The verb הָיָה *to be* is connected with active participles to form progressive tenses, which are more frequently employed in the later than in the earlier books of the Old Testament, *Moses* רָעָה הָיָה was keeping the flock Ex. 3: 1; it is also occasionally connected with passive participles to indicate the time to which they are to be referred or the aspect under which they are to be conceived, *his throne* יִהְיֶה נִכְוֶן shall be established for ever, 1 Chron. 17: 4, *let their habitation be* נִשְׁמָה desolated Ps. 69: 26.

a. Other examples with active participles, Gen. 37: 2, 42: 11, Ex. 37: 9, Judg. 1: 7, 1 Sam. 2: 11, 2 Sam. 3: 6, 1 Kin. 5: 15, 20: 40, 2 Kin. 17: 28, 2 Chron. 24: 12, Esth. 9: 21, Job 1: 14, Ps. 122: 2, Isa. 3: 7. The passive participle with הָיָה indicates a condition as existing rather than an act as performed at the time referred to, differing thus from the meaning of the primary tenses in the passive species, *all the people that came out* הָיוּ בְּעִלְמִים were already circumcised Josh. 5: 5; this distinction which cannot be represented in English on account of the peculiar formation of the passive voice, is familiar in German, *sie waren beschnitten*, not *sie wurden beschnitten*, comp. Ex. 19: 11, 15, Deut. 28: 29, Josh. 8: 4, Ps. 73: 14, Isa. 2: 2. In Esth. 6: 1 this combination has lost its proper force and has become simply a compound tense הָיוּ נִקְרְאוּ and they were read before the king. The jussive יִהְיֶה, which is sometimes connected with participles Deut. 33: 24, Job 1: 21, is to be understood with בָּרִיךְ, אֲרִיר, and in a few other cases. Jer. 2: 17 בָּעֵת בּוֹלְכֶךָ seems best explained by the ellipsis of the relative *in the time that he was leading thee*, so Ezek. 27: 34, Gen. 38: 29, 40: 10.

b. The negative אֵין, which includes in its signification the substantive verb, is constantly used with participles, אֵין פּוֹחֵר there was no one interpreting Gen. 41: 8, אֵין נָתַן I am not giving Ex. 5: 10, אֵין אֶרֶן straw is not given ver. 16. The simple negative לֹא not is very rarely found with them לֹא מַעֲלֶה Job 29: 12; where it would be required, the preterite or fu-

ture tense, as the case may be, must ordinarily be employed, *all going down to the dust* and *לֹא הָיָה* *not saving alive* Ps. 22: 30.

### INFINITIVE.

§ 279. The infinitive is an abstract verbal noun, and, like the participles, partakes of the character both of a noun and a verb. As a noun it may be the subject or the predicate of a proposition, or it may be governed by a verb, and in its construct form by a noun, or preposition; it may also be put in the construct state before a noun denoting either its subject or its object.

*a.* The absolute infinitive is in a very few instances used as a subject, *מִה־יִזְכְּרֶיךָ הוֹכֵחַת מַלְאִךְ* *what doth your reproof reprove?* Job 6: 25, *אָכַל* *to eat much honey is not good* Prov. 25: 27, Eccles. 4: 17, or a predicate *הַשְׁקֵט וְהַבְטָחָה* *quietness and confidence* Isa. 32: 17; the construct more frequently, either without *לֵךְ* *to do justice* is a joy to the righteous Prov. 21: 15, 13: 19, Gen. 2: 18, or with it, Esth. 5: 8, Ps. 92: 2, Prov. 21: 9 comp. 25: 24; Esth. 1: 7, *הַדְּבָרִים הַלְּלוּ* *the words of the wicked* are *אֶרְבֵּי דָם* *to lie in wait for blood* Prov. 12: 6. In apposition with the subject 2 Sam. 13: 16. Pronouns and predicates referring to an infinitive may be in the masc. as the more primary form, § 198, Jer. 2: 19, or in the fem. as a substitute for the neuter, § 198. *a.*, 1 Sam. 18: 23, 25: 31, 2 Sam. 3: 37, Isa. 1: 12, Jer. 2: 17, 9: 23, 23: 14.

*b.* The infinitive retains its absolute form, when separate and unconnected, but the construct form is assumed, when it is in close relation with other words. The latter is accordingly used not only as in nouns, which may be in the construct relation with following nouns, but commonly also when governed by a verb, noun or preposition. The absolute infinitive is rarely governed by a verb, *לִמְדוֹ הָיָה* *learn to do well*, *אֲשֶׁר הוֹדוּ* *redress wrong* Isa. 1: 17, *עַד שֶׁיֵּדָע* *until he knows*, *וְיִבְחֹר* *and to choose the good*, 7: 15, *וְלֹא-אָבֹד בְּרַגְלֵי הַלֹּוֹה* *and they would not walk in his ways*, 42: 24, *וְיִבְחֹר* *and refuse* Lam. 3: 45, Job 13: 3, Isa. 57: 20, Jer. 9: 4; still more rarely by a noun *הַדֶּרֶךְ הַשְׁלֵיִל* *the way of understanding* Prov. 21: 16, 1: 3, and almost never by a preposition 1 Sam. 1: 9. The construct infinitive when governed by a verb or noun is usually though not invariably preceded as in English by the preposition *ל* *to*, *אֶבֶל* *I shall be able to fight with him* Num. 22: 11, but see Gen. 37: 4, Ex. 2: 3, etc.; *עַתָּה לֵבְדָּהּ וְעַתָּה לָמוּת* *a time to be born and a time to die* Eccl. 3: 2 ff.; *לֵךְ* is less frequently omitted in prose than in poetry, *אֲנִי יָדָעְתִּי* *I know not (how)* *וְיָצֵא וְיָבֹא* *to go out and to come in* 1 Kin. 3: 7, *וְיָבֹא* *thou hast refused to be ashamed* Jer. 3: 3, Mal. 2: 16, Job 33: 32, *כֵּן* *ready to rouse leviathan* Job 3: 8. *לֵךְ* is not prefixed to an infinitive, which is preceded by a noun in the construct state *בַּשָּׁנָה* *in the year of Tartan's*

coming Isa. 20: 1, *כָּפֹר וְגֵחַ קִיּוֹר* a time of mourning and a time of dancing Eccl. 3: 4. Such verbs as *בָּעָה* to finish, *רָחַס* to fear, *מָנַע* to hinder, and *צִוָּה* used negatively to command not to do anything, may be followed by *כִּן* from with the infinitive. Thus *Moses finished speaking* lit. from speaking Ex. 34: 33, so Lev. 16: 20, Josh. 19: 51 (but *כִּן* ver. 49), 1 Sam. 10: 13, 2 Sam. 6: 18, 1 Chron. 16: 2, Ezek. 43: 23, but *כָּפָה לְדַבֵּר* he finished speaking lit. to speak Gen. 18: 33, which is the more usual construction. *רָחַס לְשֹׁכֵהָ* he feared to dwell, Gen. 19: 30, but *מָנַע לְהֵרֵדָה* fear not to go down Gen. 46: 3, Ex. 3: 6, 34: 30; *הֵחָסֵה מִיָּבֶרֶת* from bearing Gen. 16: 2; *אֶצְוֶה מִיָּבֶרֶת* not to rain lit. from raining Isa. 5: 6, though the more usual construction would be *לֹא יִבְרָחַר* not to rain Gen. 3: 11, Ruth 2: 9, 1 Kin. 11: 10, 2 Kin. 17: 15, Jer. 35: 14. *כִּן* is also used with the infinitive in other connections in a negative sense *his eyes were dim* *כִּי רָאָה* so as not to see lit. from seeing Gen. 27: 1, *כִּי עָשִׂיתָ* not doing thy ways *כִּי מָצִיאתָ* not finding thy pleasure Isa. 58: 13, 56: 6, Job 34: 30, 2 Kin. 23: 33 K'ri (once even before a future *כִּי יִקְרָא* Deut. 33: 11); or to indicate comparison, § 264, *to trust in Jehovah is better* *כִּי בְּיָמֶיךָ* than to confide in man Ps. 118: 8, 9, Eccles. 4: 17, though *כִּי* may likewise be retained before the infinitive and comparison be suggested by the connection rather than expressed, *כִּי מְעַט* too little to be Mic. 5: 1.

c. The preposition *כִּי* is used with the infinitive to express (1) design or purpose, *he went up* *וּלְעֹבֵד* *לְהִשְׁתַּחֲוֹת* to worship and to sacrifice 1 Sam. 1: 3, Ex. 21: 14, 32: 29, Lev. 10: 10, 11, Deut. 4: 38, Job 5: 11, 32: 30, Ezek. 17: 14. (2) the result, *thou shalt keep the charge of Jehovah* *כִּי לָלֶכֶת* so as to walk in his ways *כִּי לְשֹׁמֵר* to keep his statutes 1 Kin. 2: 3, 4, 14: 8, 1 Sam. 19: 5, Ezek. 17: 15, 18; this may be practically equivalent to a limit of time *he shall eat butter and honey* *כִּי יֵדָע* until he knows Isa. 7: 15; or to the Latin gerund in *do* *כִּי יֵאָמֵר* spoke saying lit. so as to say, Lev. 10: 3 (but Num. 6: 23 *אֲמַר* by § 280. 2), *בָּרָא* *כִּי עָשִׂיתָ* created so as to make, made by a creative act Gen. 2: 3, 34: 7, Lev. 21: 9, Deut. 11: 19, 1 Chron. 10: 13, Ps. 103: 20, Jer. 11: 17, 44: 17, Ezek. 14: 13. (3) the time of an action *at Joab's sending* i. e. *when Joab sent* *כִּי יִשְׁלַח* 2 Sam. 18: 29, Gen. 24: 63, Ex. 14: 27, Deut. 23: 12. (4) a periphrastic future, *that which is to be* Eccles. 3: 15, *כִּי עָשִׂיתָ* what is there to do i. e. *what shall I do* Isa. 4: 5, 37: 26, 38: 20, 2 Chron. 12: 12, 36: 19, Prov. 18: 24, *הָיָה הַשֶּׁמֶשׁ* they came to be 1 Sam. 14: 21. This form of expression may be suggestive of an intended action, *one is to cut* *כִּי יִכְרַח*, intends to cut Isa. 44: 14, 2 Sam. 14: 16, 2 Chron. 11: 22, Esth. 7: 8, Prov. 20: 25, Hos. 12: 3; or of possibility, *אֵין* *כִּי הוּסַר* it is not possible to add to it and *אֵין* *כִּי הוּסַר* there cannot be taken from it Eccles. 3: 14, 2 Chron. 20: 6; necessity, *Ephraim* *כִּי הוּסַר* is to bring out i. e. must bring out Hos. 9: 13, *כִּי יִזְכָּר* one must not make mention Am. 6: 10, Job 30: 6; propriety or duty *כִּי יִזְכָּר* is not to be registered 1 Chron. 5: 1, 9: 25, *כִּי יִזְכָּר* should one help the wicked 2 Chron. 19: 2, *כִּי תִסֵּם* you ought to smite 2 Kin. 13: 19. In some instances it is doubtful whether *כִּי* with the inf. is a periphrastic future or is to be otherwise explained Eccles. 9: 1, Jer. 17: 10, Hab. 1: 17, Job 36: 20. Various other prepositions

may precede the infinitive, as *ב* *in*, *כ* *like*, *אֵת* *until*, *עַל* *upon*, *לְמַעַן* *in order to*, *מֵעַן* *because of*, *לְפָנַי* *before*, etc. Their occurrence before finite forms of the verb in lieu of conjunctions is rare and exceptional, Gen. 31: 20. There is an occasional ellipsis of the infin. *הָיָה* *to be* after a preposition, *he removed her מִמְּדִינָהּ from being queen* 1 Kin. 15: 13, Isa. 7: 8, 17: 1, 25: 2, Jer. 48: 2, Job 34: 30.

d. The infinitive in the construct before its subject. *בְּהִבְרָאָם* *in their being created* i. e. *when they were created*; *בַּיּוֹם הַהוּא יִבְרָא אֱלֹהִים* *in the day Jehovah God's making earth and heaven* Gen. 2: 4; *לֹא הָיָה מַיִם לְשִׁתּוֹת הָעָם* *for the drinking of the people* Ex. 17: 1, 2 Kin. 14: 22; compound subject Jer. 29: 2; pronominal suffix as subject, Lev. 16: 1, Num. 30: 16, Deut. 12: 30, 2 Sam. 5: 13; the infin. and suffix instead of a finite tense, *וְשָׁכַנְתִּי* *and my dwelling* (shall be) i. e. *I shall dwell* Ps. 23: 6, so Job 9: 27, Zeph. 3: 20, Dan. 11: 1. Before its object, *קִבַּלְתָּ הָרָעָה* *the accepting of the person of the wicked* Prov. 18: 5, *תָּתַתְּ כֹחַךְ* *to yield its strength* Gen. 4: 12, 1 Kin. 16: 21. Construct before its subject and governing an object, Gen. 5: 4, 13: 10, 41: 39, 46: 30, 50: 14, Ex. 7: 25, Deut. 1: 4, 4: 14, 2 Sam. 14: 13, 1 Kin. 13: 31, 2 Kin. 5: 7, 2 Chron. 34: 19, Isa. 29: 13, Jer. 24: 1, 28: 12, 32: 16, 34: 8, 36: 2, 40: 1. The object interposed before the subject, 2 Sam. 18: 29; a particle so interposed Job 34: 22. The infinitive preceded by a noun in the construct state receives the article properly belonging to the noun in Gen. 2: 4, Num. 4: 12, §§ 248. 6. c, 259.

e. The infinitive <sup>infinite</sup> *דִּבֶּר* ordinarily used with the infinitive is *בִּלְתִּי*, *I commanded* <sup>late infinitive</sup> *לֹא לֵבְלֹאֲלִי* *not to eat* Gen. 3: 11, Deut. 4: 21, 12: 23, 17: 20, 1 Kin. 11: 10, 2 Sam. 16: 8, 38: 26, Ezek. 13: 22, 17: 14, Dan. 9: 11; once *לֵבְלֹאֲלִי* 2 Kin. 23: 10; with the prep. *בִּן* *בִּלְתִּי* Num. 14: 16, Ezek. 16: 28, *לֵבְלֹאֲלִי* occurs before the pret. or fut. Ex. 20: 20, 2 Sam. 14: 14, Jer. 23: 14, 27: 18, Ezek. 13: 3; *עַד-לֵבְלֹאֲלִי* four times before a pret. in the same phrase, Num. 21: 35, Deut. 3: 3, Josh. 8: 22, 11: 8.

§ 280. 1. The absolute infinitive, expressing simply the essential idea of the verb apart from all modifications of tense, number and person, may be introduced without logical connection as an exclamation, *הִנֵּה הָרֹג* *lo! slaying oxen! and killing sheep! eating flesh! and drinking wine!* Isa. 22: 13, 21: 5, 59: 4, 13, Jer. 7: 9, Hos. 4: 2, 2 Chron. 31: 10, Job 15: 35, or in apposition to some preceding word by which attention is directed to it, *I will tell you what I will do* *הֵסֵר* *take away the hedge*, *פָּרַץ* *break down the fence* Isa. 5: 5, 58: 6, 7, Jer. 9: 23, 23: 14.

a. In a very few instances the construct infinitive is similarly used, Ezek. 21: 31, Mal. 2: 13.



2. Or it may be used in an explanatory clause, defining the mode of a preceding action or the circumstances attending it, as the Latin gerund in *do* or the English participle, *they tare me* תָּרַק *gnashing their teeth at me* Ps. 35: 15, 16, *I will perform all* יַבְיָהּ *beginning and ending* 1 Sam. 3: 12, Gen. 30: 32, Ex. 30: 36, Deut. 9: 21, 13: 16, 27: 8, 2 Sam. 8: 2, Job 15: 3, Isa. 30: 14, 57: 17, Hab. 3: 13, Zech. 7: 3. The principal verb may be thus repeated for the sake of a fuller statement, *we devoted them* ... הִקְדִּישׁוּ *devoting every city, men, women and children* Deut. 3: 6, which is commonly made by adding another verb in the absolute infinitive, *Jehovah will smite Egypt* וְרָפְאוּ *smiting and healing* Isa. 19: 22, 1 Kin. 20: 37, 2 Kin. 4: 43, 2 Chron. 36: 15, Jer. 11: 7, 12: 17, Joel 2: 26.

a. Infinitives are thus used as explanatory of a preceding absolute infinitive, Jer. 32: 33, or imperative Isa. 7: 11. A finite verb is added to each infinitive, Isa. 31: 5. The subject of the infinitives is from that of the principal verb, Jer. 22: 19, 31: 2. Some absolute infinitives are so frequently employed in this subsidiary manner, that they are practically reduced to adverbs, e. g. הִרְיֶהוּ Josh. 3: 16, הִרְיֶהוּ, § 236. 3 (2).

3. Continuing a principal clause it may be used instead of the finite form represented in the preceding verb, and borrow its complexion as to tense and other relations from it, *and they blew with trumpets* וַיִּתְקְלוּ *and brake the pitchers* prop. there was breaking pitchers Judg. 7: 19; *all this* וְכָל־לִבִּי *I have seen and applied my heart* Eccl. 8: 9; *they shall buy fields for money* וְקָנוּ *and write the papers* וְכָתוּב *and seal (them)* וְהִתְּחוּם *and take witnesses* Jer. 32: 44.

a. It may thus continue a past tense, Gen. 41: 43, Ex. 8: 11, 1 Sam. 2: 28, 1 Kin. 9: 25, 1 Chron. 5: 20 (change of subject), 2 Chron. 28: 19, Neh. 8: 8, 9: 8, 13, Esth. 3: 13, 9: 6, 12, 16-18, Eccl. 9: 11 (but see 4: 1, 7), Jer. 14: 5, 19: 13, 37: 21, Zech. 3: 4, 7: 5, Dan. 9: 5, 11; or a future, Lev. 25: 14, Num. 30: 3, Deut. 14: 21, Josh. 9: 20, Zech. 12: 10; a jussive future, Esth. 2: 3, 6: 9; imperative Am. 4: 5; present Ezek. 11: 7; participle, Hab. 2: 15; construct infinitive Ex. 32: 6, 1 Sam. 22: 13, 25: 26, 33. A



verbal noun is similarly used, Isa. 8: 6; and occasionally a construct infinitive e. g. for the pret. 2 Chron. 7: 3, fut. 1 Chron. 21: 24, 2 Chron. 7: 17, Obad. ver. 4, part. Jer. 44: 19.

b. The absolute infinitive is sometimes used for a finite form, when no verb precedes in the same sentence, *הָרִיב הַמִּשְׁתָּרֵץ רִפְּסֹר* (shall) *the fault-finder contend with the Almighty* Job 40: 2. The subject of the infinitive is expressed in this instance, as in others when perspicuity requires it, so *הַחַיִּוֹת וְהַבְּהֵמָה רָצוּ וְשׁוּבוּ* *the living creatures ran and returned* Ezek. 1: 14, *שִׁבַּח אֱלֹהִים* *I praised* Eccl. 4: 2, Gen. 17: 10, Lev. 6: 7, Num. 15: 35, Esth. 9: 1, Ps. 17: 5, Prov. 17: 12.

4. At the beginning of a clause it may be a substitute for the imperative, *זָכוֹר* *remember the sabbath-day* Ex. 20: 8, *הֵלֹךְ* *go and say* 2 Sam. 24: 12, Ex. 13: 3, Deut. 1: 16, 5: 12, 16: 1, 31: 26, 2 Kin. 3: 16, 5: 10, Neh. 7: 3, Isa. 37: 30, Jer. 2: 2, 19: 1.

§ 281. 1. The absolute infinitive is often joined with the finite forms to add emphasis or intensity to the idea, which may be variously expressed in English, *בָּרוּךְ תִּבְיֶיךָ* *thou shalt surely die*, Gen. 2: 17, *רָאֵנוּ רָאֵנוּ* *we plainly saw* Gen. 26: 28, *שָׁאֵל שָׁאֵל* *asked very strictly* Gen. 43: 7, *הֵיָצָה הַיָּדָיו* *I have done very wickedly* 1 Chron. 21: 17, *לֹא הִשְׁמִיד אֶשְׁמִיד* *I will not utterly destroy* Am. 9: 8.

a. Ewald distinguishes the following cases; when there is (1) a contrast with what precedes, *תִּהְיֶיךָ הָרֹג* *thou shalt surely kill him* Deut. 13: 10, Judg. 1: 28, 2 Sam. 24: 24, Lam. 5: 22, Ezek. 16: 4, or follows Gen. 2: 16, Deut. 30: 18, Ps. 118: 13, 18, or both the contrasted acts are emphasized, Num. 30: 15, 16, Ps. 126: 6. (2) Implied contrast, as when something is not what might have been expected, Am. 3: 5, or a conditional suggestion is tacitly opposed to its opposite, Ex. 19: 5, Num. 12: 14, Judg. 14: 12, 1 Sam. 12: 25, or a particle of limitation as *כִּי* or *אֲףִי* *only* sets an act over against every thing beside, Gen. 27: 30, 44: 28, Judg. 7: 19. (3) A question, which involves its own answer, and is rhetorically stronger than a direct statement Gen. 37: 8, Judg. 11: 25, 1 Sam. 2: 27, Isa. 50: 2, Ezek. 14: 3, Zech. 7: 5. (4) An act regarded as absolutely certain or as possessing a high degree of intensity or completeness, Deut. 31: 29, Judg. 15: 2, 1 Sam. 14: 28, 22: 22, 24: 21, 25: 28, 2 Kin. 5: 11, 18: 30, Job 27: 22, Jer. 20: 15, 37: 9, Hos. 4: 17, Joel 1: 7, Am. 5: 5. (5) An earnest asseveration, remonstrance, command or threatening, Gen. 15: 13 Ex. 19: 12, 13, Ruth 2: 16, Job 13: 5, Am. 7: 17, Zech. 11: 17.

b. The infinitive is mostly of the same species with the finite verb to which it is added, Num. 16: 13, 22: 17, Josh. 24: 10, 2 Sam. 17: 10, 11,

2 Kin. 18: 33, although this is not always the case. Thus, the Kal, on account of its greater simplicity of form, may be joined with a derivative species, e. g. Niphal **סָפַדְתָּ** **רַחֵם** Ex. 19: 13, 21: 22, 22: 11, 12, 2 Sam. 23: 7. Job 6: 2, Piel Josh. 24: 10(?), Pual **נָתַתְּ** **נָתַתְּ** Gen. 37: 33, Hiphil **נָתַתְּ** **נָתַתְּ** 1 Sam. 23: 22, Hophal **נָתַתְּ** **נָתַתְּ** Ex. 19: 12, Hithpael **נָתַתְּ** **נָתַתְּ** Isa. 24: 19; or one derivative species with another of like signification, **נָתַתְּ** **נָתַתְּ** Lev. 19: 20, **נָתַתְּ** **נָתַתְּ** Ezek. 16: 4, 1 Sam. 2: 16, 2 Kin. 3: 23. Occasionally the infinitive is borrowed from a cognate verb, **נָתַתְּ** **נָתַתְּ** Zeph. 1: 2, Jer 8: 13 (**נָתַתְּ** and **נָתַתְּ**), **נָתַתְּ** **נָתַתְּ** Isa. 28: 28 (**נָתַתְּ** and **נָתַתְּ**), Jer. 48: 9. For the sake of greater emphasis the prolonged form of the plural ending in the future **נָתַתְּ** is sometimes adopted in verbs joined with the abs. inf. **נָתַתְּ** **נָתַתְּ** Deut. 6: 17, 11: 22, 1 Sam. 2: 16. The negative adverb commonly stands before the finite form of the verb **נָתַתְּ** **נָתַתְּ** Num. 23: 25, Jer. 13: 12, rarely before the infinitive and only when special emphasis is laid upon the negative, **נָתַתְּ** **נָתַתְּ** Gen. 3: 4, 2 Kin. 8: 10 K'thibh, Ps. 49: 8, Jer. 3: 1, Am. 9: 8.

c. The construct infinitive is very rarely used in such combinations instead of the absolute, **נָתַתְּ** **נָתַתְּ** Neh. 1: 7, **נָתַתְּ** **נָתַתְּ** Ps. 50: 21; once it is added in a varied form to a preceding construct infinitive, **נָתַתְּ** **נָתַתְּ** 2 Sam. 6: 20. The finite verb is repeated, **נָתַתְּ** **נָתַתְּ** 2 Sam. 15: 8 K'thibh, Gen. 48: 19, Judg. 5: 7, 1 Sam. 17: 13, to which another verb is added Jer. 10: 25, Obad. ver. 16. Imperatives of the same species Judg. 4: 18, 1 Sam. 24: 12, 2 Sam. 20: 16 or of different species are combined, Isa. 29: 9, Hab. 1: 5, Zeph. 2: 1. A verbal noun takes the place of the infinitive, **נָתַתְּ** **נָתַתְּ** Hab. 3: 9, or is added to it Isa. 22: 18.

2. When the absolute infinitive follows the verb it sometimes expresses continuance or repetition particularly with verbs of motion and when two infinitives are connected together, **נָתַתְּ** **נָתַתְּ** and *it went out going and returning* i. e. it kept going to and fro Gen. 8: 7, so ver. 3, 12: 9, **נָתַתְּ** **נָתַתְּ** *they went on lowing as they went* 1 Sam. 6: 12, **נָתַתְּ** **נָתַתְּ** and *I spake to you acting early and speaking* i. e. continuously and earnestly Jer. 7: 13.

a. Thus, **נָתַתְּ** **נָתַתְּ** *he judges, judges* i. e. *is always judging* Gen. 19: 9, **נָתַתְּ** **נָתַתְּ** *he is also forever devouring* Gen. 31: 15, **נָתַתְּ** **נָתַתְּ** *he has gone on refining* Jer. 6: 29, **נָתַתְּ** **נָתַתְּ** and *he shall come repeatedly* Dan. 11: 10, Num. 11: 32, 16: 13, Judg. 14: 9, 2 Kin. 2: 11, Jer. 23: 17, 29: 19. This order of the words, however, quite frequently has the same signification as when the infinitive precedes the verb, and simply expresses certainty or intensity. Thus **נָתַתְּ** **נָתַתְּ** *I will go down with thee to Egypt and I will also surely bring thee up* Gen. 46: 4, so Josh. 7: 7, 2 Kin. 5: 11. In Num. 24: 10, Josh. 24: 10 **נָתַתְּ** **נָתַתְּ** might mean *kept on blessing* these three

times, but not Num. 23: 11 when it had been done but once. When used with the imperative, the abs. infin. always follows: *שָׁמְעוּ אֶת דְּבַר יְהוָה* may mean *hear attentively* Job 13: 17, 37: 2, or *hear on*, continue to hear, Isa. 6: 9, Num. 11: 15, Judg. 5: 23, Jer. 22: 10. The absolute infinitives denoting continuous action in a few instances precede the finite verb *הֹלְכִים וְנִפְסָחִים* they walk, mincing as they walk Isa. 3: 16, Jer. 50: 4.

b. When two verbs are connected together to express continuous action, a participle, § 278. 1, is sometimes substituted for the absolute infinitive in the case of one or both, *עָלָה וּבֹרָכָה ... הָיָה עִלָּה* 2 Sam. 15: 30, *הֹלֶכֶת וְבֹרָכָה* Jer. 41: 6, 2 Sam. 16: 5; an adjective may even take the place of the second, *וַיֵּלֶךְ הָעָם וְיָגֵד* Gen. 26: 13, 2 Sam. 5: 10, 1 Chron. 11: 9, *וַיִּהְיֶה הָעָם ... וְיָגֵד* Judg. 4: 24; the finite verb is omitted in *הָיָה וְיָגֵד* Esth. 9: 4, 1 Sam. 2: 26, Jon. 1: 11; the substantive verb takes its place, *וַיִּהְיֶה וְיָגֵד* 2 Chron. 17: 12. The second verb may also be put in one of the finite tenses, *הֹלְכִים וְנִפְסָחִים* Josh. 6: 13, *הֹלֶכֶת וְנִפְסָחָה* ... *הִלְכָה* 2 Sam. 16: 13, 13: 19, or even both verbs 2 Kin. 21: 13.

§ 282. Constructions begun with a participle or infinitive are not infrequently continued in the preterite or future, since these tenses are the fundamental forms of the verb and include within their scope all the relations of time and mode, *לְהַיְיֹת* in order to widows' being their prey and *יִבְדּוּ* that they may plunder orphans Isa. 10: 2, *בּוֹלֵי* leading counsellors away spoiled and *יְהוֹלִיל* he maketh judges fools Job 12: 17.

a. The absolute infinitive may thus be continued by the preterite, Josh. 6: 13, Jer. 23: 14, or the future Job 15: 35, Isa. 58: 5-7. The construct infinitive by the preterite 1 Sam. 4: 19, 2 Chron. 16: 7, Ezek. 13: 8, 16: 31; Vav consec. pret. Gen. 9: 14, Josh. 23: 16, 1 Kin. 2: 37, 2 Kin. 18: 32; future, 1 Kin. 8: 35, Job 11: 5, 33: 17, Isa. 1: 15; Vav consec. fut. Ps. 50: 16, 92: 8, Isa. 30: 12, Ezek. 25: 15. Participles by the preterite, 2 Sam. 3: 34, Ps. 15: 2, 3, 22: 30, Am. 5: 7, 8; future Ps. 49: 7, 104: 32, Isa. 5: 8, 31: 1; Vav consec. fut. Gen. 27: 33, 1 Sam. 2: 6, Job 3: 21, Jer. 13: 10.

§ 283. The dependence of one verb upon another is most distinctly expressed by putting the second verb in the infinitive. The second verb may, however, be in form coordinated with the first by being put in the same or an equivalent tense with or without a copulative, the true relation between the verbs being left to be inferred

from their obvious signification, הוֹאִיל הָיָה *he was willing, walked* i. e. *he was willing to walk* or *walked willingly* Hos. 5: 11, לֹא אוֹסֶיף עוֹד אֲרַחֵם *I will no more add to pity* i. e. *will not again pity* Hos. 1: 6, בְּיָשָׁרִים הֵיךְ *being early to go* or *going early* Hos. 6: 4, *how* אֶכְבֵּל וְרָאִיתִי *shall I endure and see* i. e. *endure to see* Esth. 8: 6, *if ye have dealt truly* וַתַּמְלִיכוּ *and made Abimelech king* i. e. *in making him king* Judg. 9: 16, Deut. 1: 5, 31: 12, Job 6: 9, 19: 3, Prov. 23: 35, Cant. 2: 3, Isa. 42: 21, 52: 1, Lam. 4: 14, Zeph. 3: 7, Zech. 4: 10.

a. This coordination most frequently occurs, when the second verb expresses the principal idea and the first simply qualifies it, and might consequently be rendered by an adverb, אַל תִּרְבּוּ דַבָּרַי *do not multiply speak* i. e. *speak much* 1 Sam. 2: 3, Ps. 51: 4, הִתְקַדְּקוּ שִׁתְהוּתִי *they have deepened corrupted* i. e. *deeply corrupted* Hos. 9: 9, וַיַּחְדֵּר וַיָּרֶץ *and he hastened and ran*, ran hastily 1 Sam. 17: 48, 16: 16, Ps. 37: 7, Isa. 3: 26. In other instances of this sort the second verb is put in the infinitive שִׁלַּח וַיֵּסֶף Gen. 8: 10 *and he added to send* or וַיֵּסֶף וַיִּשְׁלַח 1 Sam. 19: 21 *and he added and sent*, for *he sent once more*; הָשׁוּב לְרֹאאוֹת Job 7: 7 *return to see* or שָׁבְתִי וַאֲרָאָה Eccl. 4: 7 *return and see* for *see again*; הֵבִיא לְבֹאָה *brought near to come*, came near Gen. 12: 11, נִחַשְׂתָּ אֶת־לְבָבְךָ *didst hide thyself to flee*, flee secretly 31: 27, הִקְשִׁיחַ לְשֹׁאִל *thou hast been hard in asking*, asked what is hard 2 Kin. 2: 10, 1 Kin. 14: 9, Ps. 33: 3, 126: 2, 127: 2, Joel 2: 20, Am. 4: 4, Jon. 4: 2, Mic. 6: 8, 13. This order is sometimes reversed and the qualifying verb put in the infinitive, thus we find both הִפְעִיל לְהַעֲזֹר *he was wonderfully helped* 2 Chron. 26: 15 and עָשָׂה לְהִפְעִיל *he did wonderfully* Joel 2: 26.

b. In the following instances the verbs thus co-ordinated have different subjects, אֶכְבֵּל וְנִכְחַדְבּוּ *I shall be able, we shall smite him* i. e. *I shall with our aid be able to smite him*, Num. 22: 6, לֹא תוֹסִיפֵי קִרְיָאוּרֵךְ *thou shalt not add they shall call thee* i. e. *thou shalt no more be called by them*, Isa. 47: 1, 5; or are in different tenses, יָדַעְתִּי וְאֵפְקֶה *I know not (how) I shall flatter* i. e. *how to flatter*, Job 32: 22; וַיֵּדַעְתִּי וְאֶחְצֹאֶה *I knew and might find him* i. e. *how to find him*, Job 23: 3.

## OBJECT OF VERBS.

§ 284. When the predicate is a verb it may be extended by the addition of a direct or indirect object, an adverb or some other qualifying expression. The object of a transitive verb ordinarily stands after both the verb

and its subject, and if it is an indefinite noun is distinguished simply by its position or by its relation to the verb as determined by its meaning; if a definite noun, or a demonstrative, relative, or interrogative pronoun, it may, at the pleasure of the writer, be further distinguished by prefixing to it **אֵל** the sign of the definite object; if a personal pronoun, it is suffixed either to **אֵל** or to the governing verb.

*a.* The usual order of words in Hebrew is verb, subject, object, Gen. 1: 1, 21; but in a circumstantial clause, § 309, the subject, to which attention is specially drawn, precedes the verb 1: 2, 2: 5, 6. Of two objects the near will precede the remote 3: 20, 5: 2, and the direct the indirect 2: 20, 21; and subsidiary expressions follow 1: 24, 26, 2: 8, 3: 8. If the object, whether direct or indirect, be a pronoun, it will immediately follow the verb 1: 17, 22, 29, 2: 19, 4: 15, 25. The order is, however, liable to such modifications as emphasis may require. Thus, if stress be laid upon the subject, it may precede the verb 3: 13, 4: 15, Ps. 3: 6, from emphasis of contrast Ps. 1: 6 or of parallelism Ps. 2: 1, 2, 10. So the object may precede the verb, whether direct, Gen. 3: 10, 15, 18, (emphasis of parallelism) Ps. 3: 8, or indirect (emphasis of contrast) Gen. 1: 5, 3: 16, 17 comp. ver. 14 4: 5 comp. ver. 4; the remote object may precede the near (emphasis of parallelism) Ps. 2: 8, or the indirect may precede the direct Gen. 1: 5, 8, 10, 3: 21. The time, place and manner of an action belong properly at the end of a clause Gen. 1: 9, 20, 3: 8, 14; though they may be placed at the beginning 1: 1, 3: 19, or wherever perspicuity or emphasis may seem to demand 3: 24, 4: 24. The removal of a word from its natural position to the end of a clause is also sometimes emphatic, thus the subject Ps. 34: 22, the indirect pronominal object Ps. 4: 4, and the vocative **יְהוָה** ver. 7.

*b.* A noun, which is the direct object of a verb, may receive **אֵל**, whether it is definite, § 249, by signification, as a proper noun, *God tempted אֱלֹהִים אֶת-אַבְרָהָם Abraham* Gen. 22: 1, or is made so by the article, *God saw אֱלֹהִים אֶת-הָאֵל אֶת-הָאֵל the light* Gen. 1: 4, a pronominal suffix, *take, now, אֶת-בְּרַכְתִּי my blessing* Gen. 33: 11, or construction with a definite noun, *Jacob called אֶת-שְׁמֵי הַמָּקוֹם the name of the place* Gen. 35: 15. The particle **אֵל** is not essential in any of these cases and is often omitted, particularly in poetry. If several definite nouns are connected together as the object of a verb or if a verb has more than one definite object, **אֵל** may be repeated before each of them, *I have given אֶת-הָאָרֶץ הַזֹּאת this land ... אֶת-הַכִּנִּזִּי the Kenite וְאֶת-הַכְּנִזִּי and the Kenizzite, etc., etc., Gen. 15: 18-21; they stripped אֶת-יוֹסֵף Joseph אֶת-בִּגְדוֹ of his coat אֶת-בִּגְדוֹ הַכָּמֵר the full-length coat Gen. 37: 23, Ex. 35: 11-19, Lev. 7: 3, 4, 2 Chron. 29: 18, 19; or it may stand before a part of them only, Ex. 33: 2, Deut. 12: 6, 1 Kin. 1: 44, or it may be omitted altogether, Deut. 11: 14. In a very few instances the article is*



dropped after **אֵל**, which of itself indicates the definiteness of the noun, *he reared up for himself* **אֵל עֲמֻדָּה** the pillar 2 Sam. 18: 18; and *carver strengthened* **אֵל עֲמֻדָּה** gilder Isa. 41: 7, where the omission of the article is poetic, § 250; **אֵל עֲמֻדָּה** 1 Sam. 26: 20 is definite in thought, if not in form, as David meant himself; Lev. 20: 14, Judg. 7: 8, 2 Sam. 4: 11, Job 13: 25, Eccl. 7: 7, Ezek. 16: 32.

c. Pronouns with **אֵל**: **אֵל אַתָּה** this ye shall eat Lev. 11: 9; **אֵל אַתָּה** this (fellow) in the prison 1 Kin. 22: 27, Gen. 44: 29, Ps. 92: 7; **אֵל אֲשֶׁר** whom they have cast into the prison Jer. 38: 9; **אֵל אֲשֶׁר עָשָׂה** what his youngest son had done to him Gen. 9: 24; **אֵל אֲשֶׁר** whom hast thou reproached? Isa. 37: 23. It does not occur before the neuter **הֵוא**; Jer. 23: 33 is only an apparent exception, since it stands before the entire expression quoted from the words of the people. It is also extended sometimes to the following words, which partake to a certain degree of the pronominal character, **כָּל** all, every, Gen. 1: 29, 8: 21, 9: 3, 41: 48, 56, **אֵין** any one, each Ex. 21: 28, Num. 21: 9, **אֶחָד** one 1 Sam. 9: 3. With personal pronouns, **וְהָאֵל** Gen. 32: 1, or **וְהָאֵל** Gen. 48: 20 and he blessed them.

d. A noun, about which a statement is to be made, sometimes stands absolutely and is preceded by the sign of the object, **כִּי** **אֵל אֲשֶׁר** as for the iron, it fell 2 Kin. 6: 5; **כִּי** **אֵל אֲשֶׁר** as for all these (they were) men of valour Judg. 20: 44; **כִּי** **אֵל אֲשֶׁר** as for my statutes they did not walk in them Ezek. 20: 16, 17: 21, 35: 10, 43: 7, 44: 3, Dan. 9: 13, Hag. 2: 5, Zech. 8: 17; so also in a sort of loose apposition to preceding statements Ex. 1: 14, 1 Kin. 6: 5, Ezek. 14: 22. **כִּי** occasionally stands in a similar manner before a noun placed absolutely, **כִּי** **אֵל** Isa. 32: 1, Ex. 27: 3, 19, 2 Chron. 7: 21, Eccl. 9: 4. Some regard **אֵל** as the sign of the object in such passages as **אֵל אֲשֶׁר** 1 Sam. 17: 34, and refer to the fact that the Arabic conjunction is followed by the accusative when it is used in the sense of *together with*; more probably, however, **אֵל** is the preposition *with*, § 240, and the passage is to be rendered *the lion came and (that too) with the bear*, so Gen. 49: 25, Num. 3: 26, Josh. 17: 11, 1 Sam. 28: 16, 1 Kin. 11: 25, etc.

e. By an impersonal construction of passive verbs their subject is sometimes converted into the object, which in fact it logically is, **אֵל אֲשֶׁר** *dandum est terram, let the land be given* Num. 32: 5, **אֵל אֲשֶׁר** *and there was told to Rebekah* (i. e. some one told her) *the words of Esau* Gen. 27: 42, so Gen. 4: 18, 17: 5, Ex. 10: 8, 21: 28, 25: 28, 27: 7, Lev. 10: 18, 13: 56, 14: 48, 16: 27, Num. 14: 21, 26: 55 (but see ver. 53), Deut. 12: 22, 20: 8, Josh. 7: 15, 2 Sam. 21: 11, 22, 1 Kin. 2: 21, Esth. 2: 13, Ps. 72: 19, Prov. 16: 33, Jer. 35: 14 (but active construction ver. 16), 38: 4, 50: 20, Ezek. 16: 4, Hos. 10: 6, Am. 4: 2. This construction is sometimes extended to neuter verbs in familiar phrases, which have become associated with an active idea, **אֵל אֲשֶׁר** *let not be evil in thine eyes* (i. e. do not regard as evil) *the thing* 2 Sam. 11: 25, **אֵל אֲשֶׁר** *and there was to him* (he had) *the thing* Josh. 17: 11, 1 Sam. 20: 13, Josh. 22: 17, Neh. 9: 32, so with **אֵין** Hag. 2: 17. In 2 Kin. 18: 30 **אֵל אֲשֶׁר** *the city shall be given*, the verb agrees with **אֵין** notwithstanding its reception of the sign of the object (**אֵל**)

is omitted in the parallel passage, Isa. 36: 15), so Num. 5: 10. This impersonal construction is often indicated without *אֵין* by the lack of agreement between the verb and the noun, which shows that the latter is regarded not as the subject but as the object. So with passives Gen. 2: 23, 10: 25, 35: 26, Ex. 12: 16, 13: 7, 31: 15, Lev. 2: 8, Num. 26: 62, 28: 17, Job 22: 9, Ps. 87: 3, Isa. 21: 2, Dan. 9: 24. With *הָיָה* *there was*, *וַהֲיִי בְלִיָּי* Gen. 5: 23, 31 (but *וַיְהִי* vs. 14, 17, 27), 15: 17, Ex. 12: 49, 28: 32, Num. 9: 6, Deut. 21: 3, Josh. 18: 12 K'thibh, 19: 33 (but see ver. 29), Eccl. 2: 7, Isa. 8: 8.

*f.* The object of a verb is often omitted when it can be easily supplied from the context, *וַיָּבֵא וְהֵם* *and he brought (them)* Gen. 2: 19. Sometimes the object is a pronoun referring to something not yet mentioned, *אֶרְאֶנּוּ* *I shall see him*, viz. the star spoken of afterwards Num. 24: 17, or which is emphatically suppressed altogether *לֹא אָשִׁיבָנּוּ* *I will not turn it back* Am. 1: 4, leaving the imagination to supply what it is. In the language of the Hebrew grammarians an intransitive verb is *פָּעַל כּוֹיָבֵד* *a verb that stands still*; a transitive is *פָּעַל יּוֹצֵא* *a verb that goes out*; if it has one object, it is *יּוֹצֵא לְשֵׁנִי* *going out to a second*, another than its subject; if it has two objects, it is *יּוֹצֵא לְשֵׁנֵי שְׁנַיִם* *going out to a third*.

*g.* Derivatives from verbs that govern a direct object, may do the same. *כִּבְדָּהּ אֱלֹהִים אֶת־סוּדוֹם* *like God's overthrow of Sodom* Isa. 13: 19, *לְיִשָּׁע אֶת־יִשְׁרָאֵל* *for the salvation of thine anointed* Hab. 3: 13, Gen. 2: 9, Ex. 9: 20, 1 Kin. 1: 40, Isa. 22: 2, Ezek. 34: 12.

§ 285. Many verbs, which are not properly transitive, are nevertheless capable of a transitive construction; thus

1. Verbs signifying plenty or want: *הָבֵית מְלֵא הָאָנָשִׁים* *the house was full (of) men* Judg. 16: 27, *שָׂבַעְתִּי עִלּוֹת אֵילִים* *I am sated (with) burnt-offerings of rams* Isa. 1: 11, *הִסְכַּנּוּ* *we lacked every thing* Jer. 44: 18, Gen. 27: 45, Prov. 3: 10. Here belongs that peculiar Hebrew idiom, which expresses abundance by such phrases as the following: *תֵּלַכְנָה הַקְּלָבִים* *shall run (with) milk* Joel 4: 18, Ezek. 7: 17, Ex. 3: 8, *יִרְדֶּה מַיִם* *runneth down (with) water* Lam. 1: 16; *עָלָה בָּלֹו קַמְשׁוֹנִים* *it had all come up (with) thorns* i. e. was overgrown with them, Prov. 24: 31, Gen. 40: 10, Isa. 5: 6.

*a.* In these and similar phrases the result of an action is regarded as its object; so, *גִּיָּעַת בִּצְיָת* *growing up with trees* i. e. producing trees Eccles. 2: 6; *רָלַב הַפִּי* *buddeth forth wis-*

dom Prov. 10: 31; *זָרְחוּ דְעֵלֵי רָעָה* *they overflow with deeds of wickedness* Jer. 5: 28; *וַיִּשְׁרֹץ צִפְרֵהָלִים* *and it shall creep i. e. swarm with frogs* Ex. 7: 28.

2. Verbs signifying motion may have for their object the place which it immediately concerns, whether it be directed upon it, to it, or from it, *וַיֵּלֶךְ אֶת כָּל-הַמִּדְבָּר* *and we went (through) all the wilderness* Deut. 1: 19, and figuratively, *הֵיכָה הֵלֵךְ צְדָקוֹת* *walking (in) righteousness* Isa. 33: 15, *וַיָּבֹאוּ הָעִיר* *and they came into the city* Josh. 8: 19, *וַיֵּצְאוּ אֶת-הָעִיר* *they went out (of) the city* Gen. 44: 4, *וַיָּעֲלוּ* *they went up (to) the top of the mountain* Ex. 17: 10, *וַיֵּרְדּוּ שְׁאוֹל* *they shall go down (to) Sheol*, Ps. 55: 16, *וַיַּהֲרִיחוּ* *they hasten (to) her wall* Nah. 2: 6, Gen. 13: 10, Deut. 2: 27, Judg. 19: 18, Job 29: 3, Isa. 57: 2, Jer. 16: 8, 18: 2, 3, 44: 14, Ezek. 17: 12.

3. Intransitive verbs may, as in other languages, govern their cognate noun, *הִלֵּמְתִּי חֲלֹם* *I have dreamed a dream* Gen. 37: 9; *וַיִּסְפְּדוּ-שָׁם בִּיסְפָד* *and they lamented there a lamentation* Gen. 50: 10; *יֵהָבֵל תְּהָבֵלִי* *ye will be vain a vanity i. e. utterly vain* Job 27: 12; or even one from a different root if it be related or analogous in signification, *הָיִיתִי גְדוֹלָה קִזְאָתִי* *I have been zealous a great fury* Zech. 8: 2, *אֶישׁן הַמָּוֶת* *I shall sleep death i. e. the sleep of death*, Ps. 13: 4, Isa. 6: 11.

a. For additional examples see Gen. 1: 11, 27: 34, 43: 16, Lev. 26: 36, Josh. 22: 20, Judg. 8: 24, 2 Sam. 12: 16, 1 Kin. 1: 12, 40, Ps. 14: 5, 144: 6, Prov. 1: 19, 17: 27, Isa. 1: 13, 5: 1, 6, 8: 10, 42: 17, Jer. 17: 18, 23: 20, Ezek. 18: 3, 21: 5, 22: 29, 27: 35, Hos. 10: 4, Jon. 1: 10, 16, 4: 1, 6, Zech. 1: 2. Sometimes the expression is made more emphatic by placing the noun before the verb, 1 Kin. 2: 16, 20, Ps. 139: 22, Jer. 30: 14. In several instances the verb governs a relative which has a cognate noun as its antecedent, Gen. 27: 41, Deut. 28: 53, 1 Kin. 3: 28, Ps. 89: 51, 52, Zech. 13: 6.

4. Any verb may take as its object a noun which defines the extent of its application, *הָיָה אֶת-רַגְלָיו* *he was diseased in his feet* 1 Kin. 15: 23; *וְהָיָה אֲנִי בְּכִסֵּא הַמַּלְכוּת* *in the throne will I be greater than thou* Gen. 41: 40; *וְנִשְׁקָפוּ אִתְּכֶם* *let us look one another in the face* 2 Kin. 14: 8, 11.

a. This like the Greek accusative of specification applies to any part or possession of the subject, which is particularly concerned in the action of the verb, *קִיַּי אֶת־קוֹלִי I cry as to my voice*, with my voice Ps. 3: 5. *תָּהָא אֶת־יָדְךָ as to thy hand*, by thy hand, *didst cast out nations* Ps. 44: 3, which is better than to regard these as cases of explanatory apposition, *I viz. my voice, thou viz. thy hand; thou didst tread in the sea סָבַרְתָּ אֶת־סוּסֶיךָ as to thy horses*, with thy horses, Hab. 3: 15, Ex. 6: 3, 1 Sam. 25: 26, 33, Ps. 17: 10, 13, *יִפְּרוּ 32: 8, 60: 7, Isa. 10: 30, 26: 9*; or to any circumstance which stands in general relation to it, *ye perish יָדָהָא אֶת־דַּרְכָּךְ as to the way* Ps. 2: 12, *impoverished יִתְּרֶיךָ in respect to oblation* Isa. 40: 20. Comp. after adjectives Job 11: 9, 15: 10. Sometimes this limitation or specification is made by the preposition לְ 1 Kin. 10: 23, Jer. 30: 12, or בְּ 2 Chron. 16: 12.

§ 286. 1. When a noun or pronoun is regarded as the indirect object of a verb, the relation is indicated by means of the appropriate preposition.

a. The various prepositions with which different verbs may be construed and the consequent effect upon the meaning of the latter can be learned in detail from the lexicon. A few peculiar usages may here be noted: e. g. the use of בְּ in (1) after such verbs as אָחַז (also direct object) *to seize or hold*, הִחֲזִיק (also direct object) *to lay hold of or hold fast*, הָבֵן (also with לְ or אֶל) *to cleave to*, בָּחַר (also direct object) *to choose*, הֶאֱמִין (with לְ to believe) *to believe in*, בָּטַח (with אֶל to trust to) *to trust in*; the preposition in all these cases suggesting penetration of the object and adhering to it. (2) After certain verbs of sense נָגַע (also with direct object, אֶל, עַל or עַד) *to touch*, שָׁמַע (also with direct object, לְ, אֶל or עַל) *to hear, hearken to*; with הִחֲיִיתָ *to smell*, רָאָה or הִזָּה *to see* it suggests that the sense is delightedly fixed upon its object, *to smell with pleasure, to gaze upon with delight*. (3) After verbs of motion it may have the sense of association *with*, בָּ בֹא *to come with* i. e. *to bring*, Ps. 66: 13, בְּ הִלֵּךְ *to go with* i. e. *to take*, Ex. 10: 9, so בְּ עָבַד *to perform service with* or by means of any one i. e. *to impose service upon him* Ex. 1: 14. (4) In a partitive sense (the part being contained in the whole) after אָכַל *to eat*, Ex. 12: 43-45, Lev. 22: 11, Judg. 13: 16, גָּחַם *to eat* Ps. 141: 4, שָׁתָה *to drink* Prov. 9: 5, הִשְׁתַּקָּה *to give to drink* Ps. 80: 6 and the like; מִן may be similarly used (the part taken from the whole) Lev. 7: 21, Deut. 26: 14, Ezr. 2: 63. (5) After verbs denoting hostility (violent collision and penetration), בָּגַד *to deal treacherously with*, בָּ גָּחַם *to fight with*, בָּ חָשַׁל *to trespass against*, בָּ מָרָד (also with direct object) *to rebel against*, בָּ הִתְרָה (also with אֶל or עַל) *anger burned against*.

b. Verbs denoting fear or shame are followed by מִן *from*, since one instinctively turns away from that which excites these emotions. so גָּרַח, הִתְנַח, הִתְנַח, הִתְנַח, הִתְנַח, which also take a direct object, and בִּישָׁר, הִתְנַח, etc.

c. Any verb may be followed by לְ to indicate the indirect object to which something is done, *he said לָהֶם to them* Gen. 1: 28, *I have given לָהֶם*



to you, ver. 29, or for which something is done (dative of advantage) e. g. *to fear for* or *on behalf of* Hos. 10: 5, *to be zealous for*, *to fight for*, *to pray for*, *to plead for* etc. It is thus used pleonastically with suffixes referring to the subject of the verb *הָיָה לָךְ go for thee* i. e. *go thou*, *הָיָה לָךְ flee thou*, *הָיָה לָנוּ we are cut off for us* i. e. so far as we are concerned Ezek. 37: 11. The verb *הָיָה to be* with *ל* may mean (1) *to be* or *belong* to any person *הָיָה לָךְ it shall be* or *belong to thee* i. e. thou shalt have it Josh. 17: 18. (2) *to be for* or serve as any thing *הָיָה לָאֵלֹהִים and it shall be for a sign* Ex. 13: 16, or with *ל* both of the person and the thing, *it shall be לָךְ לָאֵלֹהִים to thee for a sign* ver. 9, Gen. 1: 29, 47: 24, Ex. 4: 16, 10: 7. (3) *to be unto* or *to become* *הָיָה לְגוֹי he shall become a nation*, Gen. 18: 18, 2: 7, 10, 24, Ex. 4: 3, 4, Isa. 21.

d. Pronominal suffixes attached to verbs ordinary represent the direct object, but are occasionally used when the objective relation is indirect, *תָּתַתָּה לִּי thou hast given me the land of the south* Judg. 1: 15 for *תָּתַתָּה לִּי* thou hast given to me, which occurs in the same verse; *תָּתַתָּה לָנוּ grant them to us* Judg. 21: 22; *אֶגִּידָה אֵלָיו I would declare to him* Job 31: 37. So in a few instances after intransitive verbs, *הִתְחַלַּף הָאֵלֶּיךָ he grew up to me as to a father* Job 31: 18, *יָדוּרְךָ shall dwell with thee* Ps. 5: 5, 13: 5, *תִּכְלֹם תִּכְלֹם against thee* 53: 6, perhaps Isa. 35: 1, see § 55. 1, Isa. 65: 5, Jer. 20: 7, comp. § 102. 2.

2. Many verbs vary their construction without any material difference of meaning according to the form of the conception in the mind of the speaker or writer, being followed by one preposition or by another or by none at all, as he views the relation as direct or indirect, and if the latter, under one aspect or another: thus, *they went out from the city* may be expressed by the direct relation, *יָצְאוּ מֵעִתָּהּ* Gen. 44: 4, or by the indirect, *יָצְאוּ מִן־הָעִיר* Josh. 8: 22; *to fight* is followed by *עִם* with Josh. 10: 29, by *בְּ* in (*בְּהָ* in *eam*) ver. 31, by *עַל* against ver. 38, by *אֶת* Judg. 12: 4.

a. A number of verbs may be construed either with a direct object or with *ל* to, in reference to, thus, *אָהַב to love* any one and *to have love* to any one, *רָפָא to cure* and *to perform a cure* for any one, *הוֹשִׁיעַ to save* and *to grant salvation* to any one, *יָצַח to destroy* and *to bring destruction* to any one, *הִשְׁמָע to hear* and *to give ear to*; *הִגִּיד to tell* with or without *ל*; *הִצְדִּיק to justify* takes a direct object except Isa. 53: 11 where it has *ל*; *הִצִּיל to deliver* has *ל* once Jon. 4: 6; so *כָּבֵד to honour* Ps. 86: 9, Dan. 11: 38. Both constructions occur with the same verb in the same sentence 1 Kin. 1: 9, Ps. 21: 9, 47: 7; see also 2 Chron. 16: 12. By a usage which belongs for the most part to the later books *ל* is sometimes prefixed to nouns explanatory of a direct object 1 Chron. 5: 26, 29: 20, 2 Chron. 25: 10, Ezr. 8: 24,



Neh. 9: 32, and sometimes to the direct object itself, Ps. 69: 6, 116: 1<sup>a</sup>, Isa. 11: 9, Jer. 40: 2, Lam. 4: 5, Ezek. 26: 3, 1 Chron. 16: 37, 29: 12, 22.

b. As the object of an action may, in certain cases, be regarded as the instrument with which it is performed, some transitive verbs also admit a construction with *בְּ* with, thus *הִקְלִיף שׁוֹפָר* *blow the trumpet* Hos. 5: 8, *וַיִּשְׁפֹּף בְּשִׁפְרָא* and he blew with the trumpet Judg. 3: 27; *פָּרַשׁ הַיָּדַיִם* to spread forth the hands Ps. 143: 6, but followed by *בְּ* to spread forth with the hands Lam. 1: 17; see also 2 Chron. 26: 15, Prov. 25: 20.

3. By a condensed style of expression (*constructio praegnans*) prepositions are sometimes connected with verbs, to whose meaning they are not strictly conformed; thus, motion may be suggested by the preposition though the verb of itself implies no such idea, *תְּלַלְתָּ לָאָרֶץ* thou hast profaned to the ground i. e. profaned by casting to the ground, Ps. 89: 40, 74: 7, Ezr. 2: 62, *פָּחְדוּ אִישׁ אֶל-* *רֵעֵהוּ* they trembled one unto another i. e. one turned tremblingly to another, Jer. 36: 16 *מִקְרָאֵי רָגִים עֲנִיתִנִּי* thou hast answered (by saving) me from the horns of the wild-oxen Ps. 22: 22. Different objects may also be attached to a verb, whose meaning is in strictness adapted only to one (*zeugma*) *thou hast shown me (life and) favour* Job 10: 12.

a. Zeugma may also occur in the case of subjects of a verb, *the roaring of the lion, the voice of the fierce lion and the teeth of the young lions are broken* Job 4: 10.

§ 287. Some verbs have more than one object, viz.:

1. The causatives of transitive verbs: *וְהִיאָנְכַלְתִּי אֶת-* *מוֹנְהָ אֶת-בָּשָׂרָם* and I will make thy oppressors eat their own flesh Isa. 49: 26; *לֹא הִרְאֵנוּ אֶת-כָּל-אַלֶּהָה* he would not have caused us to see all these things Judg. 13: 23; *יְהִלְכָה אֶת-יִשְׂרָאֵל* he shall cause Israel to inherit it Deut. 1: 38, 3: 24, Num. 20: 26, Judg. 1: 24, Ps. 25: 4, 45: 5, Jer. 23: 22.

a. This applies to the causatives of verbs of plenty or want, Gen. 42, 25, Ps. 8: 6, Jer. 13: 13, Ezek. 9: 7, or of motion, § 285, Deut. 1: 22, 2 Sam. 15: 25, Job 28: 11, Cant. 1: 4.

2. Verbs whose action may be regarded under different aspects as terminating upon different objects, or which, under the rules already given, may take a direct object of more than one kind, *אֲשֶׁר צִוָּה אֱלֹהִים* which God commanded him Gen. 6: 22; *לְהוֹדִיעַ אֶת־בְּנֵי יִשְׂרָאֵל אֶת כָּל־* to teach the children of Israel all the statutes Lev. 10: 11; *לָחַץ* thou hast smitten all my enemies on the cheek Ps. 3: 8; *שִׁמְרוּ אֶת־יְדֵיכֶם קָדֵשׁ* lift up your hands to the sanctuary Ps. 134: 2; *וְהָרַם בְּהִמָּתָהוּ* and he shall discomfit them a discomfiture Deut. 7: 23.

a. Some verbs take a direct object of both person and thing as *שָׁאַל* to ask Deut. 14: 26, Isa. 45: 11, Hag. 2: 11, *רָשָׁר* to instruct Prov. 31: 1, *צִוָּה* to command Ex. 4: 28, Deut. 1: 18, *קָנָה* to answer 1 Sam. 20: 10, Job 9: 3, *נָחַל* to treat well or ill, Gen. 50: 15, 1 Sam. 24: 18 (comp. *קָנַם* Ps. 21: 4, *נָחַר* Prov. 13: 24), and the like. Or the second object may be that of place after verbs implying motion 2 Chron. 6: 38, Nah. 1: 8; or of a noun cognate to the verb, Gen. 49: 25, Ex. 3: 9, 1 Sam. 1: 6, 1 Kin. 12: 8, Isa. 14: 6, 22: 17; or of specification, Gen. 3: 15, 37: 21, Deut. 22: 26, 33: 11, 1 Kin. 19: 21, Ps. 17: 11, perhaps 68: 22, § 256. 3. b, Jer. 2: 16, 40: 14. A verb may even have three objects of different kinds Judg. 15: 8.

3. The instrument of an action, the material used in its performance, its product, or its result, is often regarded as its secondary or remote object, *וַיִּהְיוּ אֵלָיו אֲבָן* and they overwhelmed him with stones Lev. 24: 23; *וַיַּגִּדֵם* and thou shalt gird them with a belt Ex. 29: 9; *אֲשֶׁר־תִּזְרֹעַ אֶת־הָאָרֶץ* with which thou shalt sow the ground Isa. 30: 23; *וַיַּצֵּר אֶת־הָאָדָם עָפָר* and he formed the man of dust Gen. 2: 7; *אֲשֶׁר שְׁלַחְתִּיו* for which I have sent it Isa. 55: 11; *וַיִּבְנֶה אֶת־הָאֲבָנִים מִזִּבְחֵהוּ* and he built the stones into an altar 1 Kin. 18: 32.

a. The instrument of an action regarded as its remote object: Num. 24: 8, 2 Chron. 14: 6, Ps. 5: 13, 18: 33, 32: 7, 104: 6, Isa. 37: 6, 41: 2, Ezek. 13: 22, 18: 7, Mal. 2: 13. The material: Ex. 24: 5, 25: 39, 26: 31, 37: 10, 38: 3, 39: 30, 1 Kin. 6: 21, 22, 7: 48-50, Ezek. 13: 10. The product: Gen. 27: 37, *בְּקֹצֶה* Num. 10: 2, *רָקִיעַ* 17: 3, *אֲשֶׁר* Deut. 15: 14, *אֲדָם* 28: 24, *רֵאשִׁיִּים* Judg. 7: 16, *בְּרִיּוֹת* Ps. 21: 7, *נִיבֵשׁ* 74: 2, Isa. 37: 26, *קָרִי* Ezek. 4: 3. The result: *I will make all thine enemies בָּרֶחַק* back, oblige them to turn their backs in flight Ex. 23: 27, Ps. 18: 41, 21: 13; *I will not make you בָּקָה*

*destruction*, destroy you Jer. 5: 13, 46: 28, Ezek. 11: 13, 20: 17. The instrument may likewise be indicated by the preposition *בְּ* *by* or *with* Lev. 8: 32, Josh. 10: 11; the material by *מִן* *from* or *out of* Gen. 2: 19, Ex. 39: 1; the product by *לְ* *to*, *into* Isa. 41: 15, Jer. 1: 18.

4. Some verbs may govern the subject and predicate of a subordinate clause, *לָדַעַת רָשָׁע פָּסַל* *to know wickedness* (to be) *folly* Eccl. 7: 25, the latter, if it be an adjective or participle, will remain without the article, § 263, *שָׁמַעְתִּי אֶפְרַיִם מְתוֹנֵחַ* *I have heard Ephraim bemoaning himself* Jer. 31: 18, *אַתָּה רָאִיתִי צַדִּיק* *thee have I seen righteous* Gen. 7: 1. Or they may govern two nouns in apposition, the second of which suggests a comparison or is explanatory of the aspect under which the first is viewed, *תִּשְׁתָּם כְּשֵׁתָם* *their tongue as their bow* Jer. 9: 2, 1 Kin. 11: 19, Isa. 42: 25, Hos. 14: 3, Am. 5: 1.

a. The predicate object frequently indicates a state or condition, *עֹמֶה* *unleavened* Lev. 10: 12, *תִּחְיֶה* *alive* Josh. 8: 23, 9: 12, 1 Sam. 8: 1, 2 Kin. 8: 13, Prov. 1: 12. The presence of the article in such cases would show that the word was not a predicate, *אֲרָא הַמַּלְאָךְ הַמַּלְאָךְ* *the angel that smote* 2 Sam. 24: 17; *כִּפָּה* would mean that *he saw the angel smiting*, in the act of so doing, Gen. 21: 9, 27: 6, 37: 17, Ex. 14: 30, Num. 7: 89, 11: 10, 22: 6, 23, 31, 2 Kin. 2: 10, 8: 12, 19: 8, 1 Chron. 15: 29, Esth. 5: 13. In 2 Kin. 9: 25 *אֲתָּה אַתָּה רֹכָבִים* the pronouns are in their separate form and *וְאֵס* is attached to the predicate participle. Such a clause may be subordinated to *קוֹל* uttered as an exclamation or to *שָׁמַעְתִּי אֶת־קוֹל* as well as to *שָׁמַע* itself, *קוֹל הַיְדִי דוֹפֵק* *the sound of my beloved knocking!* equivalent to *hark!* or *I hear my beloved knocking* Cant. 5: 2, Gen. 4: 10, 1 Kin. 1: 41; *וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים הֹלֵךְ* *and they heard the sound of Jehovah God walking* Gen. 3: 8, Deut. 4: 33, 5: 23, Isa. 6: 8. *רָאָה* *to see*, when the predicate is an adjective, admits a twofold construction, either *אֲרָא הָאֹר* *the light that it was good* Gen. 1: 4, 12: 14, 13: 10, or *אֲרָא בִּי טוֹב הָעֵץ* *that the tree was good* 3: 6.

5. If an active verb is capable of governing a double object, its passive may govern the more remote of them, *וְנִמְלְאָם אֶת בָּשָׂר עֲרִילָתָם* *and ye shall be circumcised in the flesh of your foreskin* Gen. 17: 11, *וַתִּמָּלֵא הָאֶרֶץ אֹתָם* *and the land was filled with them* Ex. 1: 7, *שְׁלָחַת קָשָׁה* *sent* (or charged) *with a painful message* 1 Kin. 14: 6.

a. Thus the passive of a causative, Job 7: 3; of a verb implying motion, Gen. 12: 15; of a verb of plenty or want, Isa. 2: 7, 8; a passive having as its object a thing, Ex. 34: 34; a cognate noun, Jer. 14: 17; object of specification, 2 Sam. 15: 32, Dan. 9: 25; instrument, 1 Sam. 17: 5, 1 Kin. 22: 10, Isa. 1: 20; material, 1 Kin. 6: 7, Hab. 2: 19; product, Ex. 25: 31, *חֶמֶד* Lev. 10: 14, Isa. 24: 12, Mic. 3: 12; a predicate, *it shall be eaten* *בִּלְחֵם* unleavened Lev. 6: 9. Sometimes the more remote object is made the subject of the passive verb which then governs the nearer object, *יִהְיֶה אֲתָר הָרִאשִׁית* and it shall be shown the priest Lev. 13: 49, but on the other hand *אֲתָר הָרִאשִׁית* which thou wast shown Ex. 26: 30.

b. The agent of a passive verb may be indicated by *ל* as the one to whom the action belongs, *נִחְשָׁבְנִי לֵו* we are accounted by him strangers Gen. 31: 15, 14: 19, Ex. 12: 16, 1 Sam. 2: 3 K'ri, 15: 13, 23: 21, Neh. 13: 26, *יִהְיֶה לִּי* probably shall be held under pledge by it as its debtor Prov. 13: 13, 14: 20, *שְׁמוֹר לְבַעֲלָיו* kept by its owner, Eccl. 5: 12 (but *שְׁמוֹר לְךָ* kept for thee 1 Sam. 9: 24), Jer. 8: 3; or less frequently by *מִן* as the one from whom the action proceeds, *בְּשָׁעָרֵי לְאֻמֵּינוּ* not reserved by the Almighty? Job 24: 1, 28: 4, Ps. 37: 23, Eccles. 12: 11, Dan. 8: 11 K'ri. It is only in the later books of the Bible that the passive construction is adopted to any extent as a substitute for the active, Neh. 6: 1, 7, Esth. 4: 3.

## ADVERBIAL EXPRESSIONS.

§ 288. The predicate of a proposition may be further qualified

1. By adverbs, which commonly stand after the words to which they refer, *וַיֵּהָרֶם בְּאֵר* and behold (it was) very good Gen. 1: 31; *וַיִּכְעַס הָרִיבָה* and he was greatly provoked Neh. 3: 33; *אֲנִי טַחְרֶךְ הָרִיבָה בְּאֵר* thy exceeding great reward prop. thy reward very much Gen. 15: 1.

a. Adverbs may for emphasis precede the words, to which they belong, Ps. 47: 10. Adjectives belonging to the subject may of course be qualified in the same manner as though they were found in the predicate.

2. By nouns used absolutely to express the relations of time, place, measure, number, or manner.

a. Thus time when: *בֵּרֶךְ וְצַהֲרַיִם* evening and morning and noon will I pray Ps. 55: 18; *הַלַּיְלָה* to-night Num. 22: 8; *גִּדְעוֹן בָּרַךְ* Gideon came at the beginning of the watch Judg. 7: 19, Ex. 34: 22, Deut. 4: 10, 1 Kin. 19: 8, Ps. 74: 2, Jer. 18: 7, 9, 28: 16, Hos. 7: 5, Zech. 1: 8; once in the phrase *מִדּוֹר לְדּוֹר* from generation to generation Ex. 17: 16. Time how long: *שִׁבְעַת יָמִים* seven days Lev. 14: 38; *הָאֲרֶץ נָחְתָה* the land rested eighty years Judg. 3: 30, Gen. 5: 3, 14: 4, Lev.

26: 34, 35, Deut. 4: 9, 2 Sam. 20: 4, Ps. 45: 7, sometimes with **אֵינִי** when definite Ex. 13: 7 comp. ver. 6, Deut. 9: 25.

b. The place where: the absolute use of nouns in this sense is most frequent in the familiar words, **בַּדֶּלֶת** *at the door of* Gen. 18: 1, Judg. 9: 35, **בַּיִת** *at the house of* Gen. 38: 11, Num. 30: 11, 1 Kin. 16: 32, and a few proper names compounded with the latter, **בֵּית־לֶחֶם** *at Bethlehem* 2 Sam. 2: 32, **בֵּית־אֵל** *at Bethel* Hos. 12: 4; other examples are more sporadic Josh. 1: 4, 1 Sam. 2: 29, 1 Kin. 8: 43, Job 22: 12, **מִצְּרָיִם** Lam. 5: 6, *appear at the face of the Lord* Ex. 34: 23 (comp. 23: 17 **אֶל־פְּנֵי**). The place whither: Gen. 31: 21, mostly after verbs of motion, § 285. 2, Gen. 43: 18, 1 Sam. 5: 12, Ps. 139: 8.

c. Measures of space: **שְׁלֹשׁ אַמּוֹת גָּבִהּ** *three cubits high* Ezek. 41: 22; **חֲמִשָּׁה אַמּוֹת אָרְךָ** *five cubits as to (in) length* Ex. 27: 1; *he went a day's journey* 1 Kin. 19: 4. Weight: 2 Sam. 14: 26.

d. Number: **שֶׁבַע פְּעָמִים** *return seven times* 1 Kin. 18: 43; *he offered sacrifices according to the number of them all* Job 1: 5.

e. Manner, answering to the Greek adverbial accusative: *ye shall dwell in security* Deut. 12: 10; *ye shall not go loftily* Mic. 2: 3; *the tribes went up according to a law of Israel*, or this may be in apposition with what precedes, it is *a law of Israel* Ps. 122: 4; *thou shalt not go there for fear of briers* Isa. 7: 25; *to serve him with one consent prop. shoulder* Zeph. 3: 9, 2 Sam. 23: 3, 2 Kin. 5: 2, Ps. 144: 12, Prov. 10: 4, Jer. 31: 7, 32: 11, Lam. 1: 9, Hos. 12: 15, 14: 5, Zech. 2: 8.

### 3. By nouns preceded by a preposition forming a qualifying phrase.

a. When successive nouns are governed by the same preposition, the preposition will be repeated before each, if the particulars are regarded separately, Ex. 7: 28, 29, 9: 3, 33: 1 (hence the sing. suff.), Num. 19: 16, 18, 19, 1 Sam. 14: 15, 2 Sam. 6: 5, 2 Kin. 23: 4, 5, 2 Chron. 8: 13, Jer. 9: 24, 25, 29: 18, but not if they are viewed together in the mass, 1 Sam. 27: 8, 2 Chron. 8: 7, Ezr. 3: 12, Job 19: 24, Dan. 9: 6. The preposition may be repeated before nouns in apposition **לְעֵשֶׂר לְאַחַד־שָׁלוֹם** 2 Sam. 18: 5, or not **הָיָה בָּהֶם** Hab. 3: 15; and in poetry is sometimes to be supplied from a parallel clause, Job 34: 10, Isa. 15: 8, 61: 7, Mic. 7: 12.

### NEGLECT OF AGREEMENT.

§ 289. The general rule that verbs, adjectives, and pronouns agree in gender and number with the noun to which they respectively relate, is subject to some remarkable exceptions. These are for the most part due to two principal reasons. First, regard is had to the



sense rather than to the form. And secondly, when the predicate precedes its noun or is separated from it by intervening words, the accidents of gender and number in the subject may not have engaged the thoughts before it is uttered, or attention may have been diverted from them by words spoken since; in this case there is a natural tendency to adopt a primary in preference to a secondary form, that is to say, the singular may be used where strict conformity to the subject would require the plural, and the masculine may in like manner take the place of the feminine.

1. When a plural subject is viewed in its totality, rather than in its several parts, related words may be put in the singular.

a. Thus, *וְכָל דְּבָרֶיךָ יָבִיא* *let thy words come to pass* Judg. 13: 12, *יָשָׁרִים הַמִּשְׁפָּטִים* *upright are thy judgments* Ps. 119: 137, *אֲנִיָּוָתָהּ בְּשִׁלְיָהּ* *her wounds are incurable* Mic. 1: 9, 1 Kin. 10: 12, Isa. 32: 11, 59: 12, Jer. 4: 14, 12: 4, 51: 48, Zech. 6: 14. When a predicate consists of several verbs or adjectives, one of which precedes and the rest follow the noun, the latter commonly agree with it in number, while the first may be put in the singular, *וַיִּקְרָא וַיֹּאמְרוּ* *and the porters called and told* 2 Kin. 7: 11, Esth. 9: 23, Ezek. 14: 1.

2. Or if a plural subject is viewed distributively and regard is had to each particular included in it, related words may be put in the singular.

a. Thus, *וְכָל בְּרָכְיָךְ בְּיָדָהּ* *they that bless thee shall each be blessed* Num. 24: 9, *וְכָל חַטְאֵיהֶם מוֹת יוֹמָתָהּ* *they who profane it shall every one be put to death* Ex. 31: 14, *צִדְקָתָם צִדְקָתָם יִקְחוּ* *they take away the righteousness of the righteous from each of them* Isa. 5: 23. Examples in verbs, *וְכָל* Deut. 18: 3, Job 6: 20, Prov. 14: 1, Isa. 34: 13, Jer. 48: 41, Ezek. 39: 15, Nah. 3: 7, Hab. 2: 6, Zech. 11: 5. Pronouns, Josh. 2: 4, 1 Chron. 29: 8, Ps. 62: 5, Jer. 44: 9, Zech. 14: 12.

3. Nouns, which are plural in form but singular in signification, commonly have verbs, adjectives and pronouns agreeing with them in the singular.

a. Thus, *בָּרָא אֱלֹהִים* *God created* Gen. 1: 1, *בְּעֹלָיו יִמָּוֶת* *its owner shall be put to death* Ex. 21: 29, *קָשָׁה אֲדֹנָיִם* *a hard master* Isa. 19: 4, *הַתַּחֲנוּן* *thy youth is renewed* Ps. 103: 5. When the word *אֱלֹהִים* refers to

false deities, the sense is plural and it is construed accordingly, כִּדְּיֹשֶׁתִּים *so may the gods do* 1 Kin. 19: 2. This polytheistic plural is used even where a single idol is referred to Ex. 32: 4, 8; but see Neh. 9: 18. But where it refers to the true God, it is with few exceptions construed in the singular. Yet see Gen. 20: 13, 35: 7, Ex. 22: 8, Deut. 5: 23, Josh. 24: 19, 1 Sam. 17: 26, 36, 2 Sam. 7: 23, Jer. 10: 10, 23: 36; here and in some similar passages there is a formal agreement in the plural, perhaps because attention is directed to the supreme Being in general and to the fulness and variety of the divine perfections without specific reference to the divine unity. Comp. Gen. 1: 26, 11: 7, Ps. 11: 7, 58: 12, Isa. 6: 8.

4. Plural names of irrational objects of either gender may be joined with the feminine singular.

a. Thus, הַחַיָּוִיִּם שָׁחַתָּהּ *the beasts of the field pant* Joel 1: 20, סִפְחֶיהָ *its floods wash away* Job 14: 19, אֲחֻזָּתָהּ *pangs have seized her* Jer. 49: 24, רֶבְצָהּ הַיָּאֵם *jaekals, their lair* Isa. 35: 7, Gen. 49: 22, 1 Sam. 4: 15, Job 12: 7, 27: 20, Ps. 18: 35, 37: 31, 44: 19, 73: 2 K'thibh. In objects devoid of personality the individual is of small account and may be easily sunk in the mass. A *pluralis inhumanus* may consequently be regarded as equivalent to a collective and construed with the singular, the feminine being adopted as a substitute for the neuter, § 198. a. The same principle prevails in the construction of neuter plurals in Greek, τὰ ζῷα *τρέχει*.

5. Collective nouns may have verbs, adjectives and pronouns agreeing with them in the plural.

a. Thus, וַיַּחֲזִקוּ הָעָם *and the people hastened and passed over* Josh. 4: 10, אֲבָדוּתָם *lost sheep* Jer. 50: 6, קָדְשֵׁיהֶם *all the congregation, all of them are holy* Num. 16: 3, 27: 3, 35: 25, 1 Sam. 17: 28, 2 Sam. 24: 17, Jer. 8: 3, 13: 10, 48: 36. Where a collective is regarded as one body, it is construed as a singular; when it is contemplated with reference to the individuals embraced within it, all related words are put in the plural, נִשְׁחַצּוּ הָעָם *the people was oppressed and the people hid themselves* 1 Sam. 13: 6, Ezek. 14: 22. Nouns not properly collectives, used in a collective sense, are similarly construed, Ex. 1: 10, Judg. 7: 7, 1 Sam. 12: 21, 1 Kin. 5: 17, 2 Kin. 7: 10, Job 39: 19, 21, Ps. 119: 103, Prov. 28: 1, Isa. 14: 11, 28: 3, Ezek. 17: 23.

b. When a predicate consists of more than one verb or adjective, the first sometimes agrees with it formally in the singular and the rest logically in the plural, נִשְׁאָה וְנִשְׁמְעוּ *and all the congregation lifted up and uttered their voice* Num. 14: 1; וַיִּשְׁמְעוּ הָעָם *and the people believed and they heard* Ex. 4: 31, Gen. 46: 26, Judg. 1: 4, 1 Kin. 16: 16.

c. The noun אֶרֶץ *land, earth*, which is properly a feminine singular, may, when it is put for its inhabitants, be construed with the masculine plural, Gen. 41: 57, 1 Sam. 14: 25, 2 Sam. 15: 23, Ps. 66: 4. Names of na-

tions borrowed from those of their progenitors, as Israel, Edom, Amalek, may be strictly construed in the masculine singular, Ex. 17: 11, Am. 1: 11, or as a collective in the masculine plural, Hos. 8: 2, Ob. ver. 6, 2 Sam. 10: 17, or again in the feminine singular, whether this arises from a prominent reference to the land or from the frequent personification of a people as a maiden, 2 Sam. 10: 11, Jer. 13: 19, 49: 17, Nah. 2: 1, comp. 1 Sam. 27: 8; so **עַם** *people* in the following examples, **עָשָׂה לָהֶם יְהוָה** *thy people has done wrong* Ex. 5: 16, **יֹשְׁבֵי הָאָרֶץ** *the people dwelling* Judg. 18: 7, Jer. 8: 5. Different constructions may be united in the same passage, Jer. 48: 15, Hos. 14: 1. In 1 Sam. 17: 21 the verb agrees not with **הַיְיָצֵל** but with **בְּעָרְכָהּ**, which is in apposition with it.

6. Masculine verbs, adjectives and pronouns are sometimes used when females are spoken of, or when the nouns to which they refer are feminine, from a neglect to note the gender where no stress is laid upon it.

a. Thus, **וַיְהַלְלֶיהָ** *and they* (queens and concubines) *praised her* Cant. 6: 9; **יְהוָה דָּלָה בְּרַחֲמָיו** *kindly* (Ruth and Orpah) *as ye have dealt* Ruth 1: 8; **מֵתָהּ** *my dead* (Sarah) Gen. 23: 4. This neglect of gender is most frequent in pronouns both as referring to females, Ex. 1: 21, 2: 17, Num. 36: 6, Judg. 11: 34, 19: 24, 21: 12, 22, 1 Sam. 6: 7, 2 Sam. 6: 22, and to feminine nouns, Ex. 11: 6, 22: 25, Lev. 6: 8, 27: 9, Num. 3: 27, 33, Dent. 27: 2, 5, 1 Sam. 10: 18, Isa. 34: 17. It is comparatively rare in verbs, (many apparent instances are impersonal constructions, § 284. c), **נִשְׁאַל** 1 Sam. 2: 20, 25: 27, 1 Chron. 2: 48, **וַיִּתְּנָהּ** Isa. 57: 8, **וַיִּתְּנָהּ** Jer. 3: 5, **וַיִּתְּנָהּ** Ezek. 22: 4, Job 3: 24, 16: 22, unless they precede the subject, **לֹא-תִנָּצֵחַ אֶתְּךָ אֶתְּךָ** *the land could not bear them* Gen. 13: 6, **וַיִּתְּנָהּ** *tremble ye careless women* Isa. 32: 11, 1 Kin. 8: 31, 22: 36, 2 Kin. 3: 26, 13: 20, Eccl. 7: 7, Isa. 14: 11, 47: 11, Jer. 51: 46. In Isa. 14: 9, 33: 9 the nearer verb agrees with its noun, while the more remote does not; so in adjectives 1 Kin. 19: 11, but the reverse Dan. 1: 15. Both gender and number neglected, 2 Kin. 12: 14, Job 42: 15, Ps. 57: 2, Mic. 2: 6. Lack of agreement in adjectives and participles, 1 Kin. 22: 13, Ps. 119: 137, 2 Chron. 3: 11. A feminine predicate attached to a masculine noun Eccl. 8: 11, 10: 15 is anomalous.

§ 290. 1. When a compound subject, § 247. 1, is regarded as forming one whole the predicate is put in the singular; otherwise it may be put in the plural referring to them all, or it may agree with the nearest noun or with the principal word to which the rest **are** subordinate.

a. Singular predicate: **וַיִּכְתֹּב הַכֶּסֶף וְהַזָּהָב** *silver and gold is multiplied* Deut. 8: 13, Gen. 9: 2, 1 Sam. 20: 31, **וַיִּתְּנָהּ** 1 Kin. 5: 8, 6: 7, Neh. 6: 12, Esth. 4: 3, Jer. 14: 15, 49: 24, Hos. 4: 11, so attributive Josh. 11: 4 and

pronoun Gen. 10: 12. Plural predicate: Ex. 5: 1, 7: 20, 17: 10, Judg. 8: 12, *וְהָיוּ* 1 Sam. 31: 7, even after nouns connected by *או* or Deut. 22: 1, 4, *א* pronouns Lev. 13: 38. Agreement with nearest noun: *ye and your wives* *וְהָיוּ וְהָיוּ* have spoken Jer. 44: 25, Num. 12: 1, Deut. 13: 7, Job 19: 15, 28: 18. With principal word: *אֲנִי וְנַעֲרָתַי אֶצְיָא* I and my maidens will fast Esth. 4: 16, *וְיָוָאב פָּא דָּוִד וְיָוָאב פָּא* the servants of David and Joab came 2 Sam. 8: 22, 16: 18, 20: 10, Gen. 3: 8, 7: 7, 14: 15, Ex. 1: 6, 21: 4, 1 Sam. 25: 42, 1 Kin. 1: 41, 2 Kin. 4: 7, 2 Chron. 11: 14, Jer. 41: 16. Singular predicate before a compound subject and plural after: Gen. 9: 23, 14: 8, 33: 7, Ex. 4: 29, 7: 10, 10: 3, 1 Sam. 27: 8, Jer. 39: 1, 4, 43: 2, comp. Gen. 11: 29, Num. 3: 4.

2. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine, *אֲבְרָהָם וְשָׂרָה זָקְנִים* Abraham and Sarah were old Gen. 18: 11, 24: 55, Ex. 9: 19, Lev. 3: 1, Esth. 4: 14, Ps. 55: 6, Prov. 27: 9, Jer. 22: 26, 30: 19, Joel 1: 9, 13; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others, *אֲנִי וְיוֹנָתָן בְּנֵי נְהִיָּה* I and Jonathan my son will be 1 Sam. 14: 40, 20: 23, *אַתָּה וְאַחֶיךָ אֲדָבִיר וְאַתָּה* thou and Aaron thy brother and ye shall speak Num. 20: 8.

§ 291. The plural is sometimes used indefinitely, where only one is intended.

a. Thus, *they hated him for his dreams*, though he had told them but one Gen. 37: 8, *בְּמַקְלוֹת* with staves, a staff 1 Sam. 17: 43, Gen. 8: 4, 13: 12, 19: 29, 21: 7, *בְּנִיחָיו* 46: 15, *רִלְדִּיהָ* Ex. 21: 22, Num. 26: 8, Judg. 12: 7, *אֶרְיוֹת* 14: 5, 2 Chron. 16: 14, Job 19: 1, 21: 32, Zech. 9: 9. The singular may also be used distributively, where the plural is intended, *they two dreamed* *הָיוּ חֲלֵמִים* a dream, Gen. 40: 5.

§ 292. Nouns in the dual have verbs, adjectives, and pronouns, agreeing with them in the plural, *עֵינֶי לֵאָה רַפּוֹת* the eyes of Leah were tender Gen. 29: 17.

§ 293. If two or more nouns are united in the construct state the predicate ordinarily agrees with the first as the leading word in such combinations: it may, however, agree with the second, if that is the more important, or the predicate might with propriety be referred

directly to it, שָׂדֵהֵי הַחֶשְׁבּוֹן אֶמְלֵל *the fields of Heshbon languish* Isa. 16: 8, נִמְצְאָה לָם נַפְשֵׁיחַ אֲבִיּוֹנִים *is found the blood of the souls of the poor* Jer. 2: 34, 1 Kin. 17: 16, Job 21: 21, 29: 10, 38: 21.

a. The predicate agrees generally though not invariably with the second noun when the first is כֹּל, or an abstract expressing a quality of that which follows, וַיְהִי כָל-יְמֵי-שֵׁת, *and all the days of Seth were* Gen. 5: 8, וַיֵּצֵאוּ כָל-הַנָּשִׁים *and all the women went out* Ex. 15: 20, וַיִּבְחַר שָׁלִשִּׁיר מִמֶּנִּי *the choice of his captains were drowned* ver. 4, Job 32: 7, 33: 21 K'thibh, Isa. 22: 7, Hab. 2: 8.

§ 294. The abrupt changes of the person from the third to the first or second, and *vice versâ*, which are especially frequent with the prophets and psalmists, Isa. 1: 29, Ps. 81: 15-17, are due to the boldness and vividness of their conceptions, in virtue of which they often pass in the course of the same sentence from speaking of God to speaking in his name, and from describing men to directly addressing them.

a. Examples of change of person referring to God, Ps. 18: 48, 49, Isa. 44: 24, 25; to men, Ruth 4: 4, 1 Sam. 6: 4, Ps. 49: 19, 20, 91: 13, 14, Isa. 5: 8, 31: 7, 33: 2, Jer. 12: 13, Ezek. 13: 4-7, Hab. 2: 15; the same person used successively of God and man, Ex. 7: 17, Zech. 2: 13-15. The language of address may be continued in the third person, when a noun or participle is introduced as a vocative, *take you censers*, קִרְחָה וְכָל-עַמָּתָהּ *Korah and all his company* Num. 16: 6, 1 Kin. 22: 28, Job 17: 10, 18: 4, Ps. 18: 51, 65: 7, Isa. 10: 5, 22: 16, 48: 1, 54: 1, Dan. 9: 4, Obad. ver. 3, Mic. 1: 2; a superior may be respectfully addressed in the third person 2 Sam. 14: 17. So a person may speak of himself in the third person Job 12: 4, 13: 28, especially in polite phrase as 'thy servant', 'thy handmaid' 2 Sam. 17: 38, 1 Kin. 1: 17, 27. Change of person may also be occasioned by introducing the language of others with no formula of citation Job 21: 19, or by passing from direct to indirect quotation Job 19: 28, 22: 17, 35: 3. The occasional combination of the pronoun of the first person with a verb in the third is to be explained by an ellipsis, הִנֵּה הוּא *behold I (am he who) has laid* Isa. 28: 16, הִנֵּה הוּא יוֹסֵף *behold I (am he who) will add* 29: 14, 38: 5, Ps. 6: 3.

b. A different turn is sometimes given to a sentence from that which was apparently intended at first, so that there is a lack formal correspondence between one part and another (anacoluthum), Gen. 3: 22, 23, 23: 13, Num. 15: 29, 35: 23, Job 11: 13.

§ 295. In Hebrew as in other languages there is the



occasional ellipsis of a word which can be readily supplied from the context, לַמּוֹעֵד אֲשֶׁר שָׁמוּעַל *for the appointed time which Samuel appointed* 1 Sam. 13: 8, Deut. 11: 2, 1 Kin. 11: 25, 2 Kin. 25: 10 comp. Jer. 52: 14, 2 Chron. 34: 22, Zech. 7: 7.

a. In poetry one parallel clause is frequently to be supplied from another, Job 20: 2, 22: 23, 27: 14, 39: 27, 42: 3, Ps. 18: 42, 20: 8, 113: 5. 6, 127: 3, Prov. 23: 17, Isa. 48: 11 (or supply שֵׁם from ver. 9), 63: 18 (or הַאֲרָץ), Dan. 12: 3, Zech. 9: 17.

### REPETITION OF WORDS.

§ 296. The repetition of nouns may denote

1. Distribution, שָׁנָה שָׁנָה *year by year* Deut. 14: 22, בֹּקֶר בֹּקֶר *in the morning, in the morning* i. e. *every morning* 2 Sam. 13: 4, 2 Chron. 13: 11, Isa. 28: 19, אִישׁ-אֶחָד לְשִׁבְט *one man for each tribe* Josh. 3: 12, 4: 2; so with numeral adjectives, § 255. 4, שִׁבְעָה שִׁבְעָה *by sevens* Gen. 7: 2, Num. 3: 47, Zech. 4: 2, and adverbs, מֵיָלֵט מֵיָלֵט *little by little* Ex. 23: 30.

a. So also שָׁנָה אַחֲרֵי שָׁנָה *year after year* 1 Sam. 1: 7, שָׁנָה שָׁנָה *year by year* 2 Sam. 21: 1; יוֹם יוֹם Gen. 39: 10, יוֹם בְּיוֹם 1 Chron. 12: 22, יוֹם יוֹם Esth. 2: 11, and once without repetition יוֹם Jer. 7: 25 *daily, day by day*; the breadth (of the court) חֲמִשִּׁים חֲמִשִּׁים *fifty (cubits) at each end* and so on throughout Ex. 27: 18; אִישׁ אִישׁ *any one or every one* Ex. 36: 4, Lev. 18: 6, 20: 2, 22: 4, 18, 24: 15, Num. 1: 4, 4: 19, 49, Ezek. 14: 4. Additional examples, Num. 13: 2, 17: 17, Josh. 21: 40, 22: 14, 1 Chron. 9: 27.

2. Plurality, דֹּר-דֹּר *generation and generation* i. e. *many generations* Deut. 32: 7, צֶוֶר לְצֶוֶר קוֹ לְקוֹ *precept upon precept, precept upon precept, line upon line, line upon line* Isa. 28: 10, 13, בְּאֵית בְּאֵית *pits on pits* Gen. 14: 10; or with the implication of diversity, אֶבֶן אֶבֶן *a weight and a weight* i. e. *weights of two sorts* Deut. 25: 13, לֵב לֵב *a double heart* Ps. 12: 3.

a. So also דֹּר דֹּר *generation, generation* Ex. 3: 15, Prov. 27: 24 K'thibb, הַדֹּר הַדֹּר *generation, generations* i. e. *many generations* Ps. 72: 5, 102: 25, Isa. 51: 8. Additional examples, Gen. 25: 23, Judg. 5: 22, 1 Kin. 6: 27, 2 Kin. 3: 16, 21: 16, 1 Chron. 28: 14-17, 2 Chron. 11: 12, Ezr. 10: 14. Esth.

1: 7, 3: 12, 4: 13, 8: 17, Eccl. 1: 4, Ezek. 40: 41, Joel 4: 14; *וְהוּא* *who and who* i. e. what different persons Ex. 10: 8. Phrase repeated to indicate repetition, Ex. 26: 21, 25, 28: 34, Num. 7: 11, 17: 21, Jer. 51: 46.

3. Emphasis or intensity, *מִצְדִּיק מִצְדִּיק justice, justice* i. e. *nothing but justice* Deut. 16: 20, *עֲמֹק עֲמֹק exceeding deep* Eccl. 7: 24; so with adverbs, *בְּאֵד בְּאֵד mightily, mightily* Gen. 7: 19, and even a conjunction, *וְגַם* *because even* Lev. 26: 43.

a. The name repeated in urgent calling, Gen. 22: 11, 46: 2, Ex. 3: 4. Emphatic repetitions, Deut. 2: 27, 28: 43, Judg. 11: 25, 2 Sam. 13: 25 (לֵאל), 20: 20, 2 Chron. 4: 3, Jer. 44: 9, Lam. 1: 16, Ezek. 40: 5, with the suggestion of inevitable certainty, Gen. 43: 14, Esth. 4: 16, Isa. 8: 9. Phrase repeated, 2 Sam. 16: 16, 1 Kin. 18: 39, Ps. 92: 10, 93: 3, 130: 6, Eccl. 4: 1, Isa. 27: 1, 5, 28: 1, 3, 4, 53: 7, Ezek. 14: 22, 16: 6, Zech. 12: 12-14, by way of resumption after a parenthesis or interruption, Judg. 9: 16, 19, Ps. 56: 5, 11, 12. Refrain in poetry, Ps. 42: 6, 12, 43: 5; Cant. 2: 7, 3: 5 etc.; Isa. 2: 11, 17; 9: 11, 16, 20, 10: 4; 43: 22, 57: 21. Sometimes a word is repeated without special emphasis for the sake of adding a further description *בֵּית יְהוָה* *the house viz. the house of Jehovah* 2 Chron. 5: 13, Gen. 35: 14, 2 Sam. 6: 2, Ezek. 44: 19.

b. Sometimes the second word is put in a different gender from the first, *בָּשָׂן וּבָשָׂן all kinds of support* Isa. 3: 1, comp. Jer. 48: 19, or a different number, *הַצִּיר הַצִּיר a heap, two heaps* Judg. 15: 16, *שָׂדֵה וּשְׂדֵה* Eccl. 2: 8, Judg. 5: 30, Ps. 19: 7. Or a cognate word may be employed, *שָׂדֵה וּשְׂדֵה waste and desolate* Ezek. 6: 14, 33: 29, *שִׁבְתָּ שִׁבְתָּ* Lev. 23: 3, Job 30: 3, Nah. 3: 17. Words of like sound may be thus emphatically joined together (paronomasia) *וְהָיָה וְהָיָה* Gen. 1: 2, 18: 27, Isa. 24: 1, 3, 4, 29: 2, 6, Zeph. 1: 15; three words Nah. 2: 11; in successive clauses and opposed in sense Isa. 5: 7.

c. Instances occur of triple repetition, *קֹדֶשׁ קֹדֶשׁ קֹדֶשׁ holy, holy, holy*, Isa. 6: 3, *אֶרֶץ אֶרֶץ אֶרֶץ O earth, earth, earth*, Jer. 22: 29, Jer. 7: 4, Ezek. 21: 32, Ex. 25: 35.

§ 297. A separate pronoun may be added to a nominal suffix for the sake of emphasis, *מֵתִי אֲנִי my dying, mine* 2 Sam. 19: 1, *אָתָּה יְיָהּ thee, thee shall they praise* Gen. 49: 8, or to a noun to which it refers, *לְשֵׁת גַּם־הוּא to Seth, to him also* Gen. 4: 26, 10: 21; and in various other ways beside, which are more or less significant, pronouns may be repeated, or may stand in the same clause with the nouns which they represent.

a. Pronoun added to a suffix, Num. 14: 32, Deut. 5: 3, 1 Sam. 25: 14,

1 Kin. 1: 26, 2 Chron. 35: 21, Ps. 9: 7, Dan. 8: 1, Hag. 1: 4, Zech. 7: 5; with  $\text{אֲנִי}$  before the pronoun, Gen. 27: 34, 1 Sam. 19: 23, 2 Sam. 17: 5, 1 Kin. 21: 19, Prov. 23: 15, Eccl. 2: 15, Jer. 25: 14, 27: 7, with  $\text{אֲנִי}$  Prov. 22: 19. Separate pronoun as a subject repeated, Gen. 20: 5, Ps. 76: 8, Isa. 43: 11, or followed by  $\text{אֲנִי}$  with a suffix, Gen. 9: 9, Ex. 14: 17. Pronoun emphatically prefixed and resumed by a suffix, Gen. 17: 4, Deut. 4: 4, 1 Chron. 9: 22, 22: 7, 28: 2, 2 Chron. 28: 10, Ps. 35: 13, 41: 13, 69: 14, Zech. 9: 11. Pronoun as an object emphatically prefixed to the verb and repeated after it, 1 Sam. 9: 13, 2 Kin. 9: 27. \*

b. Noun as a subject emphatically prefixed resumed by a pronoun, Gen. 3: 12, 42: 11, Num. 15: 30, Prov. 10: 22, 24, 28: 10, Jer. 12: 6, Mic. 7: 3. Noun as an object emphatically prefixed resumed by a suffix, 1 Sam. 25: 29, Isa. 8: 13, or by the noun repeated, Lev. 7: 8, 19, 27, or by a noun in apposition Lev. 7: 25, Num. 35: 30. Noun governed by a preposition resumed by a suffix, Gen. 2: 17, 2 Sam. 6: 22, Neh. 9: 29, Eccl. 1: 11. Noun emphatically prefixed standing absolutely and resumed by a suffix, Num. 14: 24, Deut. 4: 3, 28: 54, 1 Sam. 2: 10, 2 Sam. 4: 10, 2 Kin. 10: 24, 29, 2 Chron. 16: 9, Ps. 11: 4, 46: 5, Eccl. 2: 14, Jer. 10: 3, Nah. 1: 3. Or a pronoun may be followed by a noun in apposition with it by way of explanation, Ex. 7: 11, 1 Sam. 20: 29, 2 Sam. 17: 10, 2 Chron. 32: 30, § 256. 1. a.

c. The pleonastic use of the suffix followed by the noun to which it refers is very common in Syriac and in Palestinian Aramaic, but occurs with less frequency in Hebrew,  $\text{וַתֵּרְאֶה אֶת־הַיֶּלֶד}$  and *she saw it, the child* Ex. 2: 6, 35: 5, Lev. 13: 57, Josh. 1: 2, 18: 19 K'thibh, 1 Sam. 21: 14, 2 Sam. 14: 6, 1 Chron. 16: 42 (?), 2 Chron. 26: 14, Ezr. 3: 12 (?), 9: 1, Esth. 3: 8, Job 29: 3, Ps. 83: 12, Prov. 5: 22, 13: 4, 14: 13, Cant. 1: 6, 3: 7, Isa. 17: 6, Jer. 9: 14, 31: 2, 41: 3, 48: 44, 52: 20, Ezek. 3: 21.

d. A pronoun may be added in apposition to a personal subject or object in order to attach other associated persons; thus to a subject, *the handmaids came near*  $\text{וַתֵּלַח הָאִמָּהִם אֵת־הָאֵלֹהִים}$  *they and their children*, Gen. 33: 6, 43: 8, 50: 14, Ex. 12: 4, 24: 1, Deut. 2: 32, 3: 1, 5: 14, 6: 2, 12: 7, 12, 18, Judg. 19: 9, Jer. 19: 4, 35: 8; to a direct object, Gen. 41: 10; to an indirect object, 1 Kin. 2: 22, Ps. 115: 14; though the addition of a pronoun is not necessary in such cases Ex. 18: 5, 6, Num. 16: 18, 27, Judg. 7: 19, Jer. 19: 1.

## INTERROGATIVE AND NEGATIVE SENTENCES.

§ 298. 1. A direct question is indicated by the interrogative particle  $\text{הֲ}$ ,  $\text{הֲתֵלֵךְ}$  *wilt thou go?* Gen. 24: 58,  $\text{אֲנִי בְּמָקוֹם אֱלֹהִים אֲנִי}$  *am I in the place of God?* Gen. 50: 19; an indirect question by  $\text{הֲ}$  or  $\text{אִם}$  *if, to know*  $\text{הֲיֹשֶׁבֶת אֹהֲבִים}$  *whether you love* Deut. 13: 4, *inquire*  $\text{אִם־אֶחְזָרָה}$  *whether I shall recover* prop. *if I shall* 2 Kin. 1: 2.

a. The interrogative particle properly stands at the beginning of its clause, and may precede a hypothetical clause on which the question de-

pende Gen. 4: 7, Job 4: 2; in Ps. 94: 9, 10 it is for greater effect repeated before the principal word. It is added to strengthen another interrogative Jer. 23: 26. It is disputed, whether **וְאִם** in Num. 17: 28, Job 6: 13 is equivalent to an emphatic **וְ** or to **וְאִם** (as in oaths § 305. a). The force of the particle **וְ** may extend to subsequent clauses Ezek. 17: 15; so other words of interrogation 1 Sam. 15: 19, Ps. 73: 11, 74: 1, Hos. 11: 8. **וְ** asks a question, whose answer is uncertain, **וְהִנֵּה הֲיִשְׁלֵם** *is your father well?* Gen. 43: 27; also when a negative answer is obviously expected: **וְהִנֵּה אֲנִי אֶמְצֶה** *am I my brother's keeper?* Gen. 4: 9, 2 Sam. 7: 5, as on the other hand **וְהִנֵּה** expects an affirmative answer, **וְהִנֵּה הֲיָאָה לִּי** *did he not himself say to me* Gen. 20: 5, 2 Kin. 20: 19; sometimes **וְ** demands an affirmative answer, where any other is obviously inadmissible **וְהִנֵּה הֲרָצִיתָ** *hast thou murdered?* as thou certainly hast 1 Kin. 21: 19, **וְהִנֵּה הֲלֵךְ** *was it a light thing* i. e. since it was in his estimation a light thing 1 Kin. 16: 31, 1 Sam. 2: 27, Job 20: 4. In a few instances **וְ** introduces an indirect question, Gen. 8: 8, Ex. 4: 18, Esth. 3: 4.

2. In a disjunctive question whether direct or indirect the first member is commonly introduced by **וְ** and the second by **אִם** or **וְאִם**; thus direct **וְהִנֵּה אֲנִי אֶמְצֶה** *shall I go* **אִם** *or shall I forbear?* 1 Kin. 22: 6, **וְהִנֵּה אֲנִי אֶמְצֶה** *is it any pleasure* **וְאִם** *or is it gain?* Job 22: 3, Num. 11: 12, Judg. 20: 28, Job 7: 12, 40: 8, 9, Isa. 10: 9, Jer. 18: 14, Am. 3: 5, 6, 6: 2, Hab. 3: 8; indirect, *to know* **וְהִנֵּה הֲרָצִיתָ** *whether Jehovah had prospered his way* **אִם** *or not* Gen. 24: 21, 27: 21, 37: 32, Num. 11: 23, Judg. 2: 22.

a. The second member is more rarely introduced by **אִם** or, *who knoweth* **וְהִנֵּה הֲרָצִיתָ** *whether he shall be a wise man or a fool* Eccl. 2: 19, or by **וְ** repeated **וְהִנֵּה הֲרָצִיתָ** *whether they be strong or weak* Num. 13: 18, **וְהִנֵּה הֲרָצִיתָ** *have ye called us to impoverish us or not?* Judg. 14: 15 or by **וְ** **וְהִנֵּה הֲרָצִיתָ** *hath there been the like* **אִם** *or hath the like been heard?* Deut. 4: 32. The construction of the second clause is interrupted and resumed again in Gen. 17: 17.

b. If a question stand in a disjunctive relation to something previously expressed or implied, it may begin with **אִם**, **וְהִנֵּה הֲרָצִיתָ** *your perversity! or is the potter to be reckoned as the clay?* Isa. 29: 16, **וְהִנֵּה הֲרָצִיתָ** *or is this thing from my lord?* 1 Kin. 1: 27, 2 Kin. 20: 9, Prov. 27: 24, Jer. 48: 27. Occasionally in poetry **אִם** is used in questions which are neither disjunctive nor indirect Hos. 12: 12.

3. A question may also be asked by means of the interrogative pronouns or interrogative adverbs. Or it may, without any particle of interrogation, be indicated

simply by the tone of voice in which it is uttered, שָׁלֵם *thy coming is peaceful?* 1 Sam. 16: 4, לֵצַר *the young man is safe?* 2 Sam. 18: 29, comp. ver. 32.

a. *וְ* *who* is sometimes strengthened by the addition of a demonstrative, thus *מִי הוּא who then?* Job 38: 2, Ps. 24: 8, 25: 12, Jer. 46: 7; *מִי הוּא Job 13: 19; מִי הוּא Esth. 7: 5, Ps. 24: 10, Jer. 30: 21.* *וְ* is so invariably used substantively that it is probably to be so construed even in such combinations as *מִי יִבְרַח הָאָדָם who is a man that shall live* Ps. 89: 49, so Deut. 3: 24, Judg. 21: 8, 2 Sam. 7: 23; *מָה what* on the other hand is often used attributively, *מָה יִבְרַח הָאָדָם what gain?* Gen. 37: 26, Job 26: 14, Ps. 89: 48, Prov. 16: 16, Mal. 1: 13. *וְ* always stands at the beginning of its clause unless preceded by a noun in the construct state, *בֶּן מִי whose son?* 1 Sam. 17: 56, 58 or by a preposition *אַחֲרַי מִי after whom?* 1 Sam. 24: 15; the subject may emphatically precede *לְמָה for what? why?* 2 Sam. 24: 3. *וְ* is in a few instances dropped before a guttural letter, 1 Sam. 22: 15, 2 Sam. 15: 20, 19: 23, 1 Kin. 1: 24; or omitted from a question when another precedes introduced by *מָה* Job 37: 18, 38: 18, 39: 2, 40: 30. Question with no sign of interrogation, Ex. 8: 22, Judg. 14: 16, 1 Sam. 22: 7, 27: 10, Job 40: 25, Jer. 25: 29, Zech. 8: 6, Mal. 2: 15.

§ 299. A negative prefixed to a clause negatives likewise those that follow, if they are regarded as continuous *לֹא הֵבִיאָנוּךָ וְנִתְּתָה לָנוּ nor given us* Num. 16: 14, *לֹא אֶל־תּוֹכִי־יִלֵּי rebuke me not* *וְיִסְתֶּרְךָ תִּפְסִלִּי nor* *in thy wrath chastise me* Ps. 38: 2, 1 Sam. 2: 3, Job 4: 6, 23: 17, 30: 25, 32: 9, Ps. 44: 19, 75: 6, Prov. 30: 3, Isa. 14: 21; but if the latter are considered as separate and distinct, they are unaffected by an antecedent negative, *יְהוָה לֹא תִשְׁמָעְךָ ye will not hearken* *וְיִמְרִיתֶם but rebel* 1 Sam. 12: 15, *אַל־תִּסְוֶה turn not aside* *וְעִבְדֶּתֶם but serve Jehovah* ver. 20, 15: 9, 18: 17, 2 Sam. 14: 14. which must be repeated, if its force is to be extended, *וְלֹא־הִקְטִיר he hath not despised* *וְלֹא־שָׂנֵא and hath not abhorred* *וְלֹא־הִסְתִּיר and hath not hidden* *וּבְשִׁירָתוֹ שָׁמַע and hath heard him when he cried* Ps. 22: 25, Josh. 1: 5, 9, 1 Sam. 12: 21, Isa. 23: 4, 38: 18, 40: 24.

a. When a condition is negated, whatever was suspended upon it is negated as to actual performance, though its conditional relation remains, *וְלֹא־תִקְדַּחְךָ וְלֹא־תִשְׁחַדְךָ thou desirest not sacrifice, but if thou didst desire it, I would give it* Ps. 51: 18, 55: 13, 140: 9, Jer. 5: 28, Ezek. 11: 11, § 275. 2. b.



In a few instances interpreters are not agreed whether the force of the negative extends to the second clause or not, e. g. Deut. 33: 6, Job 32: 3.

*b.* Negative adverbs precede the verbs and adjectives which they qualify Gen. 2: 5, 18 and commonly stand at the beginning of their clause.  $\text{לֹא}$  is in poetry sometimes prefixed to nouns forming a sort of negative compound,  $\text{לֹא-אֱלֹהִים}$  a *not-God*, incapable of being regarded as God, of a nature opposite to his,  $\text{לֹא-אָדָם}$  a *not-people* Deut. 32: 21, Job 10: 22, 26: 2, Isa. 10: 15, 31: 8, 55: 2, Jer. 5: 7;  $\text{לֹא}$  and  $\text{אֵל}$  are exceptionally used as nouns in Job 6: 21, 24: 25.

*c.* There is an ambiguity in certain cases in the use of negatives, according as they qualify the verb or some other word in the sentence. Thus  $\text{לֹא-הָאָדָם יֵאָכֵל בְּכֹל עֵץ הַגָּן}$  Gen. 3: 1 may negative the act of eating with respect to all the trees of the garden, as though they were to eat of none, comp. Gen. 11: 6, 1 Sam. 14: 24, Isa. 54: 17, Ezek. 18: 22, § 248. 6. *c*; or the negative may terminate upon "all" and indicate that the eating may be of some but not of all the trees, comp. Lev. 16: 2, Num. 23: 13, Josh. 7: 3, 1 Kin. 11: 13. So in  $\text{לֹא יִזְכָּק לְעוֹלָם}$  Ps. 15: 5 the verb is negated, *he shall not be moved for ever*, he shall never be moved, comp. Ps. 10: 11, 30: 7, 49: 20, 55: 23, Jer. 50: 39, Joel 2: 26; but in  $\text{לֹא אֶזְכֹּר לְעוֹלָם}$  Jer. 3: 12 the negative qualifies  $\text{לְעוֹלָם}$  it is not for ever but only for a season that God retains his anger. Comp. Job 7: 16, Ps. 9: 19, 44: 24, 103: 9, Prov. 27: 24, Isa. 28: 28, Lam. 3: 31. For the use of  $\text{אֵל}$  and  $\text{לֹא}$  with the different forms of the future, see §§ 271. *b*, 272. *c*, 273, 273. *d*, 275. 2. *c*, for  $\text{אֵין}$  with the participle see § 278. 4. *b*, for  $\text{בְּלֹא}$  with the infinitive see § 279. *e*, for  $\text{לֹא}$  with the emphatic infinitive absolute, see § 281. 1. *b*.

## RELATIVE CLAUSES.

§ 300. From simple sentences, or those which contain a single proposition, we now pass to compound sentences in which two or more propositions are linked together. These several propositions constitute as many distinct clauses, which are for the most part united by the relative pronoun or by conjunctions. As the relative regularly occupies the first place in its own clause, and as the Hebrew admits of no inflections to represent case, some special device was necessary to indicate its relation to the following words. Accordingly, when the relative  $\text{אֲשֶׁר}$  is governed by a verb, noun, or preposition, this is shown by appending an appropriate pronominal suffix to the governing word, § 74; *houses of clay*  $\text{בֵּיתֵי אֲדָמָה}$

יִסּוּדָם *whose foundation is in the dust* Job 4: 19; *the place* עָלָיו ... אֲשֶׁר *upon which* Ex. 3: 5; *thou* בְּחֵרְתִּיךָ *whom I have chosen* Isa. 41: 8; *thou* שְׂמִלְכָךְ *whose king* Eccl. 10: 17. The personal pronoun is also sometimes added, when the relative is the subject of its clause, § 246. 2, אֲשֶׁר-הוּא *who is saving you* 1 Sam. 10: 19, אֲשֶׁר לֹא מִזֶּרְעְךָ הוּא *who is not of thy seed* Gen. 17: 12, 7: 2, 9: 3, Num. 17: 5, 35: 31, Deut. 20: 15, 2 Chron. 8: 7, Ps. 16: 3, but never if the clause contain a verb, since its inflections sufficiently indicate the antecedent.

a. The relative naturally refers to the nearest noun, whose sense will admit of such a reference, or to one in the nearest group of nouns. In Isa. 29: 22 the remoter noun is manifestly the antecedent, but such instances are rare. In a few cases the antecedent is a pronominal suffix אֲשֶׁר *by it* (the altar) *which was* 1 Kin. 9: 25; Ps. 31: 8 (where some regard אֲשֶׁר as a conjunction), Eccles. 10: 15, Zech. 12: 10. The antecedent is transferred to the relative clause in Jer. 14: 1 הָיָה דְּבַר יְהוָה *lit. that which was the word etc. for the word of Jehovah which was etc.*; so 46: 1, 47: 1, 49: 34, Ezek. 12: 25; but not Lev. 4: 22, Num. 5: 29 where אֲשֶׁר is a conjunction, comp. 1 Kin. 8: 31. In Ps. 69: 27 the relative yields the first place in its clause to a word emphatically prefixed; so in all probability 2 Chron. 8: 9, where אֲשֶׁר בְּנֵי יִשְׂרָאֵל אֲשֶׁר must mean *those who were of the children of Israel* (in the parallel passage 1 Kin. 9: 22 אֲשֶׁר does not occur). In Eccles. 7: 24 הָיָה does not belong to the relative but to the principal clause.

b. The suffix employed to indicate the government of the relative may be in the first or second person corresponding with the subject of the principal clause, even though the relative refers more directly to an antecedent in the third person, *I am Joseph* אֲנִי ... אֲשֶׁר *whom ye sold* Gen. 45: 4, Num. 22: 30, Isa. 49: 3, 23, Jer. 32: 19, Ezek. 11: 12. The verb attached to the relative follows the person of its antecedent 2 Sam. 3: 8, or it may in like manner be attracted to the first or second person occurring in the principal clause *I am Jehovah who* הוֹצֵאתִיךָ *have brought thee out* Ex. 20: 2, 1 Chron. 21: 17. In Deut. 30: 16 אֲשֶׁר אֲנִי is not the relative with the first person pronoun added after the analogy of הוּא in other places, § 300, *I who*, but is a conjunctive *for, inasmuch as*, but not Ex. 3: 14. The article, when used for the relative § 248. 6. c is in like manner followed by a suffix to represent the oblique cases 1 Chron. 29: 8. Occasionally for greater perspicuity or emphasis the noun itself may be repeated after the relative instead of a suffix Gen. 13: 16 (or אֲשֶׁר a conjunction *so that*) 49: 30, 50: 13, Jer. 31: 32. In Ps. 8: 2 a noun explanatory of the antecedent is in apposition with the relative, if הָיָה is imper. *which put viz. thy glory*, but not if it is infin. *thou, the putting of whose glory* i. e. *who hast put thy glory*, § 132. 1. אִישׁ when used as an indefinite pronoun, § 246. 2. b, and

standing in a possessive relation to nouns often follows the analogy of the relative, in being prefixed absolutely and then represented in the course of the sentence by a pronominal suffix, comp. § 297. *b*, אִישׁ כְּהוֹלְמוֹ according to the dream of each, Gen. 41: 12, מִיַּד אִישׁ אֶחָד from the hand of each one's brother Gen. 9: 5, 15: 10, 42: 25, 35, Ex. 12: 4, 28: 21, Num. 5: 10, 12, 17: 17, 26: 54, Judg. 21: 22, 2 Chron. 23: 10, Cant. 3: 8; though it may also follow the usual construction of nouns, the silver of each may be כֶּסֶף אִישׁ Gen. 43: 21, 44: 1 as well as אִישׁ כֶּסֶפוֹ 42: 35, Prov. 12: 14, 13: 2, comp. Zech. 7: 10 with 8: 17.

*c*. The suffix is never omitted when the relative is governed by a preposition, and only once when governed by a noun Nah. 3: 8: but though often added after transitive verbs Isa. 29: 11, Jer. 19: 4, it is quite as frequently omitted when not required by perspicuity or emphasis Gen. 6: 7; so also when it is a secondary object § 287. 3 ashes אֲשֶׁר to which the fire shall consume the burnt-offering Lev. 6: 3; and sometimes after verbs which usually take an indirect object, thus after בָּחַר § 286. 1. *a*, Num. 16: 7 (but see ver. 5), Gen. 6: 2, Deut. 12: 5, after עָבַר Deut. 29: 15. It may also stand absolutely § 288. 2 to denote general relation, where precision would have required a preposition Gen. 22: 14 (*in respect to which it is said*, or אֲשֶׁר may be a conjunction *so that*), Ex. 4: 28, 2 Sam. 11: 22, Isa. 8: 12, 31: 6, Jer. 42: 5; or the relations of time (*in which, when*) Gen. 6: 4, Lev. 4: 22, 2 Sam. 19: 25, 1 Kin. 8: 9, Ps. 139: 15; place (*where* which might be more fully expressed by שָׁם . . . אֲשֶׁר, § 74) Gen. 35: 13, 14, 39: 20, Deut. 1: 31, or (*to which, whither* after verbs of motion, equivalent to הָלַךְ . . . אֲשֶׁר Gen. 28: 15, Num. 13: 27, Josh. 1: 7, 1 Kin. 12: 2, Jer. 22: 12; manner (*in which, according to which, as, how*) Gen. 30: 29, Ex. 14: 13, 1 Kin. 14: 19, 1 Chron. 13: 6 *as he is called by name*; or cause (*for which, why*) 1 Kin. 11: 27 or means (*by which, with which*) Deut. 7: 19, 2 Kin. 19: 6.

§ 301. When the antecedent is expressed, the relative clause has the force of an attributive, *the man whom the Lord loveth* being equivalent to *the man beloved of the Lord*. When the antecedent is not expressed, it is included in אֲשֶׁר, which then resembles the English compound relative *what*, and must be rendered *he who* or *that which* וַיַּצַּח אֶת-אֲשֶׁר עַל-בֵּיתוֹ and he commanded him who was over his house Gen. 44: 1, Jer. 15: 2, *to make thee understand* אֵת אֲשֶׁר that which shall befall thy people Dan. 10: 14, לְאֲשֶׁר to those who Gen. 47: 24, Ruth 2: 2, בְּיַד אֲשֶׁר שָׂנְאָה into the hand of them whom thou hatest Ezek. 23: 28.

*a*. Relative clauses may accordingly interchange with attributive parti-

ciples, Isa. 48: 1, or with participles used substantively Ps. 15: 3-5. So the indefinite pronoun *מִי* Eccles. 5: 9.

b. For the compound relative as a subject, the personal pronoun may be expressed, and the relative omitted, (instead of the reverse) *וְהוּא נִזְהָר* Ezek. 33: 5 (better explained § 309. 2. a), or both may be expressed *וְהוּא אֲשֶׁר* 1 Chron. 21: 17. The personal pronoun may be introduced before the verb to give emphasis to a relative clause, which is its subject *אֲשֶׁר he that shall come forth* etc. *וְהוּא he shall be thine heir* Gen. 15: 4, Deut. 18: 22, Eccl. 3: 14, Job 6: 7 where *אֲשֶׁר* is understood in the first clause. The sign of the definite object *אֵת* or a preposition preceding a relative clause, belongs not to the relative but to the antecedent understood or to the entire clause *אֲשֶׁר עַל not unto whom, but unto him who* etc. Isa. 29: 12, *I make thee to know אֲשֶׁר אֵת that which shall be* Dan. 8: 19, *we have heard אֲשֶׁר אֵת how* etc. Josh. 2: 10. Exceptions are extremely rare *אֲשֶׁר עִמָּ with whom* Gen. 31: 32, *אֲשֶׁר אֵת whom* Jer. 38: 9, Zech. 12: 10; Gesenius finds another in *בְּאֲשֶׁר* Isa. 47: 12, but this can be otherwise explained.

§ 302. The relative is frequently omitted, not only as in English, when it is the object of an attributive clause, *בְּשֹׁהַת עֵצִי into the pit (which) they have made* Ps. 9: 16; but also when it is the subject, *אֱלֹהֵי עֲשֵׂהָ God (who) made him* Deut. 32: 15; and even where it would stand for the compound relative and include its antecedent *בְּיַד-תְּשַׁלַּח by the hand of (him whom) thou wilt send* Ex. 4: 13; (so doth) *שְׂאֵל תִּשָּׂאָה Sheol (those who) have sinned* Job 24: 19.

a. Additional examples of the ellipsis of the relative in an attributive clause, when it is the direct object Ex. 13: 8, 1 Chron. 29: 3, Ps. 7: 1*ע*, 25: 12, 51: 10, 80: 18, Isa. 10: 1, 42: 16, rarely when the antecedent has the article Job 28: 1; occasionally the pronominal suffix is added to the governing word Deut. 32: 17, Job 4: 19, 13: 28, 28: 7, Ps. 109: 19. When the relative is an indirect object Ex. 18: 20, Deut. 32: 37, Isa. 48: 21. When it is the subject, with no verb expressed Gen. 15: 13, Deut. 7: 25, Prov. 26: 17, Hab. 1: 6, with *יֵשׁ* Gen. 39: 4 (but see ver. 5); with a verb Job 13: 19, 20: 26, Ps. 17: 12, 78: 6, 91: 5, 6, Isa. 30: 6, in a very few instances when the antecedent is definite Ps. 49: 13, 21. When the relative is governed by a noun Ezr. 1: 5, Isa. 43: 14. When the relative would stand absolutely, as expressing the manner or means Job 21: 27, place Job 38: 19, 24, or time Ps. 49: 6. In designations of time the antecedent is usually in the construct, § 258. 2, 1 Sam. 25: 15, 2 Chron. 24: 11, Job 6: 17, 29: 2, Ps. 4: 8, 56: 4, 88: 2, 90: 15, Lam. 3: 57, less frequently when it denotes place Isa. 29: 1. Still more rarely other antecedents may by poetic license be put in the construct before an attributive clause with the relative omitted, Ps. 16: 3, 58: 5, 81: 6, Jer. 48: 36 *יְהִי עָשִׂיהָ* (but in the



parallel Isa. 15: 7 *הָרְהִיבָהּ הַקֵּלָה* (Hos. 1: 2 *הָרְהִיבָהּ הַקֵּלָה* *at first when Jehovah spake*; a like construction has been needlessly assumed Gen. 1: 1, § 250. b. Some have fancied an anomalous ellipsis of the relative before the infinitive Jer. 10: 13 *לְקוֹל הָאֵל* *at the voice of his uttering* i. e. which he utters; it may, however, be read *at the sound of his giving abundance of water*. The nouns *מָקוֹם* *place* and *יוֹם* *day* are in ordinary prose repeatedly put in the construct before the relative clause even when *אֲשֶׁר* is expressed Gen. 39: 20, 40: 3, Num. 9: 17, 1 Kin. 21: 19, Eccles. 1: 7, Ps. 104: 8 (where *זֶה* is used as a relative); Deut. 4: 10, Jer. 20: 14, 38: 28; so in the phrase *לְמַעַן אֲשֶׁר* *for the reason that, because* Deut. 22: 24, 23: 5, 2 Sam. 13: 22. There are occasional examples of the ellipsis of the relative after the adverbs of place and time, *מִמָּוֶת* *from the place* where Gen. 49: 24, *מִמָּוֶת* *from the time* when Ex. 4: 10, 5: 23, Ruth 2: 7, Ps. 76: 8, Jer. 44: 18.

b. When the antecedent is not expressed, there may be an ellipsis of the relative in a clause which is governed by a noun in the construct state, Job 18: 21, Ps. 65: 5, Lam. 1: 14 where there is great brevity of expression, Prov. 8: 32 where the verb is at the end of the clause, Ezek. 11: 21 where the relative clause is prefixed absolutely and a suffix attached to the governing noun, Isa. 57: 3 where it is connected with a preceding participle by Vav Consec. *זֶרַע מְרִצָּה וְהָרְהִיבָהּ* *seed of an adulterer and of one who played the harlot*; or governed by a preposition Job 34: 32, Isa. 65: 1, Jer. 2: 8, 11, 51: 3, Ezek. 13: 3, Obad. ver. 16, Prov. 14: 14 where *מִמָּוֶת* means *from that* which is incumbent *on him* i. e. the result of his faithful discharge of duty; this construction is in prose almost entirely confined to Chronicles 1 Chron. 15: 12, 2 Chron. 1: 4, 16: 9, 30: 18, 19, Neh. 8: 10. Or when the relative clause is the object of a verb, *I give to them* *הַמַּעֲבִירִים* *those who shall pass through them* Jer. 8: 13, Hab. 2: 6, possibly Job 24: 9 where some render *עַל-בְּגָדָיו* *that which is upon the poor* i. e. his clothing; or the subject Judg. 5: 14, Job 18: 15, Ps. 22: 30, Isa. 41: 24, and perhaps 48: 14 and 63: 19; in Hab. 3: 16 it is the subject of a preceding construct infinitive.

c. Where there is a conscious ellipsis of the relative, it must of course be supplied in thought. But there is a strong disposition in the Hebrew to coordinate simple sentences, rather than to build up compound sentences by means of dependent clauses. Relative clauses are accordingly in many instances resolved into or exchanged for separate sentences whose connection with the preceding is merely suggested by juxtaposition 1 Kin. 11: 14, Isa. 42: 1, Jer. 5: 15, 49: 31, or by the loose connection of the copulative *and*, *וְהָיָה* *and her name* for *whose name was* Gen. 16: 1, 2 Sam. 12: 30, Job 42: 3, Isa. 41: 9, Jer. 17: 5, Ezek. 13: 22. It mars this venerable simplicity of the language to assume relative constructions or complicated sentences, where this is unnecessary: Ps. 45: 6, for example, is not to be relieved of its apparently disjointed character by giving a relative force to the parenthesis *O thou, under whom nations fall*.

§ 303. The demonstrative *הַזֶּה* or *זֶה* is frequently used in poetry with the force of a relative, and it then, like the English *that*, suffers no change for gender or number,



מָקוֹם הַזֶּה יִבָּנֶה *the place that thou hast founded* Ps. 104: 8,  
מִזְמֹרוֹת זֶה הַשִּׁבְרִי *devices, that they have contrived* Ps. 10: 2.

a. הַזֶּה as a relative Ps. 78: 54, 104: 26, Prov. 23: 22; plur. Job 19: 19; governed by prep. as shown by a following suf. Ps. 74: 2; וְזֶה Ex. 15: 13, 16, Ps. 32: 8, 68: 29, 142: 4, 143: 8; fem. Ps. 9: 16, 31: 5; plur. Ps. 17: 9; gov. by prep. Isa. 42: 24; וְזֶה fem. plur. Ps. 132: 12.

§ 304. The indefinite pronoun *whoever, whatever* may be expressed by אֲשֶׁר with no antecedent אֲשֶׁר הָאֵל he whom i. e. *whomsoever thou cursest* Num. 22: 6 or preceded by לֵל Gen. 6: 2, 7: 22, 19: 12, Isa. 19: 17 (when used of place *wherever* 2 Sam. 7: 7, or absolutely to denote manner *however*, Zeph. 3: 7) or by some other indefinite antecedent as נֶפֶשׁ Lev. 5: 2 or אִישׁ Ex. 35: 21, 23, 24; מִי Gen. 19: 12, Ex. 24: 14 and מֶה 2 Sam. 18: 22, Job 13: 13 are used both as indefinite and interrogative pronouns § 75. 1. אֵשׁ אֲשֶׁר lit. *there were those who* is repeated Neh. 5: 2-4 in the sense of *some .... others*, and Num. 9: 20, 21 in application to various times and circumstances *sometimes .... at other times*.

a. As the indefinite pronoun often introduces what is equivalent to a conditional clause; it may in like manner be followed by an apodosis with ו, § 306; thus אֲשֶׁר with *whomsoever of thy servants it shall be found* (i. e. if it be found with any one) וְיָמִית he shall die Gen. 44: 9, Ex. 30: 33, 38, Lev. 22: 6, Num. 5: 30, 31 (where in a series of Vav consec. preterites the beginning of the apodosis is determined by the sense alone), Josh. 15: 16, Ex. 9: 21 (with Vav consec. future); מִי Hos. 14: 10, מֶה 1 Sam. 20: 4, and the combination מֶה הַיָּבֵר which only occurs in this one instance, Num. 23: 3.

b. How the interrogative comes to be used as an indefinite pronoun may be seen in such passages as Ex. 32: 26, Prov. 9: 4, Isa. 50: 8 where either rendering is admissible, and from a comparison of Judg. 7: 3 (indef.) with Deut. 20: 8 (interrog.). The indefinite pronoun is rendered somewhat more emphatic by the addition of the relative, אֲשֶׁר מִי *whoever there is that* Ex. 32: 33, 2 Sam. 20: 11, Eccles. 9: 4; the corresponding מֶה is only found in Ecclesiastes, see 1: 9, 3: 15 etc. מִי is once found in apposition to a vocative אֲשֶׁר-יְהוֹנָדָב *whoever ye be, care for the young man Absalom* 2 Sam. 18: 12.

§ 305. When the relative does not refer to a preceding noun or pronoun expressed or understood, but simply marks the relation between clauses, it ceases to

be a pronoun and becomes a relative conjunction as the Lat. *quod* and Gr. *ὅτι*. This is the case to a limited extent with **כִּי**, while **וְ** has entirely lost its original pronominal character and is only used as a conjunction.

a. After **כִּי** or **כִּי־אֵלֶּיךָ** *that* with verbs of speaking the language of direct quotation is sometimes used instead of the indirect, *she said* **כִּי־רָאָה** *that Jehovah hath seen my affliction* Gen. 29: 32, 20: 11, 26: 22, Ex. 4: 25, Josh. 2: 24, Ruth 1: 10, 1 Sam. 10: 19, 15: 20. After the formula of an oath its language may be introduced by **כִּי**, as *Jehovah liveth* **כִּי** (I swear) *that* 1 Sam. 20: 3, 25: 34 (repeated after a parenthetical clause), 26: 16, 29: 6, 2 Sam. 4: 9, 10; so after **אֲנִי־חַי** as *I live*, Isa. 49: 18, comp. Gen. 42: 16, and after *God do so to me and more also* Ruth 1: 17, 1 Sam. 14: 44, 1 Kin. 2: 23. In other connexions also **כִּי** may have the sense of a strong affirmation equivalent to 'it is so that', 'I affirm that', *surely, verily* Job 12: 2. In oaths and protestations **אִם** *if* has the force of a negative, and **לֹא־אִם** *if not* that of an affirmative, *God do so to me if I do* is the same as saying 'I swear that I will not do' 2 Sam. 3: 35. So when the penalty invoked is not expressed, **אִם** 1 Sam. 14: 45, 24: 7, 2 Sam. 11: 11, 20: 20, 2 Kin. 3: 14, Ps. 95: 11, Cant. 2: 7, Isa. 22: 14; **לֹא־אִם** Num. 14: 28, Job 1: 11, 17: 2, 22: 20, 31: 36, Isa. 5: 9, 14: 24, Ezek. 17: 16; probably it is to be similarly explained Gen. 24: 38, Ps. 131: 2, Ezek. 3: 6, where the affirmation following a negative can best be expressed by *but*. **לֹא** is substituted for **אִם** in an oath Ezek. 14: 18, comp. vs. 16, 20.

b. After a negative clause **כִּי** *for* has the sense of *but*, whether the contrast suggested affects a particular word, a noun or adjective, *ye did not send me hither* **כִּי־הֵצִיאֲכֶם** *but God* lit. for God did Gen 45: 8, 17: 15, 19: 2, Ex. 16: 8, Deut. 8: 3, 1 Kin. 21: 15, 2 Chron. 20: 15, 26: 18, Ezek. 14: 18; or an entire clause *his heart doth not think so but* (lit. *for*) *to destroy is in his heart* Isa. 10: 7, Gen. 42: 12, Jer. 2: 20. The Hebrew regards the affirmative proposition as confirming the previous denial of one that is inconsistent with it. Occidental usage sets the two propositions in adversative relation. Frequently **אִם** is added, when the relation becomes restrictive instead of adversative, *he hath not withheld any thing from me* **אִם־אֵלֶּיךָ־כִּי** *except* (lit. but when he withheld) *thee* Gen. 39: 9, *thy name shall no more be called Jacob* **אִם־כִּי** *but Israel* 32: 29 (if it is called, or when it is called, this shall be the appellation), 28: 17, Lev. 21: 14, Deut. 12: 14, Esth. 2: 15, Ps. 1: 2, 4, Jer. 7: 23. The signification is the same after a question requiring a negative answer, *Can a man benefit God?* **כִּי־יִבְרַךְ** *no!* *but a wise man benefits himself* Job 22: 2; *who is blind* **כִּי־עִוְרִי** *but my servant?* i. e. no one is but he Isa. 42: 19. Or the negative may be suggested by other constructions, *I have sent to thee saying Thou shalt give me thy silver* etc. and not this only, **אִם־כִּי** *but to morrow I will send* etc. 1 Kin. 20: 5, 6; *Job shall pray for you* in contrast with the offerings which they were to present **כִּי־אֵלֶּיךָ־לֹא** *not you but him will I accept* Job 42: 8. Sometimes a missing thought must be supplied to

make the antithesis obvious, *we will not hide from my lord* כִּי אֶסְתֵּיחַ *but the silver is spent* Gen. 47: 18 i. e. not conceal but confess the fact that their money was all gone; I will not return אֶחָד כִּי *but* 2 Sam. 15: 21 K'thibh; all are not dead אֶחָד כִּי *but* 2 Sam. 13: 33 K'thibh. In the last two examples אֶחָד is omitted from the K'ri to obtain what at first sight seems an easier reading, since it requires nothing to be supplied. In a few instances a strong contrast is expressed by אֶחָד כִּי without a negative Num. 24: 22, Lam. 5: 22. When the particles אֶחָד כִּי belong to distinct clauses, each retains its own proper signification. Thus *for, if* Ex. 8: 17, Josh. 23: 12, Prov. 19: 19, Isa. 10: 22; *but, if* Gen. 40: 14, 1 Sam. 20: 9, 2 Kin. 5: 20, Lam. 3: 32; *that, if* Judg. 15: 7, Jer. 26: 15, 51: 14; *that, not* (in an oath) 2 Sam. 3: 35; *surely, if* (it is so *that, if*) Ex. 22: 22, Prov. 2: 3.

c. The meaning and usage of other conjunctions can best be learned from the lexicon. Several prepositions are converted into conjunctions by the addition of אֲשֶׁר or כִּי, thus בְּאֲשֶׁר, כְּאֲשֶׁר, כַּאֲשֶׁר, כִּי־אֲשֶׁר, עַל־כֵּן, עַל־כֵּן־כִּי, thus בְּאֲשֶׁר, כְּאֲשֶׁר, כַּאֲשֶׁר, כִּי־אֲשֶׁר, עַל־כֵּן, עַל־כֵּן־כִּי, פְּתַח־כִּי.

### HYPOTHETICAL SENTENCES.

§ 306. As the condition is from the nature of the case prior to that which is suspended upon it, the preterite tense is frequently employed in conditional clauses, not only where they refer to the past Ps. 7: 4, 5, 44: 21, 73: 15, but to the future or to what is valid at all times or may happen at any time. The apodosis may or may not be introduced by Vav; in the latter case its verb, if referring to the future and standing first in its clause will be put in the preterite with Vav Consecutive, § 277. b, וְהָבִיאֵנִי אִם־לֹא הֵבִיאֵנִי *if I shall not bring him* (lit. 'shall not have brought him' prior to the time contemplated in the apodosis) וְהָיִיתִי חַיָּיָא *I shall be a sinner* Gen. 43: 9, comp. 44: 32; וְאֵם־עָבַר *if a lion pass through a flock וְרָמַס וְסָרַף he will trample and rend* Mic. 5: 7.

a. The future may be used in a conditional clause instead of the preterite, when the thought is turned to its actual futurity rather than to its priority to what follows Ex. 22: 1, Lev. 13: 35, Judg. 6: 37, 13: 16, Neh. 2: 5, Job 16: 6, Ps. 132: 12, Nah. 3: 12, and even as a frequentative past § 267. 4, Gen. 31: 8 (but see pret. for acts often repeated, Ps. 63: 8, Isa. 28: 25, Jer. 14: 18). Participles are also used of the present or proximate future Judg. 9: 15, 11: 9, 1 Sam. 7: 3, with וְהָיָה Gen. 24: 42, 49, Judg. 6: 36,

with וְ Ex. 8: 17, 1 Sam. 19: 11. An Infinitive with a suffix, Job 9: 27. If there is more than one verb in the conditional clause, those that follow a preterite may be in the Vav consec. fut. וְאָמַרְתִּי אֲנִי וְאָמַרְתָּ עַד even if I called and he answered me, equivalent to 'if I were to call and he to answer me' at any time hereafter Job 9: 16, Num. 35: 16-23 (one future ver. 20), Job 33: 23, 24, Ps. 7: 5 (past time), or with a more distinct expression of futurity in the Vav consec. pret. וְיָצִיחַ לְךָ if thou direct (lit. shalt have directed) thine heart וְיִפְּצֵם and spread forth thine hands to him Job 11: 13, or in the future tense Deut. 32: 41, Isa. 4: 4.

b. The apodosis is commonly introduced by Vav, Gen. 28: 20-22, Ex 4: 8, 9, 18: 23, Lev. 4: 13, 14 (the sense only determines where the apodosis begins), 5: 1, Num. 30: 16, Judg. 14: 12, 13, Job 10: 14, 21: 6; though often it is not Gen. 30: 31, 1 Kin. 21: 6, Job 9: 20, 23, 14: 8, 9, Ps. 66: 18, Isa. 1: 20, 53: 10. It may also be introduced by כִּי surely, § 305. a, Gen. 31: 42, 43: 10, Num. 22: 29, 2 Sam. 2: 27, Job 8: 6, Isa. 7: 9. Occasionally it precedes the conditional clause, Gen. 42: 37, 1 Sam. 14: 30 (כִּי אִם), Isa. 4: 3, 4, and possibly Ps. 63: 6, 7. When the apodosis relates to the past, its verb may be in the preterite without Vav, Prov. 9: 12, or with Vav Conjunctive Num. 21: 9, וְיִשְׁמְרוּ (observe the position of the accent) Job 7: 4, Ps. 78: 34, or in Vav consec. future Job 8: 4, Ps. 50: 18; though the preterite may also occur of an act already resolved upon though not yet performed 1 Sam. 2: 16, § 266. 2. c, and in the sense of a future perfect, Ps. 127: 1. The apodosis relating to the future and the verb in Vav consec. preterite Ex. 1: 16, 12: 4, Lev. 13: 36, Num. 35: 24, Judg. 21: 21, 2 Sam. 14: 32, 15: 25, 17: 13, 1 Kin. 3: 14, Hos. 9: 12, Am. 6: 9, but very rarely in the future with Vav conjunctive Jer. 5: 1, 23: 22; of course if the verb does not stand first in its clause, it must be put in the future tense, § 277, Ex. 22: 2, Judg. 4: 8. The apodosis an imperative Job 11: 14, Isa. 21: 12, Jer. 14: 7; in the form of a question, 1 Sam. 2: 25, Job 9: 19, 11: 10, 14: 14, 31: 13, 14, 35: 6, 7, Ps. 44: 21, 22, Eccl. 6: 6, Jer. 3: 1. In the brief language of poetry the apodosis is sometimes elliptical, *if his children be multiplied*, (it is) *for the sword* Job 27: 14, Ps. 92: 8.

c. Successive conditions are expressed by אִם . . . אִם, or אִם . . . אִם Judg. 13: 16, Ps. 7: 4, 5, Am. 9: 2-4; and likewise alternative conditions, הֲיָזְכִּיר אִם-יִזְכֹּר whether male or female Lev. 3: 1, Ex. 19: 13, Deut. 18: 3, Josh. 24: 15, 2 Sam. 15: 21, Ezek. 2: 5. In alternative conditions the apodosis of the first is sometimes omitted as sufficiently obvious from the tenor of the whole, Ex. 32: 32, 1 Sam. 12: 14.

§ 307. In ordinary usage כִּי when regards a case as actual, אִם if as contingent and uncertain, לֵב if as unlikely or untrue, where in English the imperfect or pluperfect subjunctive would be required; כִּי תָבוֹא when thou comest (as thou surely wilt) וְאִם-לֹא יִתְּנוּ and if they will not give (as they may not) Gen. 24: 41, Num. 5: 19, 20;

לֹא הִצַּלְתָּם לִי *if you had saved them alive* (which you did not do) Judg. 8: 19.

a. Hence in Ex. 21 classes of cases are introduced by וְ vs. 2, 7, 18 etc. and the subordinate possibilities occurring under each of them by אִם vs. 3, 4, 5 etc. So Lev. 1: 2, 3, 10, 2: 1, 4, 5, 7. Very unlikely and even impossible conditions are sometimes joined with אִם and are thus represented as supposable, אִם-אֶרְבֶּה *if I were hungry*, which I never can be indeed, but suppose me to be so Ps. 50: 12, 139: 8, Job 20: 6, 34: 14, Cant. 8: 7, Jer. 15: 1, 22: 24, Am. 9: 2, 3 (linked with ver. 4 and thus put on a par with what is quite possible and probable), Obad. ver. 4. In all these cases the verb is future; to have employed the preterite (in the sense of a future perfect) would have been to suppose the impossible actually accomplished at the time referred to, which is more violent than to assign it to the indefinite future. אִם may also be used with the preterite of something supposed in the past, which did not take place, אִם-קָמְדִי *if they had stood*, as they did not Jer. 23: 22, 37: 10; so אִם-לִי (אִם לֹא) Esth. 7: 4, Eccl. 6: 6; לֹא Num. 22: 29, Judg. 13: 23, 2 Sam. 18: 12, Ps. 81: 14, Mic. 2: 11. These particles retain their proper force, when combined with לֹא; לֹא אִם leaves the matter in doubt Gen. 43: 9, לֹא-יִפֶּא implies the reverse of the negative supposition that is made, לֹא-יִפֶּא הִתְמַדְּקָהּ *if we had not lingered*, as we actually did ver. 10, 31: 42, Deut. 32: 27, Judg. 14: 18, 1 Sam. 25: 34, 2 Sam. 2: 27, 2 Kin. 3: 14, Isa. 1: 9.

b. When the apodosis is different from what might have been expected, אִם is equivalent to *even if, although*; אִם-תִּהְיֶינָה *though your sins be as scarlet, they shall become white as snow* Isa. 1: 18, 10: 22, Jer. 14: 7, 51: 14, Hos. 9: 12, Job 9: 20. When the apodosis is suppressed, it may become an expression of desire *O if!* Ps. 139: 19, Prov. 24: 11 and in the judgment of the majority of interpreters Ps. 81: 9, 95: 7, though the necessity is not so obvious. So לֹא Gen. 17: 18, 23: 13, Num. 14: 2, 20: 3, Job 6: 2, Isa. 63: 19; in Gen. 50: 15 it expresses apprehension *what if!*

§ 308. Conditional clauses occur, in which the conditional particle is not expressed, but it is plain from the meaning and the connection that the statement was meant to be understood hypothetically, וְהִדְּקָם *and if they overdrive them* וְהָיוּ *all the flock will die* Gen. 33: 13; וְיָצַב *and if he leave his father* וְהָיוּ *he will die* 44: 22; וְשָׁלַחְתִּי *had I sent thee to them, they would hearken* Ezek. 3: 6.

a. Additional examples: Ex. 33: 5, Ruth 1: 12, 2 Sam. 19: 8, 2 Kin. 5: 13, 7: 2, Neh. 1: 8, Job 7: 20, 10: 16, 19: 4, 20: 24, perhaps 23: 10, Ps. 69: 33, 139: 18, Prov. 18: 22, 22: 29, 24: 10, 25: 16, Isa. 26: 10, Ezek. 14: 17 (comp. ver. 15). The modal forms of the verb, § 270. 1, may sometimes



suggest a condition; thus the intentional, אֶעֱיֵצָה *let me make my bed in Shool* (i. e. if I make etc.) *lo! thou art there* Ps. 139: 8, 73: 16, Job 11: 17, 16: 6 b, 19: 18, 30: 26; the jussive, יִסְתָּחֵר *let him hide his face and who can behold him?* Job 34: 29, 2 Kin. 6: 27; the imperative, Ps. 22: 9.

b. A hypothetical sense should not be gratuitously given to a passage, which is not hypothetical in form. Interpreters have frequently gone to unwarrantable lengths in this respect. A clause is not necessarily conditional in the intention of the writer, because a conditional clause might be substituted for it without a material change of sense. Num. 23: 20 is not a general truth 'when he has blessed, I cannot reverse it' but a particular affirmation 'he has blessed in this instance etc.' Such passages as 1 Sam. 25: 29, 31, Ps. 104: 20, 22, 28, 146: 4, Hos. 8: 12 are declarative, not hypothetical.

### CIRCUMSTANTIAL CLAUSES.

§ 309. 1. Circumstantial clauses describe the situation attendant upon the action of the principal clause. In such clauses, contrary to the ordinary rule, § 284. a, the subject usually stands first, inasmuch as attention is particularly directed to it, and even though it has been mentioned before it must be repeated, or a pronoun must take its place, *and he smote the camp* וַיִּמָּחֶה הָעֵמָּה *while* (lit. and) *the camp was secure* Judg. 8: 11, Gen. 1: 2, 1 Sam. 18: 17, וְאַתָּה שֹׂנְאָה *whereas thou hatest* Ps. 50: 17, Gen. 18: 13, וּבְגָדָיו לֹא תִשְׂרָפָה *without his clothes being burned* (lit. and his clothes shall not be burned) Prov. 6: 27, 28, Jer. 14: 15.

a. The contents of this section are adopted with some unessential modifications from the very thorough treatment of this subject in Ewald's Lehrbuch. The participle as suggestive of a contemporaneous action or state is particularly suited to circumstantial clauses and is very commonly employed in them, *Jehovah appeared to him* וַיֵּשֶׁב יְהוָה *while he was sitting at the door* Gen. 18: 1, 13: 7, 15: 2, 24: 21, Num. 10: 33, Josh. 6: 1, Judg. 13: 9, 1 Sam. 4: 12, 2 Sam. 1: 2, 2 Kin. 2: 12, Ps. 35: 5, 6. Clauses without a verb, וּפְנֵיהֶם אָחָרָא *with their faces backward* Gen. 9: 23, 12: 6, Prov. 15: 16, 17: 1; with יָשׁ Isa. 43: 8; with אֵין Prov. 17: 16. Other words may occasionally precede the subject, וְלֹא יָדָעְתִּי Gen. 49: 10, כִּי־דָבַר הָיָה 2 Sam. 18: 14, 2 Kin. 10: 2, Isa. 6: 6, Am. 7: 7, Zech. 2: 5; or the subject itself may not be expressed, *I have uttered* וְלֹא אָדָּנָי *without understanding* Job 42: 3, וְשֹׁמֵרָה 2 Sam. 13: 20, וַיִּשָּׁבַב Ps. 55: 20, וַיְהוּצֵא Hab. 2: 10, even when it differs from that of the principal clause Judg. 13: 19.

*b.* Circumstantial clauses may be attached without **Vav**, *Jehovah spake with you* אָנֹכִי עֹמֵד *while I stood* Deut. 5: 5, Ex. 26: 5; *he pitched his tent* בִּית־אֵל מָהֵם *having Bethel on the west* Gen. 12: 8, Ex. 12: 11, 1 Sam. 26: 13, Ps. 45: 14, Jer. 30: 6, *virgins* אֵין מִסְפָּר *without number* Cant. 6: 8, Jer. 2: 32; *why will ye be stricken further* כִּיָּה תוֹסִיפוּ *continuing to revolt* Isa. 1: 5, *wine inflaming them* יַיִן הַדֹּלִיִּם 5: 11, Ps. 4: 3, 62: 5.

2. A participle agreeing with the principal subject, to which it stands in a sort of predicate relation, may serve the purpose of a circumstantial clause, *they came out* נִצְבִּים *stationing themselves at the door* Num. 16: 27, Judg. 8: 4, Ezr. 10: 1, Ps. 7: 3, Jer. 41: 5, 6, Hab. 2: 15, Mal. 1: 7; for which with a negative a finite tense must be substituted, § 278. 4. *b.* either the preterite, *he went there* לָאֵחָם לֹא־אָכַל *not eating bread* Ezr. 10: 6, Deut. 21: 1, Job 9: 25, or the future, *they planned a device* בְּלִי־יָדָהֶם *without being able to perform it* Ps. 21: 12, 35: 8, 56: 5, 12, 140: 11.

*a.* Such a circumstantial participle or adjective in a very few instances precedes the verb *a mountain falling wastes away* הַר־נִפֹּל יָבוֹל Job 14: 18, Prov. 20: 14; or is included in a larger circumstantial clause, *while he, if he had taken warning, would have saved his life* וְהָיָא נִזְהָר *while he, if he had taken warning, would have saved his life* Ezek. 33: 5. It may agree with the object of the principal clause, *I used to deliver* קָדַרְתִּי *the poor when he cried* Job 29: 12, or with a noun governed by a preposition, *for the child while living* חַי הַיֶּלֶד *for the child while living* 2 Sam. 12: 21, 1 Chron. 12: 1, Jer. 14: 4, or with a suffixed pronoun Ps. 69: 4.

3. The circumstantial may precede the principal clause *lo, when we come into the land, thou shalt bind* וְהָיָה אֲנִיָּהּ בָּאִים *lo, when we come into the land, thou shalt bind* Josh. 2: 18, Num. 12: 14, particularly when something unexpected supervenes upon the condition previously described, which is introduced commonly by a preterite with the subject prefixed, *while one was still speaking, another came* עוֹד זֶה מְדַבֵּר *while one was still speaking, another came* Job 1: 16; *she sent* וְהָיָא שְׁלֵחָה *she sent* Gen. 38: 25, 1 Sam. 9: 11, 1 Kin. 14: 17, 2 Kin. 2: 23, 6: 5, 26, 9: 25, Isa. 37: 38.

*a.* The circumstantial clause in such a combination may not only have a participle as in the examples already given, but a preterite אָה רָצָא רָצָא *ah, he saw, he saw*

*Jacob had only just gone out*, וַיֵּצֵא יַעֲקֹב when *Esau came* Gen. 27: 30, Judg. 3: 24, or a future with וַיֵּצֵא, § 267. 1. *h*, Gen. 19: 4, Josh. 2: 8, or a Vav consec. future 2 Sam. 24: 11, or an infinitive 2 Kin. 4: 40, 2 Chron. 13: 15, 26: 19, or it may be without a verb, Gen. 7: 6, 22: 1, 2 Kin. 10: 12, 13, Ps. 78: 30, 31, Jon. 3: 4. The unexpected event may also be expressed by the use of a participle, 2 Kin. 8: 5, Dan. 9: 21, or if its time require it by the future tense, 1 Kin. 1: 14. Or if there is no suggestion of a sudden occurrence, the principal clause may be simply linked with the preceding by Vav consec. future Gen. 24: 1, 2, Deut. 26: 5, Judg. 4: 5, 2 Sam. 11: 4, 1 Kin. 13: 11, or, if it belong to the future, by Vav consec. preterite Ex. 3: 13; or Vav may be omitted altogether Gen. 49: 29.

### THE CONJUNCTION VAV.

§ 310. The connective in most common use is Vav Conjunctive, § 235, which links together words and clauses in a coordinate relation, and of which Vav Consecutive, § 99, is a modification, which while attached to a verb to form a secondary tense likewise links it or its clause to a preceding verb or clause in a relation of dependence or subordination. The particular relations indicated by Vav Conjunctive in different connections are exceedingly various. This is not due strictly speaking to any diversity of meaning in the particle itself. Instead of employing a variety of conjunctions to express the several relations, which one clause may sustain to another, it better accords with the venerable simplicity of Hebrew style, merely to place successive clauses side by side, allowing the relation intended in any given case to be inferred from that of the thoughts themselves. Vav is a sign of connection; but the precise nature of the connection which it marks, must be learned not from the uniting particle, but from the mutual bearings of the conceptions which it binds together.

§ 311. 1. The simplest relation whether of words or clauses denoted by Vav is when one thing is simply added to another, as in English by the Conjunction *and*,

וְהָאָרֶץ הַשָּׁמַיִם וְהָאָרֶץ *the heavens and the earth* Gen. 2: 1, *let there be a firmament וַיְהִי and let it be dividing* 1: 6.

a. In enumerations Vav may be repeated before each successive item, Ex. 35: 5-9 (so Vav consecutive Num. 33: 5-49); or before the greater number with occasional omissions Josh. 15: 21-62; or the several particulars may be divided into pairs or groups by its insertion or omission Ex. 35: 11, 12, 16-19, Prov. 1: 2-6, Isa. 5: 12. Vav is commonly inserted before the last term of a series, Gen. 1: 12, 14: 1, Neh. 10: 29, Joel 1: 14, though not invariably, Deut. 29: 22, 1 Kin. 6: 7, Ps. 45: 9. Sometimes it is omitted altogether Neh. 10: 3-28, 2 Kin. 11: 13, Ps. 150: 1, 2, 5, 6, Isa. 1: 1, לְפָנַי בָּקָר Dan. 8: 14, especially in certain familiar phrases, הַיּוֹם וְהַיּוֹם יֶשְׁעֶיךָ *yesterday and the day before* i. e. heretofore Gen. 31: 5, הַיּוֹם וְהַיּוֹם לְמָחָר *to-morrow or the day after* 1 Sam. 20: 12, שְׁנֵי יָמִים אוֹ שְׁלֹשָׁה Isa. 17: 6, Job. 33: 29.

2. When the second term is identical with the first, or restrictive of it and is added for the sake of explanation, Vav is equivalent to *namely* or *to wit*; *in the shepherds' equipment which he had* וּבִלְבָשָׁם *and to speak more precisely in the pouch* 1 Sam. 17: 40; *in Ramah* וּבְרַמָּה *that is to say, in his city* 1 Sam. 28: 3; *thy hand* יְמִינְךָ *namely thy right hand* Ps. 74: 11, Josh. 10: 7, Judg. 10: 10, Isa. 57: 11, Dan. 8: 10. When it limits an action, Vav may be rendered *and that*; *Jehovah set the sword of each against his fellow* וּבְכָל-הָאֶמְנָה *and that in all the camp* Judg. 7: 22, וְלִבְיָקָר 1 Chron. 9: 27, וּבְבָרְכִי-יָוִם 2 Chron. 8: 13, Eccl. 8: 2; so often before an infinitive, *he will fulfil all my pleasure* וְלֵאמֹר *and that so as to say* Isa. 44: 28, 2 Chron. 7: 17 (comp. 1 Kin. 9: 4), Neh. 8: 13, Jer. 17: 10, 44: 14.

a. This differs from Isa. 1: 1 *Judah and especially Jerusalem, where the second term renders prominent something included in the first, but does not cover all that is intended by it*; so Dan. 1: 3, Num. 31: 6 *sacred vessels and particularly the trumpets*; Josh. 9: 27 *for the congregation and especially for the altar of Jehovah*.

3. Vav may be used in an emphatic sense for *even*, *also*; *from Israel was* וְהִיא *even this*, other things and this too astonishing it is Hos. 8: 6, וּבְמִוְתָּהֶם *even in their death* 2 Sam. 1: 23, וְשָׁאַלְיָ *ask also* 1 Kin. 2: 22, Isa. 32: 7, 49: 6.

When one noun is the principal and the others subordinate or less adapted to the verb employed, Vav is equivalent to *with*; *they used to come up* וַיִּמְקְדוּם *with their cattle* Judg. 6: 5, 2 Kin. 11: 8, וַיִּצְוּם *with fasting* Esth. 4: 3. וַיִּלְבֵּי *with my heart* Eccl. 7: 25, וַיִּקְרָה *with wrath* Isa. 13: 9, *the earth with its issues* 42: 5.

a. 1 Sam. 14: 18 וַיִּבְנֵי *with the children of Israel*, unless as seems probable there is an error in the text; on the other hand וַיִּשָּׁר *with* is used for י 1 Sam. 16: 12, 17: 42.

4. When the relation suggested is that of contrast, limiting or qualifying what precedes, Vav is equivalent to the adversative *but*; *of every tree thou mayest eat* וְיִצְּץ *but of the tree etc.* Gen. 2: 16, 17, וְיָדַע *but know* Eccl. 11: 9, Job 14: 10, Ps. 22: 7, 28: 3, Eccl. 7: 4. If, however, the contrasted thought does not limit but completes the sense, Vav should be rendered by *and*; *he hath torn* וַיִּרְפָּאנוּ *and he will heal us* Hos. 6: 1, Gen. 1: 5, Deut. 32: 21, 39. Vav may also introduce a reason, *give us help* וְשָׁן *for vain is the deliverance of man* Ps. 60: 13; or an opposing consideration, from which a different conclusion might have been anticipated, וְאַנְכִּי *although I was their husband* Jer. 31: 32; or an inference וְהִשְׁבִּי *wherefore turn and live* Ezek. 18: 32; or a consequence, *he withholdeth the waters* וַיִּבְשּׁוּ *and so they dry up* Job 12: 15, Ps. 42: 5, 91: 15, 103: 16; or after a negative clause that which would have resulted on the contrary hypothesis, § 299. a, *thou desirest not sacrifice* וְאַתָּה *else I would give it* Ps. 51: 18, perhaps with a negative understood Job 6: 14; if the consequence is different from what might naturally have been expected, וְיִצְּלוּ *and yet they prosper* (or it may be read *that they the orphans may prosper*) Jer. 5: 29, וְיִצְּלוּ *and yet the righteous shall hold on his way* Job 17: 9; or the design or purpose, *they fasten it* וְלֹא יִזְיָק *that it move not* Jer. 10: 4, 11: 21;



or a comparison, *man is born unto trouble* וְיָבֵלִי יָשָׁה as *sparks fly upward* Job 5: 7, 11: 12, 12: 11, Prov. ch. 25-29, or if the comparison precede, *waters fail* וַאֲיֵשׁ so a *man* Job 14: 12, 19, Prov. 25: 3, 20, 25, 26: 14; or a coexisting act or condition, *Noah was six hundred years old* וְהַמַּבּוּל when the flood Gen. 7: 6; Vav repeated may be equivalent to *both ... and*, וְקֹדֶשׁ וְצִבְיָא *both sanctuary and host* Dan. 8: 13, Num. 9: 4, Ps. 76: 7, Nah. 1: 5.

a. Vav is never precisely equivalent to the disjunctive *or*, which is expressed by אוּ. The passages, in which it apparently has this sense, are elliptical or are to be otherwise explained; *there was not found sword* וְחֶלֶד or *spear* (prop. *and there was not found spear*) 1 Sam. 13: 22, 25: 31, Gen. 41: 44, Ex. 21: 17, 2 Kin. 7: 10; *ye shall take it from the sheep* וּמִן־הַכְּבָשִׁים and *from the goats* Ex. 12: 15, these together form the mass out of which it is to be taken; וְרָגַז וְשָׂחַק not *whether he rage or laugh*, but more exactly *both when he rages and when he laughs* Prov. 29: 9, Ex. 21: 16.

b. When a speaker begins with ו there is a tacit allusion to something that has preceded, or to a thought to be supplied, *you rage* וַאֲנִי but *I have established my king* Ps. 2: 6, Num. 12: 14, 20: 3, 2 Sam. 13: 26, 18: 22, 24: 3, 2 Kin. 2: 9, 4: 41, 5: 6, 17, 7: 13, 10: 2, 1 Chron. 17: 10, Job 19: 25, Isa. 3: 14, Jer. 40: 5, Ezek. 13: 11, 13, 17: 22.

c. The omission of the conjunction sometimes adds to the force or vivacity of a sentence, Ex. 15: 9, 10, Deut. 32: 10, 11, Judg. 5: 27, Ps. 19: 8-10, Isa. 10: 28-32, 21: 2-5, Jer. 31: 21.

§ 312. 1. Vav serves to introduce the apodosis or second member of a hypothetical sentence, § 306, *if God will be with me and keep me, יהוה יהוה then shall Jehovah be my God* Gen. 28: 20, 21.

2. It may also connect a statement of time or a noun placed absolutely, with the clause to which it relates, בַּיּוֹם הַשְּׁלִישִׁי הִשָּׂא אַבְרָהָם אֶת־עֵינָיו on the third day Abraham lifted up his eyes Gen. 22: 4; הֲיִתְקַדְּהָ רְחֵם הֲרִבֶּיךָ thy hope, (is it not) *the integrity of thy ways?* Job 4: 6. Both these uses, which are wholly foreign from our idiom, are combined in 2 Sam. 15: 34, *thy father's servant* הָאֲנִי I have been so hitherto, but now וְאֲנִי I will be thy servant.

a. Examples of Vav Conjunctive after a noun at the beginning of its clause whether placed absolutely or governed by a preposition, 1 Kin. 6: 32,

Job 19: 23, 23: 12, 25: 5, 36: 26, Ps. 69: 33, 115: 7, Prov. 9: 16 (comp. ver. 4), Jer. 10: 23, 13: 10, Ezek. 40: 42, Dan. 11: 15, (such a clause governed by **וְאַחֲרָיִם** 2 Sam. 10: 12). Vav consec. future similarly used, Gen. 22: 24, 1 Sam. 14: 19, 2 Sam. 22: 41, 1 Kin. 15: 13, Job 36: 7, Jer. 6: 19, Dan. 1: 20. Vav consec. preterite, Ex. 12: 15, 19, 30: 38, Lev. 7: 20, 17: 10, Num. 14: 24, 1 Sam. 25: 27, 2 Sam. 6: 21, 2 Kin. 11: 7, Ps. 25: 11, Jer. 23: 33, Ezek. 17: 19.

*b.* Vav Conjunctive after a statement of time, Ex. 12: 3, Lev. 7: 16, Num. 16: 5, Ps. 141: 5 (after **כִּי**), Jer. 8: 1 K'thibh, Dan. 10: 4 (comp. ver. 1). Vav consec. future, Judg. 19: 5, 1 Sam. 11: 11, Jer. 7: 25, Dan. 1: 18. Vav consec. preterite, Gen. 3: 5, Ex. 16: 6, 7, 17: 4, Prov. 24: 27 (after **אַחֲרָיִם**), Ezek. 33: 33, Joel 4.

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# INDEX I.

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# INDEX II.

## TEXTS OF SCRIPTURE EXPLAINED OR REFERRED TO.

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16...266. 1. *c*  
21...280. 2  
23...276. *b*  
25...245. 2. *a*, 254.  
4, 288. 2. *a*  
26...119. 1  
10: 1...24. *a*  
15...119. 3  
17...30. 2, 252. 1,  
257. 2. *a*  
11: 2...295
- 12...250. *b*  
14...284. *b*  
18...252. 2. *b*  
19...279. *c* (2)  
22...87, 88 (pl.),  
281. 1. *b*  
24...256. 3. *a*  
25...245. 2. *a*  
12: 5...300. *c*  
6...258. 3. *c*, 284. *b*  
7, 12, 18...297. *d*  
10...288. 2. *e*  
14...305. *b*  
20...271  
30, 32...267. 1. *e*  
22...284. *e*  
23...246. 2. *a*,  
279. *e*  
30...279. *d*  
21...45. 5, 266. 1. *a*  
13: 3...111. 3. *a*  
4...298. 1  
6...65. *b*, 249. 2. *b*  
7...290. 1. *a*  
10...281. 1. *a* (1)  
14...257. 6. *b*  
16...280. 2  
14: 5...57. 2 (3) *a*  
17...198. *c*, 230. 4. *b*  
20...277. *a*  
21...280. 3. *a*  
22...296. 1  
26...287. 2. *a*  
15: 3...272. *a*  
6, 7...277. *b*  
7...253. 1. *c*  
9...255. 2. *b*, 256.  
3. *b*  
14...287. 3. *a*  
16...119. 1  
18...126. 1, 245. 3. *a*  
16: 1...22. *b*, 280. 4  
1ff...245. 2  
3...30. 2  
20...296. 3  
21...256. 2  
17: 2, 3...276. *c*  
8...256. 2. *a*  
13...275. 2. *b*  
14...271. *a*  
17...267. 1. *f*  
20...279. *e*  
18: 3...289. 2. *a*,  
306. *c*  
15...245. 2. *d*  
18...267. 1. *a*  
19...248. 2. *a*  
22...301. *b*  
19: 1-3...245. 2. *d*  
5...232. 3. *a*  
6...114  
9...254. 4. *a*  
13...257. 6. *c*  
14...270. 1. *a*  
15...43  
20...275. 2. *b*  
20: 2...19. 2. *a*, 119. 3  
5...267. 1. *e*  
5, 8...272. *a*  
7...119. 1  
8...259. *b*, 284. *e*,  
304. *b*  
15...300  
16...79. 1. *a*  
19...231. 3. *a*  
21: 1...309. 2  
3...284. *e*  
7...13. *b*, 86. *b* (3  
pl.)
- 21: 8...§ 83. *c* (2)  
8, 9...257. 6. *c*  
11...216. 1. *b*.  
22: 1, 4...290. 1. *a*  
4, 5...267. 1. *e*  
7...126. 1  
8...245. 2. *a*  
19...249. 3. *a*  
21...245. 2. *d*  
24...258. 2, 302. *a*  
26...287. 2. *a*  
23: 5...256. 3. *a*, 302. *a*  
11...24. *b*  
12...279. *c* (3)  
1...24. *a*  
3...104. *h*  
4...96. *a*  
25: 1...215. 2. *b*  
4...160. 3  
7...60. 3. *a*, 102.  
3. *a*  
13...296. 2  
26: 1...277. *b*  
2...39. 4  
3...266. 2. *a*  
5...290. 1. *a*, 262.  
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12...94. *b*, 113. 2  
14...286. 1. *a* (4)  
27: 2, 5...289. 6. *a*  
4...106. *a*, 245. 2. *d*  
8...280. 2  
1ff...245. 2  
8...277. *a*  
8, 21, 36...272. *a*  
20...106. *a*  
24...104. *b*, 287. 3. *a*  
27...248. 3. *a*  
29...247. 4. *b*, 278.  
4. *a*  
43...296. 3. *a*  
45...104. *b*  
48...94. *b*  
52...126. 1  
53...285. 3. *a*  
54...297. *b*  
57...106. 2  
58...252. 1, 259. *a*  
59...167. 2, 219. 2. *a*  
64...256. 2. *a*  
66...179. 3  
29: 5...267. 1. *f*  
8...277. *b*  
11...106. *a*  
15...300. *c*  
22...311. 1. *a*  
30: 3...92. *c*  
3, 4...104. *h*  
11...168. 1, 207. *c*  
16...300. *b*  
18...266. 2. *a*, 281.  
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19...277. *b*  
20...39. 4  
31: 2...266. 2. *b*  
6...275. 1. *c*  
9...276. *d*  
11...91. *b*  
12...283  
16...258. 3. *a*  
18...266. 1. *d*  
19...105. *a*  
26...280. 4  
28...22. *b*  
29...168. 1, 267. 1.  
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32: 1...248. 6. *d*  
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6...229. 2. *a*  
7...104. *h*, 235,  
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- 32: 8...§ 11. 1. *b*, 94.  
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10...60. 3. *c*, 105. *b*  
10, 11...311. 4. *c*  
10, 12...267. 5. *a*  
11...267. 3. *a*, 4. *b*  
13...13. *a*  
15...302  
17...302. *a*  
18...174. 4, 276. *g*  
21...299. *b*  
21, 39...311. 4  
22...148. 4  
24...257. 9. *b* bis  
26...104. *f*, 174. 3  
27...266. 2. *b*, 307. *a*  
28...90. 217. 1. *b*  
29...266. 1, 267.  
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32...24. *b*, 57. 2.  
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34...90 (pass.)  
36...35. 1, 86. *b*  
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37, 38...219. 2. *c*  
38...272. *a*  
39...246. 2. *b*  
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49, 50...275. 1. *c*  
33: 2...275. 1. *a* (1)  
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9...131. 2  
11...279. *b*, 287. 2. *a*  
12...245. 1. *a*  
16...61. 6. *a*, 88 (3f.)  
21...111. 2. *b*, 179. 3  
23...98. 1  
24...278. 4. *a*  
25...262. 2

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- 1: 1...§ 276. *f*  
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7...272. *c*, 275. 1.  
*c*, 300. *c*  
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14...259  
16...267. 1  
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3, 4...276. *d*  
4...289. 2. *a*  
5...279. *c* (4)  
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10...301. *b*  
14...252. 2. *b*  
16...159. 1, 166. 2  
17, 18, 20...104. *k*  
18...112. 3, 309. 3  
19...257. 10. *b*  
20...252. 2. *b*  
22...276. *d*  
24...305. *a*  
3: 3...249. 3  
4...267. 1. *f*  
5...267. 1. *a*  
9...131. 3  
11...249. 3. *b*  
12...296. 1  
13...249. 3  
14...256. 3. *a*  
16...280. 2. *a*  
4: 2...296. 1  
4...254. 4. *b*  
5...258. 3  
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- 4: 8....\$ 104. *g*  
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23....127. 2  
24....166. 1, 266. 1,  
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6: 1....278. 3, 309. 1. *a*  
5....125. 2  
6....257. 10. *b*  
7....46  
8....275. 1. *a* (4)  
13....281. 2. *b*, 282. *a*  
17....168. 1  
21....250. *c*  
7: 3....299. *c*  
7....60. 3. *b* (2),  
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9....174. 3  
15....284. *e*  
19....274. *a*  
20, 21....276. *d*  
21....249. 2. *a*, 254.  
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23....287. 4. *a*  
24....22. *b*  
30....267. 5. *b*  
33....249. 2. *a*  
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6....119. 4  
8....266. 2. *d*  
12....163. 1, 252. 2.  
*a*, 287. 4. *a*  
13....126. 1  
20....280. 3. *a*  
24....95. *c*, 174. 3  
27....311. 2. *a*  
10: 7....311. 2  
11....38. 4. *a*, 39.  
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12....267. 5. *b*  
13....250. *d*, 267. 1. *f*  
20....22. *b*  
24....86. *b* (3 pl.),  
284. 6. *c*  
26....56. 4  
27....245. 2. *b*, 276. *e*  
29, 31, 38....286. 2  
30....21. 1  
11: 4....290. 1. *a*  
8....21. 1, 279. *e*  
14....94. *b*  
18....266. 1. *a*  
21....55. 2. *a*  
13: 1....266. 2. *b*  
13....198. *b*  
23....250. *b*  
14: 8....62. 2, 177. 1  
15: 3-11....275. 1. *a*  
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16....304. *a*  
21....258. 1. *a*  
21-62....311. 1. *a*  
36....205. 5. *b*  
38....22. *b*  
56....22. *b*  
17: 1....30. 2  
11....284. *d*, *e*  
18....286. 1. *c* (1)  
18: 4....275. 1. *b*  
8....275. 1. *c*, 276. *d*  
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18: 12, 14, 19....\$ 86. *b*  
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51....39. 1. *a*, 260. 4  
21: 1....260. 4  
10....298. 1. *a*  
33....254. 2. *a*  
40....296. 1. *a*  
22: 1....267. 5. *b*  
8....252. 1. *f*  
12....45. 5  
14....296. 1. *a*  
16....119. 3  
17....284. *e*  
20....285. 3. *a*  
25....147. 1  
27....44. *b*  
23: 7, 12....252. 2. *a*  
12....305. *b*  
16....282. *a*  
24: 10....92. *d*, 281. 1.  
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14....16. 1, 275. 1. *c*  
15....88 (pl.), 306. *c*  
19....289. 3. *a*  
30....245. 2. *b*  
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7....254. 2. *b*, 278.  
4. *a*  
15....286. 1. *d*  
24....287. 1  
24, 25....248. 1  
28....281. 1. *a* (1)  
2: 1....267. 5. *a*  
7....259  
9....258. 1. *a*  
15, 16....276. *a*  
15, 17, 18....266. 1. *a*  
18....275. 1. *a* (4)  
19....264. 2 (2) *a*,  
277. *a*  
22....298. 2  
3: 15....249. 3. *c*  
24....140. 5, 309. 3. *a*  
25....159. 1  
27....286. 2. *b*  
30....288. 2. *a*  
4: 5....309. 3. *a*  
8....306. *b*  
14....266. 4. *a*  
18....35. 2, 273. *c*  
19....166. 2, 266. 2  
20....104. *a*, 127. 2  
21....11. 1. *a*, 158. 3  
23....278  
23....126. 1  
24....281. 2. *b*  
5: 5....86. *a*, 141. 1,  
252. 2. *a*  
7....24. *c*, 74. *a*,  
281. 1. *c*  
8....92. *d*, 121. 1,  
267. 5. *a*  
10....258. 1. *a*  
12....45. 2. *c*  
13....149. 3, 256. 3. *a*  
14....302. *b*  
15....201. *c*, 209. 2. *a*  
22....24. *b*, 296. 2. *a*  
23....281. 2. *a*  
26....88 (3 f. pl.),  
105. *b*  
5: 27....\$ 311. 4. *c*  
28....60. 3. *b* (2),  
121. 2  
30....296. 3. *b*  
31....267. 1  
6: 3....275. 1. *a* (2)  
4....245. 2. *d*  
5....311. 3  
9....99. 2. *b*  
9, 10....276. *h*  
11....249. 3. *c*  
13....261. 3. *c*  
14....252. 2. *b*  
15....253. 2 (2) *b*  
17....74. *a*  
20....73. 2. *a*  
20, 21....249. 3. *a*  
25....255. 1. *a*, 256.  
3. *b*  
26, 28....230. 4. *b*  
28....266. 1. *c*  
31....231. 3. *a*, 272. *a*  
34....119. 1  
36....261. 3. *b*, 306. *a*  
37....306. *a*  
39....272. *a*, 274. *a*,  
275. 2. *c*  
7: 3....272. *a*, 304. *b*  
6....92. *a*, 257. 10. *b*  
7....289. 5. *a*  
7, 22....254. 4  
8....284. *b*  
12....74. *a*  
16....287. 3. *a*  
19....230. 3, 281. 1.  
*a* (2), 288. 2. *a*,  
297. *d*  
22....311. 2  
25....258. 3. *b*  
8: 1....168. 2  
2....25, 233. *a*  
4....309. 2  
10....225. *a*  
11....230. 4. *b*, 249.  
3. *b*, 258. 1. *a*,  
261. 3, 262. 2,  
309. 1  
12....290. 1. *a*  
15....230. 2. *a*  
19....111. 3. *b*, 307  
24....285. 3. *a*  
26....74. *a*  
34....266. 2. *b*  
9: 2....231. 2. *a*  
8....98. 1. *a*  
8, 14....273. *c*  
9....53. 2. *b*, 63. 1.  
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10....89 (f. s., m.  
pl.)  
11....53. 2. *b*, 95. *b*  
12....89 (f. s., m.  
pl.)  
13....95. *b*  
14....89  
15....275. 1. *c*, 306. *a*  
16....283  
16, 19....296. 3. *a*  
19....273. *a*  
28....246. 1. *a*, 267.  
1. *d*  
29....166. 5, 174. 3,  
176. 5  
35....288. 2. *b*  
37....278. 2  
38....91. *b*  
48....75. 1  
53....140. 5  
10: 2....60. 3. *b* (1)  
4....209. 1. *f*  
9....245. 3. *b*  
10: 10....\$ 266. 1. *b*,  
311. 2  
12....266. 1. *a*  
14....119. 4  
11: 1....257. 6  
7....266. 1. *b*  
8....277. *b*  
9....306. *a*  
13....268. *a*  
18....99. 2. *a*  
19....271. *a*  
25....91. *b*, 119. 1,  
281. 1. *a* (3),  
296. 3. *a*  
33....245. 2. *d*  
34....289. 6. *a*  
35....104. *k*, 246. 1.  
*a*, 266. 2. *b*  
37....98. 2, 275. 2. *c*  
39....245. 3. *b*  
40....253. 2 (2),  
267. 4  
12: 4....286. 2  
5....231. 3. *a*, 275.  
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6....3. 1. *a*  
7....291. *a*  
14....254. 2. *b*  
13: 2....251. *a*  
3....16. 1  
5, 7....90 (2 f. s.)  
6....119. 2  
8....93. *b*, 248. 6. *c*  
9....261. 3. *b*, 278.  
3, 309. 1. *a*  
12....289. 1. *a*  
14....272. *c*  
16....286. 1. *a* (4),  
306. *a*, *c*  
19....245. 1. *a*, 309.  
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23....248. 3. *c*, 266.  
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14: 1....61. 6. *a*  
5....291. *a*  
6....248. 6. *f*  
9....281. 2. *a*  
10....267. 4. *a*  
11....254. 2. *b*  
12....281. 1. *a* (2)  
12, 13....306. *b*  
15....275. 2. *c*, 298.  
2. *a*  
16....267. 1. *e*, 298.  
3. *a*  
18....61. 6. *a*, 266.  
1. *e*, 307. *a*  
15: 2....272. *a*, 281.  
1. *a* (4)  
7....305. *b*  
8....287. 2. *a*  
11....262. 1. *a*  
12....246. 1. *a*  
16....296. 3. *b*  
16: 5....130. 1. *b*  
6, 13....267. 1. *e*  
7, 11....245. 2. *b*  
13....112. 3  
14....249. 3. *b*  
16....25  
25....51. 2  
26....151. 1  
27....285. 1  
28....22. *b*, 224. 1. *a*  
30....272. *a*  
17: 2....71. *a* (2)  
3, 4....276. *d*  
6....267. 4. *a*, 269.  
2. *b*  
7....256. 3. *a*  
8....267. 1. *f*



18: 7...\$ 250. 5. c  
12...245. 2. b  
16...254. 2. d, 259. b  
17...254. 2. d,  
254. 4  
29...93. b  
30...4. a  
19: 5...19. 2. b, 89,  
312. 2. b  
9...297. d  
10...276. d  
11...152. 1.  
11, 13...271. a,  
277. a  
13...86. b (1 pl.),  
251. a  
17, 18...266. 2. d  
18...285. 2  
20...272. c  
22...82. 5. a, 257.  
3. a  
24...219. 1. b, 289.  
6. a  
30...275. 1. a (4)  
20: 2...250. c, 254.  
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5, 43...276. f  
13...46  
15, 17...96. a  
25...225. a  
28...298. 2  
31...131. 2  
32...24. b  
39...131. 5  
43...24. b  
44...284. d  
21: 8...298. 3. a  
9...96. a  
12, 22...289. 6. a  
21...39. 3. b, 306. b  
22...160. 3, 248. 3  
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25...261. 3. b

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8...289. 6. a  
9...89 (f. pl.),  
275. 2. d  
10...305. a  
12...264. 2 (2) b,  
308. a  
13...25, 71. a (3),  
88 (f. pl.), 91. c,  
245. 3. a, 267.  
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15...265. 3. a (6)  
17...305. a  
19...104. g  
20...60. 3. c, 89  
(f. pl.), 198. d  
22...248. 6. c  
2: 2...301  
2, 7...16. 3. b  
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7...302. a  
8...88, 88 (2 f.),  
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9...88 (pl.), 167.  
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13...266. 2. b  
14...151. 3  
16...139. 2, 281. 1.  
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17...256. 2  
21...266. 1. d  
3: 2...219. 1. b  
3...86. b (2 f.),  
4...16. 1, 55. 2.  
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3: 12...\$ 261. 3. b  
13...119. 3  
15...60. 3. b (2),  
120. 1, 166. 2,  
254. 2. c  
17...254. 4. a  
18...266. 1. d bis  
4: 1...148. 5  
3...248. 6. c, 266.  
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4...246. 1. a, 267.  
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7...266. 1. a, 275.  
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4...248. 6. f  
5...266. 1. c  
5, 7...267. 4. a  
6...24. b, 94. a,  
104. i, 277. a,  
287. 2. a  
7...94. a, 276. b,  
296. 1. a  
8...232. 4. a, 266.  
2. d, 267. 2  
9...104. d, 174. 4,  
257. 1, 279. b  
13...267. 1. b, 269.  
2. b  
14...88 (2 f.)  
17...53. 2. a  
20...119. 2  
22...277. a  
23...272  
24...104. i  
28...119. 2, 246. 1.  
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2: 1...266. 2. b bis  
3...283. a, 287.  
5. b, 299  
3-5...266. 3. a  
5...24. c  
6...276. c, 282. a  
6-8...278. 1  
8...267. 3. a  
10...119. 1, 272. a,  
275. 1. b, 297. b  
11...278. 4. a  
13...205. 5. a, 256. 3  
15, 19, 20...277. a  
16...266. 2. c, 267.  
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19...267. 4  
20...245. 2. c, 289.  
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22...88 (pl.), 267.  
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23...266. 2. d  
25...269. 2. b, 306. b  
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8....73.1,252.2. *b*  
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8....245.1. *a*  
9....276. *d*  
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9....252.1. *f*,269,1. *a*,303. *a*  
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11....287.2. *a*  
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- 18: 40...\$ 257. 9. *b*  
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- 19: 2...278. 1  
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8...257. 9. *b*  
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- 20: 4...63. 1. *c*, 97.  
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9...286. 2. *a*  
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- 25: ...6. 7. 2. *a*  
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33: 3...283. *a*  
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34: ...6. 7. 2. *a*  
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- 37: ...6  
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- 38: 2...299  
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- 39: 2...97. 1  
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- 57: 5...\$ 271. *a*  
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8...230. 3. *a*  
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18: 2...139. 3  
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17...11. 1. *a*, 198.  
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20: 1...279. *b*  
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21: 2...284. *e*  
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18...281. 1. *c*  
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21...220. 3. *a*  
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23: 1...245. 1. *a*  
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25: 1...104. *h*  
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11...119. 1  
26: 5...105. *a*, *b*  
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28: 1...256. 3. *b*  
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25...306. *a*  
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29: 1...131. 2, 258. 2.  
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 36...57. 2 (3) *a*,  
 235. *c*  
 26: 9...167. 3  
 14...273. *a*  
 15...305. *b*  
 21...44. *b*  
 27: 3...252. 1. *c*  
 7...297. *a*  
 18...158. 2, 279. *e*  
 20...13. *a*  
 28: 1...255. 1. *a*  
 6...267. 1. *e*  
 12...279. *d*  
 16...248. 3. *c*, 278.  
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 29: 2...258. 3. *b*, 279. *d*  
 8...94. *e*, 112. 5. *c*  
 17...267. 1. *e*  
 18...288. 3. *a*  
 19...281. 2. *a*  
 25...219. 1. *b*  
 27...24. *b*  
 30: 6...309. 1. *b*  
 12...285. 4. *a*  
 14...285. 3. *a*  
 16...139. 3  
 19...290. 2  
 21...298. 3. *a*  
 31: 2...280. 2. *a*, 297. *c*  
 5...245. 2. *a*  
 7...288. 2. *e*  
 12...87. 119. 3  
 18...287. 4  
 20...266. 2. *b*  
 21...252. 2. *b*, 311.  
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 29...267. 3. *a*  
 32...112. 3, 300.  
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 32, 33...265. 3. *a* (3)  
 33...16. 3. *b*, 105. *d*,  
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 38...46  
 32: 1...255. 1. *a*  
 4...91. *b*, 131. 5  
 9...98. 1. *a*  
 11...288. 2. *e*  
 12...249. 3. *b*  
 14...252. 1. *c*  
 16...279. *d*  
 19...300. *b*  
 29...266. 1. *a*  
 33...92. *d*, 280. 2. *a*  
 35...166. 2  
 37...10. *a*  
 44...280. 3  
 33: 8...13. *a*  
 20...256. 3. *a*  
 22...257. 9. *b*  
 24...45. 1  
 26...11. 1. *b*  
 34: 1...44. *a*, 258. 3  
 8...279. *d*  
 9...259. *a*  
 35: 8...279. *e*, 297. *d*  
 14...279. *b*  
 14, 16...284. *e*  
 36: 8...267. 4. *a*  
 16...286. 3  
 23...254. 1  
 27...279. *d*  
 37: 4...278. 1  
 8, 9...249. 1. *a*  
 9...281. 1. *a* (4)  
 10...252. 1. *d*, 277.  
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 37: 11...\$ 275. 1. *a* (3)  
 12...113. 2  
 14...278  
 15...275. 1. *a* (1)  
 16...211. 3. *a*  
 21...280. 3. *a*  
 38: 4...274. *a*, 284. *e*  
 5...261. 3. *b*  
 6...256. 3. *a*  
 9...276. *e*, 284. *c*,  
 301. *b*  
 12...56. 4  
 14...255. 1. *a*  
 20...275. 2. *c*  
 26...279. *e*  
 28...302. *a*  
 39: 1, 4...290. 1. *a*  
 4...276. *d*  
 12...23. 1. *a*  
 18...92. *d*  
 40: 1...57. 2 (2) *a*,  
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 2...286. 2. *a*  
 3...252. 2. *c*, 275.  
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 4...250. *d*  
 5...311. 4. *b*  
 14...287. 2. *a*  
 16...272. *c*  
 41: 3...297. *c*  
 5, 6...309. 2  
 6...281. 2. *b*  
 8...256. 2. *a*  
 16...290. 1. *a*  
 42: 2...177. 2, 252. 1. *f*  
 5...300. *c*  
 6...46. 71. *a* (1)  
 10...53. 2. *b*, 149. 2  
 43: 2...290. 1. *a*  
 5...272. *a*  
 44: 2...262. 1. *a*  
 7...250. *c*  
 9...289. 2. *a*, 296.  
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 14...285. 2, 311. 2  
 15...262. 1. *a*  
 17...266. 1. *a*, 279.  
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 18...285. 1, 302. *a*  
 19...91. *b*, 104. *e*,  
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 23...168. 1  
 25...162. 4, 290. 1. *a*  
 46: 1...300. *a*  
 2...255. 1. *a*  
 6...272. *c*  
 7...298. 3. *a*  
 7, 8...122. 2  
 8...96. *a*, 111. 2. *d*  
 11...86. *b* (2 f.)  
 20...43. *c*  
 28...287. 3. *a*  
 47: 1...300. *a*  
 48: 2...279. *c* (4)  
 9...281. 1. *b*  
 11...161. 1  
 15...289. 5. *c*  
 19...279. 3. *b*  
 27...298. 2. *b*  
 32...249. 3. *b*  
 36...258. 2. *a*, 289.  
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 41...289. 2. *a*  
 44...297. *c*  
 49: 3...54. 4. *a*, 82. 5. *a*  
 8...95. *d*, 275. 1. *c*  
 10...167. 1, 266. 4  
 11...89 (3 f. pl.), 98.  
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 17...289. 5. *c*  
 49: 18...\$ 45. 4, 65. *b*  
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 24...104. *i*, 289. 4  
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 28...141. 1  
 31...302. *c*  
 34...300. *a*  
 36...248. 6. *f*  
 37...86. *b* (2 m.),  
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 50: 3...158. 2  
 4...281. 2. *a*  
 5...71. *a* (3), 91. *d*  
 6...289. 5. *a*  
 11...198. *d*  
 20...167. 2, 284. *e*  
 23...91. *a*  
 25...261. 2  
 27...111. 3. *a*  
 34...94. *b*, 114,  
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 39...299. *c*  
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 51: 3...302. *b*  
 9...167. 2, 3  
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 34...167. 2  
 46...289. 6. *a*, 296.  
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 48...289. 1. *a*  
 50...153. 1  
 58...24. *c*, 150. 1  
 59...255. 1. *a*  
 7...269. 2. *b*  
 52: 13...257. 6. *c*  
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 20...253. 1. *a*, 297. *e*  
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 19...267. 1. *f*  
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 11...92. *a*, 113. 1,  
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 15, 16...74. *a*  
 18...258. 1. *a*  
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 3: 7...267. 1. *e*  
 8...269. 2. *a*  
 12...198. *d*  
 14...201. *b*  
 22...54. 3, 218. 2. *a*  
 31...299. *c*  
 32...305. *b*  
 33...152. 2  
 42...71. *a* (1)  
 45...279. *b*  
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5...286. 2. *a*  
9...39. 3. *a*  
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17...237. 2, 256. 2  
5: 5...162. 5  
6...288. 2. *b*  
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10...53. 2. *a*, 3. *a*  
3: 3...272. *a*  
6...305. *a*, 308  
7...257. 10  
15...139. 3  
17...277. *b*  
20...88 (f. pl.)  
21...297. *c*  
4: 3...54.1. 287.3. *a*  
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12...159. 3  
5: 7...230. 3. *a*  
12...219. 1. *b*  
13...121. 3, 131. 6  
16...119. 1  
6: 3...210. 3. *c*  
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7...250. *c*  
8...175. 2  
9...24. *c*  
11...98. 2, 259. *a*  
14...296. 3. *b*  
7: 14...248. 6. *c*  
17...205.5. *a*, 285.1  
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25...198. *c*  
27...118. 4  
8: 2...65. 2 (2) *b*  
3...167. 3  
6...75. 1, 119. 3  
16...90 (2 m. pl.)  
17...264. 2 (2) *b*  
9: 2...252.1. *c*, 259. *b*  
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7...275. 1. *a* (1),  
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9...252. 1. *a*  
17...159. 1  
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7...280. 3. *a*  
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11...239. *a*  
12...300. *b*  
13...287. 3. *a*  
21...302. *b*  
12: 23...245. 2. *b*  
25...245.2. *a*, 300. *a*

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13: 2...209.1. *b*, 258.1  
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10, 15, 16...261.3. *b*  
11...71. *a* (2)  
11, 12...269. 2. *c*  
11, 13...311. 4. *b*  
11, 19...257. 9. *b*  
13-15...277. *b*  
17...219. 1. *b*  
18...201. *c*  
19...159. 3  
20...24. *b*, 71. *a*  
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22...279. *e*, 287. 3.  
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14: 1...289. 1. *a*  
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7...275. 2. *c*  
8...141. 3  
9...277. *b*  
11...267. 1. *f*  
13...279. *c* (2)  
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22...284. *d*, 289.5.  
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15: 3...245. 2. *c*  
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6, 7...277. *b*  
16: 4...23. 1. *a*, 60.  
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16...267. 1. *e*  
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22...86. *b* (2 f.)  
27...256. 3. *a*  
28...127. 1, 279. *e*  
31...175. 2, 282. *a*  
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57...158. 3  
59...86. *b* (1 c.)  
17: 2...275. 1. *c*  
3...246. 1. *a*  
5...132. 2  
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21...284. *d*  
22...246. 1. *a*, 311.  
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18: 2...267. 3. *a*  
3...244. *b*, 285.3. *a*  
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6, 9...269. 1. *a*  
7...256. 3. *a*, 287.  
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22...299. *c*  
26...230. 5. *b*  
27...276. *c*  
28...276. *d*  
32...245.2. *a*, 311.4  
19: 2...198. *d*  
20: 9...140. 4  
16...284. *d*  
17...287. 3. *a*  
21...65. *b*  
26...267. 1. *f*  
27...119. 3  
36...91. *c*  
37...53. 2. *a*  
21: 5...285. 3. *a*  
15...179. 1  
15, 16...24. *c*, 93. *e*  
18...121. 1  
19...252. 1. *c*, 255.  
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26, 28...87  
29...91. *b*, 106. *a*,  
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31...94. *b*, 198. *c*,  
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32...296. 3. *c*  
33...111. 2. *c*  
34...87  
22: 4...289. 6. *a*  
18...256. 3  
20...131. 2  
29...285. 3. *a*  
23: 5...111. 1  
14...257. 6. *c*  
16, 20...97. 1. *a*  
19...177. 3  
28...301  
42...21. 1  
48...83. *c* (2), 152.3  
49...16. 1, 167. 2,  
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24: 10...199. *b*  
11...140. 1  
12...174. 1  
26...128, 191. *b*  
25: 6...57. 2 (3) *a*,  
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13...223. 1. *b*  
15...57. 2 (3) *a*,  
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26: 2...140. 2, 245. 1.  
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3...286. 2. *a*  
7...257. 2. *a*  
9...19. 2. *d*, 220.  
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10...258. 2  
15...113. 1, 2  
17...248. 6. *c*  
18...112. 5. *c*  
21...16.3. *b*, 235. *a*  
27: 3...90 (2 f. s.)  
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12...22. *a*

27: 15...§ 13. *a*  
17...235. *d*  
19...24. *c*, 93. *b*  
23...54. 2  
26...104. *a*, 158. 3  
31...111.1. *a*, 198. *d*  
34...278. 4. *a*  
35...285. 3. *a*  
36...262. 2. *a*  
28: 8...86. *b* (2 m.)  
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13...19.2. *c*, 163. 4  
14...71. *a* (2), 258.  
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17...170. *a*, 174. 2  
18...104.1. 186. *b*,  
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23...92. *a*  
24...139. 3  
24, 26...158. 3  
29: 3...102. 1. *a*  
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18...95. *a*  
30: 16...257. 6. *c*  
25...112. 3  
31: 2, 8, 18...266. 2. *b*  
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5...11.1. *a*, 86. *b*  
8...11. 1. *a*, 201  
15...93. *c*  
15-18...266. 4. *a*  
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32: 16...88 (f. pl.)  
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19...95. *a*, *d*  
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32...95. *a*  
33: 2, 3...277. *a*  
4...245.2. *a*, 276. *a*  
5...301. *b*, 309.2. *a*  
12...168. 2  
13...220. 5. *b*  
15...269. 2. *a*  
29...296. 3. *b*  
30...53. 2. *b*, 224.  
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33...312. 2. *b*  
34: 9...248. 6. *d*  
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17...71. *a* (2)  
31...71. *a* (2)  
35: 6...105. *d*  
8...218. 1. *d*  
9...148. 2  
10...284. *d*  
11...219. 2. *a*  
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36: 3...139. 2, 141. 1  
5...219. 1. *b*  
8...220. 5. *c*  
11...163. 5  
13...71. *a* (2)  
27-31...277. *a*  
28...71. *a* (1)  
30...267. 1. *f*  
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35, 38...19. 2. *e*  
37: 2...112. 3  
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38: 2....258. 3. *b*  
8....163. 4  
23....96. *b*  
39: 1....258. 3. *b*  
4....257. 2. *a*  
9....250. *c*  
15....245. 2. *a*, 289.  
2. *a*  
26....167. 3  
27....252. 1. *b*  
40: 3....168. 4  
4....65. *b*, 104. *b*  
5....296. 3. *a*  
16....219. 2. *c*  
22....253. 2 (3)  
25....232. 5. *a*  
31....252. 1. *c*  
41....296. 2. *a*  
42....312. 2. *a*  
43....19. 2. *c*  
41: 4....16. 3. *b*  
7....141. 1  
9, 11....162. 5  
15....219. 2. *c*  
21....257. 6. *c*  
22....262. 2, 288. 2. *c*  
24....255. 1. *b*  
25....19. 2. *b*  
42: 5....45. 1, 57. 2  
(2) *a*, 111, 2. *b*  
43: 7....284. *d*  
13....199. *b*  
18....113. 1  
20....104. *j*  
23....279. *b*  
24....100. 2. *a* (2)  
27....179. 3  
44: 3....284. *d*  
19....296. 3. *a*  
45: 1....254. 2. *b*  
10....270. 1. *a*  
13....255. 3. *a*  
15, 24....248. 4  
16....249. 3. *b*, 256.  
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46: 13....248. 4  
14....255. 3. *a*  
17....86. *b*  
19....249. 3. *b*  
22....95. *c*  
47: 4....256. 3  
5....267. 1. *e*  
7....102. 3. *a*  
8....166. 3  
11....11. 1. *a*, 201  
15....249. 3. *b*  
16....252. 1. *c*  
22....232. 5. *a*  
48: 10....39. 4. *a*  
14....245. 2. *b*  
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18....219. 1. *b*

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5....267. 1. *f*  
8....119. 1  
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3: 3....22. *b*  
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5: 9....205. 5. *c*  
8: 1....248. 6. *c*, 255.  
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5....261. 3. *b*  
6....242. 2  
10....311. 2  
11....95. *a*, 287. 5. *b*  
12....272. *b*  
13....98. 1. *a*, 250,  
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14....311. 1. *a*  
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9: 1, 2....255. 2. *b*  
2....160. 1  
4....259. *b*, 274. *b*,  
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5, 11....280. 3. *a*  
6....288. 3. *a*  
11....279. *e*  
13....284. *d*  
16....272. *a*  
18....16. 3. *b*  
19....119. 3, 125. 1,  
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21....309. 3. *a*  
23....262. 2. *a* bis  
24....284. *e*  
25....97. 2, 226. 2,  
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26....252. 1. *d*  
10: 1....160. 1  
1, 4....312. 2. *b*  
3....256. 2. *a*  
11, 19....262. 2. *a*  
14....179. 3, 301  
16, 18....244. *a*  
17....51. 2  
11: 1....279. *d*  
4, 10....272. *b*  
5....244. *a*  
6....11. 1. *b*, 249.  
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10....281. 2. *a*  
12....19. 2. *b*  
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Designations of imperfect verbs § 76. 3.

# I. PARADIGM. PERSONAL PRONOUNS, § 71.

SINGULAR.		PLURAL	
1. I	אֲנִי, אַנְכִי	We	אֲנֵנוּ, בְּהֵנוּ, אֲנֵכֶם
2. {	Thou <i>m.</i> אַתָּה, אַתָּה	Ye <i>m.</i>	אַתֶּם
	Thou <i>f.</i> אַתְּ, אַתְּ	Ye <i>f.</i>	אַתֶּן, אַתֶּן
3. {	He	They <i>m.</i>	הֵם, הֵמָּה
	She	They <i>f.</i>	הֵנָּה, הֵנָּה

## SUFFIXES, §§ 72, 101, 219.

Simple	With union Vowels of Verbs			With Sing. Nouns	With Dual and Plur. Nouns
1 <i>c.</i> י, יְ, יִ	יְ	יְ	יְ (יִ)	יְ	יְ
<i>pl.</i> נוּ	נוּ	נוּ	נוּ	נוּ (נוּ)	יְנוּ
2 <i>m.</i> הָ (הָ), הָ (הָ)	הָ (הָ)	הָ (הָ)	הָ (הָ)	הָ (הָ)	יְהָ
<i>pl.</i> כֶּם	כֶּם	כֶּם	כֶּם	כֶּם	יְכֶם
2 <i>f.</i> הָ (הָ), הָ (הָ)	הָ (הָ)	הָ (הָ)	הָ (הָ)	הָ (הָ)	יְהָ
<i>pl.</i> כֶּן	כֶּן	כֶּן	כֶּן	כֶּן	יְכֶן
3 <i>m.</i> הוּ, הוּ, הוּ	הוּ, הוּ, הוּ	הוּ, הוּ, הוּ	הוּ (הוּ)	הוּ (הוּ)	יְהוּ (יְהוּ)
<i>pl.</i> הֵם (הֵם)	הֵם, הֵם, הֵם	הֵם, הֵם, הֵם	הֵם	הֵם	יְהֵם (יְהֵם)
3 <i>f.</i> הָ, הָ, הָ	הָ, הָ, הָ	הָ, הָ, הָ	הָ (הָ)	הָ (הָ)	יְהָ (יְהָ)
<i>pl.</i> הֵן (הֵן)	הֵן, הֵן, הֵן	הֵן, הֵן, הֵן	הֵן	הֵן	יְהֵן (יְהֵן)

## DEMONSTRATIVE, § 73.

	<i>Masc.</i>	<i>Fem.</i>	<i>Common.</i>
SING.	זֶה (זֶה)	זֹאת (זֹאת)	זֶה, זֹאת <i>this.</i>
PLUR.	אֵלֶּה, אֵלֶּה	אֵלֶּה, אֵלֶּה	<i>these.</i>

## RELATIVE, § 74.

אֲשֶׁר *who or which*; abbreviated form אֲשֶׁר (אֲשֶׁר, אֲשֶׁר, אֲשֶׁר)

## INTERROGATIVE AND INDEFINITE, § 75.

מִי *who?* or *whoever.* מַה (מַה, מַה) *what?* or *whatever.*

# Kāṭāl Nīktāl II. PARADIGM OF

<i>to kill</i>		KAL.	NIPHAL.	PIEL.	PUAL.
PRET. (PERF.)	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל
	3 f.	קָטְלָה	נִקְטְלָה	קָטְלָה	קָטְלָה
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
	Plur. 3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
	2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
	2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
	1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
INFIN.	absol.	קָטֹל	הִקְטִיל	קָטֹל	קָטֹל
	constr.	קָטֹל	הִקְטִיל	קָטֹל	(קָטֹל)
FUT. (IMPF.)	3 m.	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִקְטֹל
	3 f.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
	2 m.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
	2 f.	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי
	1 c.	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל
	Plur. 3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
	3 f.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
	2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
	2 f.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
	1 c.	נִקְטֹל	נִקְטֹל	נִקְטֹל	נִקְטֹל
IMPER.	2 m.	קָטֹל	הִקְטִיל	קָטֹל	
	2 f.	קָטְלִי	הִקְטְלִי	קָטְלִי	
	Plur. 2 m.	קָטְלוּ	הִקְטְלוּ	קָטְלוּ	wanting
	2 f.	קָטַלְנָה	הִקְטַלְנָה	קָטַלְנָה	
PART.	act.	קָטֹל		מִקְטֹל	
	pass.	קָטוּל	נִקְטָל		מִקְטָל

2  
Kāṭāl

PERFECT VERBS. S. 81.

HIPHIL.	HOPHAL.	HITHPAEL.	KAL (mid. ē).	KAL (mid. ō).
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קָטַד	שָׁטַל
הִקְטִילָהּ	הִקְטִילָהּ	הִתְקַטְּלָהּ	קָטְדָהּ	שָׁטְלָהּ
הִקְטִילָתָּ	הִקְטִילָתָּ	הִתְקַטְּלָתָּ	קָטְדָתָּ	שָׁטְלָתָּ
הִקְטִילָתִי	הִקְטִילָתִי	הִתְקַטְּלָתִי	קָטְדָתִי	שָׁטְלָתִי
הִקְטִילוּ	הִקְטִילוּ	הִתְקַטְּלוּ	קָטְדוּ	שָׁטְלוּ
הִקְטִילְתֶּם	הִקְטִילְתֶּם	הִתְקַטְּלְתֶּם	קָטְדִיתֶם	(שָׁטְלִיתֶם)
הִקְטִילְתָּן	הִקְטִילְתָּן	הִתְקַטְּלְתָּן	קָטְדִיתָן	(שָׁטְלִיתָן)
הִקְטִילְנוּ	הִקְטִילְנוּ	הִתְקַטְּלְנוּ	קָטְדוּנוּ	שָׁטְלְנוּ
הִקְטִיל	הִקְטִיל	(הִתְקַטֵּל)	קָטְדִי	שָׁטֹל
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קָטַד	שָׁטַל
יִקְטִיל	יִקְטִיל	יִתְקַטֵּל	יִקְטִד	יִשָּׁטַל
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּקְטִד	תִּשָּׁטַל
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּקְטִד	תִּשָּׁטַל
תִּקְטִילִי	תִּקְטִילִי	תִּתְקַטֵּלִי	תִּקְטִדִי	תִּשָּׁטַלִי
אִקְטִיל	אִקְטִיל	אִתְקַטֵּל	אִקְטִד	אִשָּׁטַל
יִקְטִילוּ	יִקְטִילוּ	יִתְקַטֵּלוּ	יִקְטִדוּ	יִשָּׁטְלוּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטֵּלְנָהּ	תִּקְטִדְנָהּ	תִּשָּׁטְלְנָהּ
תִּקְטִילוּ	תִּקְטִילוּ	תִּתְקַטֵּלוּ	תִּקְטִדוּ	תִּשָּׁטְלוּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטֵּלְנָהּ	תִּקְטִדְנָהּ	תִּשָּׁטְלְנָהּ
נִקְטִיל	נִקְטִיל	נִתְקַטֵּל	נִקְטִד	נִשָּׁטַל
הִקְטִיל		הִתְקַטֵּל	קָטַד	
הִקְטִילִי		הִתְקַטֵּלִי	קָטְדִי	
הִקְטִילוּ	wanting	הִתְקַטֵּלוּ	קָטְדוּ	
הִקְטִילְנָהּ		הִתְקַטֵּלְנָהּ	קָטְדְנָהּ	
מִקְטִיל		מִתְקַטֵּל		
	מִקְטִיל			



# III. PARADIGM OF THE PERFECT

SINGULAR.					
	1 com.	2 masc.	2 fem.	3 masc.	3 fem.
KAL PRETERITE OR PERFECT.					
SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
				קָטַלְתָּ	
3 fem.	קָטַלְתְּנִי	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
				קָטַלְתְּ	
2 masc.	קָטַלְתָּנִי	—	—	קָטַלְתָּ	קָטַלְתָּ
	קָטַלְתָּ			קָטַלְתָּ	
2 fem.	קָטַלְתְּנִי	—	—	קָטַלְתְּ	קָטַלְתְּ
				קָטַלְתְּ	
1 com.	—	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
PLUR. 3 com.	קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2 masc.	קָטַלְתֶּם	—	—	קָטַלְתֶּם	קָטַלְתֶּם
1 com.	—	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
INFINITIVE.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	קָטַלְנִי				
FUTURE OR IMPERFECT.					
SING. 3 masc.	יִקָּטַלְנִי	יִקָּטַלְתָּ	יִקָּטַלְתָּ	יִקָּטַלְתָּ	יִקָּטַלְתָּ
	יִקָּטַלְתָּ	יִקָּטַלְתָּ		יִקָּטַלְתָּ	יִקָּטַלְתָּ
PLUR. 3 masc.	יִקָּטַלְנוּ	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם
IMPERATIVE.					
SING. 2 masc.	קָטַלְנִי	—	—	קָטַלְתָּ	קָטַלְתָּ
PIEL PRETERITE OR PERFECT.					
SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
HIPHIL PRETERITE OR PERFECT.					
SING. 3 masc.	הִקָּטַלְנִי	הִקָּטַלְתָּ	הִקָּטַלְתָּ	הִקָּטַלְתָּ	הִקָּטַלְתָּ

VERBS WITH SUFFIXES, § 101.

PLURAL.				
1 com.	2 masc.	2 fem.	3 masc.	3 fem.
קטלנו	קטלכם	קטלכן	קטלם	קטלן
קטלתה	קטלתכם	קטלתכן	קטלתם	קטלתן
קטלתה	—	—	קטלתם	קטלתן
קטלתיה	—	—	קטלתים	קטלתין
—	קטלתיהם	קטלתיהן	קטלתים	קטלתין
קטלונה	קטלונכם	קטלונכן	קטלונם	קטלונן
קטלתונה	—	—	קטלתונם	קטלתונן
—	קטלונכם	קטלונכן	קטלונם	קטלונן
קטלנו	קטלכם	קטלכן	קטלם	קטלן
יקטלנו	יקטלכם	יקטלכן	יקטלם	יקטלן
יקטלנה	יקטלונכם	יקטלונכן	יקטלונם	יקטלונן
קטלנו	—	—	קטלם	
קטלנו	קטלכם	קטלכן	קטלם	קטלן
הקטלנו	הקטלכם	הקטלכן	הקטלם	הקטלן

# IV. PARADIGM OF PE GUTTURAL VERBS, § 108.

<i>to stand</i>		KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL (fut. a)
PRET. (PERF.)	3 m.	עָמַד	נִעְמַד	הָעָמַד	הָעָמַד	הָעָמַד
	3 f.	עָמְדָה	נִעְמְדָה	הָעָמְדָה	הָעָמְדָה	הָעָמְדָה
	2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הָעָמַדְתָּ	הָעָמַדְתָּ	הָעָמַדְתָּ
	2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הָעָמַדְתְּ	הָעָמַדְתְּ	הָעָמַדְתְּ
	1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הָעָמַדְתִּי	הָעָמַדְתִּי	הָעָמַדְתִּי
	Plur. 3 c.	עָמְדוּ	נִעְמְדוּ	הָעָמְדוּ	הָעָמְדוּ	הָעָמְדוּ
	2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הָעָמַדְתֶּם	הָעָמַדְתֶּם	הָעָמַדְתֶּם
	2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הָעָמַדְתֶּן	הָעָמַדְתֶּן	הָעָמַדְתֶּן
	1 c.	עָמַדְנוּ	נִעְמַדְנוּ	הָעָמַדְנוּ	הָעָמַדְנוּ	הָעָמַדְנוּ
INFIN. Absol.		עָמֹד	הָעָמֹד	הָעָמֹד	הָעָמֹד	
Constr.		עָמַד	הָעָמַד	הָעָמַד	הָעָמַד	
FUT. (IMPF.)	3 m.	יַעֲמֹד	יִעְמֹד	יַעֲמִיד	יַעֲמֹד	יַחֲזִיק
	3 f.	תַּעֲמֹד	תִּעְמֹד	תַּעֲמִיד	תַּעֲמֹד	תַּחֲזִיק
	2 m.	תַּעֲמֹד	תִּעְמֹד	תַּעֲמִיד	תַּעֲמֹד	תַּחֲזִיק
	2 f.	תַּעֲמֹדִי	תִּעְמֹדִי	תַּעֲמִידִי	תַּעֲמֹדִי	תַּחֲזִיקִי
	1 c.	אֶעֱמֹד	אֶעְמֹד	אֶעֱמִיד	אֶעֱמֹד	אֶחֱזִיק
	Plur. 3 m.	יַעֲמְדוּ	יִעְמְדוּ	יַעֲמִידוּ	יַעֲמְדוּ	יַחֲזִיקוּ
	3 f.	תַּעֲמֹדְנָה	תִּעְמֹדְנָה	תַּעֲמִידְנָה	תַּעֲמֹדְנָה	תַּחֲזִיקְנָה
	2 m.	תַּעֲמֹדוּ	תִּעְמֹדוּ	תַּעֲמִידוּ	תַּעֲמֹדוּ	תַּחֲזִיקוּ
	2 f.	תַּעֲמֹדְנָה	תִּעְמֹדְנָה	תַּעֲמִידְנָה	תַּעֲמֹדְנָה	תַּחֲזִיקְנָה
	1 c.	נִעְמֹד	נִעְמֹד	נִעְמִיד	נִעְמֹד	נִחֲזִיק
IMPER.	2 m.	עָמַד	הָעָמַד	הָעָמַד		חִזֵּק
	2 f.	עָמְדִי	הָעָמְדִי	הָעָמְדִי	wanting	חִזְקִי
	Plur. 2 m.	עָמְדוּ	הָעָמְדוּ	הָעָמְדוּ		חִזְקוּ
	2 f.	עָמְדְנָה	הָעָמְדְנָה	הָעָמְדְנָה		חִזְקְנָה
PART. Act.		עֹמֵד		מַעֲמִיד		
Pass.		עָמוּד	נִעְמָד		מַעֲמוּד	

# V. PARADIGM OF AYIN GUTTURAL VERBS, § 116.

<i>to return</i>		KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
PRET. (PERF.)	3 m.	בָּאֵל	נִבָּאֵל	בִּאֵל	בִּאֵל	הִתְבָּאֵל
	3 f.	בָּאֵלָה	נִבָּאֵלָה	בִּאֵלָה	בִּאֵלָה	הִתְבָּאֵלָה
	2 m.	בָּאֵלְתָּ	נִבָּאֵלְתָּ	בִּאֵלְתָּ	בִּאֵלְתָּ	הִתְבָּאֵלְתָּ
	2 f.	בָּאֵלְתְּ	נִבָּאֵלְתְּ	בִּאֵלְתְּ	בִּאֵלְתְּ	הִתְבָּאֵלְתְּ
	1 c.	בָּאֵלְתִּי	נִבָּאֵלְתִּי	בִּאֵלְתִּי	בִּאֵלְתִּי	הִתְבָּאֵלְתִּי
	Plur. 3 c.	בָּאֵלוּ	נִבָּאֵלוּ	בִּאֵלוּ	בִּאֵלוּ	הִתְבָּאֵלוּ
	2 m.	בָּאֵלְתֶּם	נִבָּאֵלְתֶּם	בִּאֵלְתֶּם	בִּאֵלְתֶּם	הִתְבָּאֵלְתֶּם
	2 f.	בָּאֵלְתֶּן	נִבָּאֵלְתֶּן	בִּאֵלְתֶּן	בִּאֵלְתֶּן	הִתְבָּאֵלְתֶּן
	1 c.	בָּאֵלְנוּ	נִבָּאֵלְנוּ	בִּאֵלְנוּ	בִּאֵלְנוּ	הִתְבָּאֵלְנוּ
INFIN. Absol.		בֹּאֵל	הִבָּאֵל	בִּאֵל		
Constr.		בָּאֵל	הִבָּאֵל	בִּאֵל		הִתְבָּאֵל
FUT. (IMPF.)	3 m.	יִבָּאֵל	יִבָּאֵל	יִבָּאֵל	יִבָּאֵל	יִתְבָּאֵל
	3 f.	תִּבָּאֵל	תִּבָּאֵל	תִּבָּאֵל	תִּבָּאֵל	תִּתְבָּאֵל
	2 m.	תִּבָּאֵל	תִּבָּאֵל	תִּבָּאֵל	תִּבָּאֵל	תִּתְבָּאֵל
	2 f.	תִּבָּאֵלִי	תִּבָּאֵלִי	תִּבָּאֵלִי	תִּבָּאֵלִי	תִּתְבָּאֵלִי
	1 c.	אֶבָּאֵל	אֶבָּאֵל	אֶבָּאֵל	אֶבָּאֵל	אֶתְבָּאֵל
	Plur. 3 m.	יִבָּאֵלוּ	יִבָּאֵלוּ	יִבָּאֵלוּ	יִבָּאֵלוּ	יִתְבָּאֵלוּ
	3 f.	תִּבָּאֵלְנָה	תִּבָּאֵלְנָה	תִּבָּאֵלְנָה	תִּבָּאֵלְנָה	תִּתְבָּאֵלְנָה
	2 m.	תִּבָּאֵלוּ	תִּבָּאֵלוּ	תִּבָּאֵלוּ	תִּבָּאֵלוּ	תִּתְבָּאֵלוּ
	2 f.	תִּבָּאֵלְנָה	תִּבָּאֵלְנָה	תִּבָּאֵלְנָה	תִּבָּאֵלְנָה	תִּתְבָּאֵלְנָה
	1 c.	נִבָּאֵל	נִבָּאֵל	נִבָּאֵל	נִבָּאֵל	נִתְבָּאֵל
IMPER.	2 m.	בֹּאֵל	הִבָּאֵל	בִּאֵל		הִתְבָּאֵל
	2 f.	בִּאֵלִי	הִבָּאֵלִי	בִּאֵלִי	wanting	הִתְבָּאֵלִי
	Plur. 2 m.	בִּאֵלוּ	הִבָּאֵלוּ	בִּאֵלוּ		הִתְבָּאֵלוּ
	2 f.	בִּאֵלְנָה	הִבָּאֵלְנָה	בִּאֵלְנָה		הִתְבָּאֵלְנָה
PART.	Act.	בֹּאֵל		מִבָּאֵל		מִתְבָּאֵל
	Pass.	בָּאֵלִי	נִבָּאֵל		מִבָּאֵל	

# VI. PARADIGM OF LAMEDH GUTTURAL VERBS, § 123.

<i>Send</i>		KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. (PERF.)	3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
	3 f.	שָׁלְחָה	נִשְׁלְחָה	שִׁלְחָה	הִשְׁלִיחָה	הִשְׁתַּלְּחָה
	2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
	2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
	1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur.	3 c.	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
	2 m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
	2 f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
	1 c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. Absol.		שִׁלְּחַ	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	—
Constr.		שִׁלְּחָ	הִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
FUT. (IMPF.)	3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
	3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
	2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
	2 f.	תִּשְׁלְּחִי	תִּשְׁלְּחִי	תִּשְׁלְּחִי	תִּשְׁלְּחִי	תִּשְׁתְּלַחֲלִי
	1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
Plur.	3 m.	יִשְׁלְּחוּ	יִשְׁלְּחוּ	יִשְׁלְּחוּ	יִשְׁלִיחוּ	יִשְׁתַּלְּחוּ
	3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
	2 m.	תִּשְׁלְּחוּ	תִּשְׁלְּחוּ	תִּשְׁלְּחוּ	תִּשְׁלִיחוּ	תִּשְׁתַּלְּחוּ
	2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
	1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁתַּלַּח
IMPER.	2 m.	שְׁלַח	הִשְׁלַח	שִׁלַּח	הִשְׁלַח	הִשְׁתַּלַּח
	2 f.	שְׁלַחִי	הִשְׁלַחִי	שִׁלַּחִי	הִשְׁלַחִי	הִשְׁתַּלַּחִי
	Plur. 2 m.	שְׁלַחוּ	הִשְׁלַחוּ	שִׁלַּחוּ	הִשְׁלַחוּ	הִשְׁתַּלַּחוּ
	2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	שִׁלַּחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
PART. Act.		שֹׁלֵחַ		מִשְׁלִיחַ	מְשַׁלֵּחַ	מִשְׁתַּלַּח
Pass.		שְׁלֻחָה	נִשְׁלָח			



# VII. PARADIGM OF PE NUN VERBS, § 129.

<i>to touch</i> <i>near</i>		KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. (PERF.)	3 m.	נָגַשׁ	נִגַּשׁ	הִגִּישׁ	הִגָּשׁ	נָתַן
	3 f.	נִגַּשְׁתָּ	נִגַּשְׁתְּ	הִגִּישְׁתָּ	הִגָּשְׁתְּ	נָתַתְּ
	2 m.	נִגַּשְׁתָּ	נִגַּשְׁתָּ	הִגִּישְׁתָּ	הִגָּשְׁתָּ	נָתַתָּ
	2 f.	נִגַּשְׁתְּ	נִגַּשְׁתְּ	הִגִּישְׁתְּ	הִגָּשְׁתְּ	נָתַתְּ
	1 c.	נִגַּשְׁתִּי	נִגַּשְׁתִּי	הִגִּישְׁתִּי	הִגָּשְׁתִּי	נָתַתִּי
	Plur. 3 c.	נִגַּשׁוּ	נִגַּשׁוּ	הִגִּישׁוּ	הִגָּשׁוּ	נָתַנוּ
	2 m.	נִגַּשְׁתֶּם	נִגַּשְׁתֶּם	הִגִּישְׁתֶּם	הִגָּשְׁתֶּם	נָתַתֶּם
	2 f.	נִגַּשְׁתֶּן	נִגַּשְׁתֶּן	הִגִּישְׁתֶּן	הִגָּשְׁתֶּן	נָתַתֶּן
	1 c.	נִגַּשְׁנוּ	נִגַּשְׁנוּ	הִגִּישְׁנוּ	הִגָּשְׁנוּ	נָתַנוּ
INFIN. Absol.		נִגֹּשׁ	נִגְּשׁ	הִגִּישׁ	הִגָּשׁ	נָתַן
Constr.		נִגֹּשׁתָּ	נִגְּשׁתָּ	הִגִּישׁתָּ	הִגָּשׁתָּ	נָתַתָּ
FUT. (IMPF.)	3 m.	יִגַּשׁ	יִנְגַּשׁ	יִהְיֶה	יִהְיֶה	יִתֵּן
	3 f.	תִּגַּשׁ	תִּנְגַּשׁ	תִּהְיֶה	תִּהְיֶה	תִּתֵּן
	2 m.	תִּגַּשׁ	תִּנְגַּשׁ	תִּהְיֶה	תִּהְיֶה	תִּתֵּן
	2 f.	תִּגַּשִׁי	תִּנְגַּשִׁי	תִּהְיֶיךָ	תִּהְיֶיךָ	תִּתֵּנִי
	1 c.	אֶגַּשׁ	אֶנְגַּשׁ	אֶהְיֶה	אֶהְיֶה	אֶתֵּן
	Plur. 3 m.	יִגַּשׁוּ	יִנְגַּשׁוּ	יִהְיֶינָה	יִהְיֶינָה	יִתְּנוּ
	3 f.	תִּגַּשְׁנָה	תִּנְגַּשְׁנָה	תִּהְיֶינָה	תִּהְיֶינָה	(תִּתְּנוּ)
	2 m.	תִּגַּשׁוּ	תִּנְגַּשׁוּ	תִּהְיֶינָה	תִּהְיֶינָה	תִּתְּנוּ
	2 f.	תִּגַּשְׁנָה	תִּנְגַּשְׁנָה	תִּהְיֶינָה	תִּהְיֶינָה	(תִּתְּנוּ)
	1 c.	נִגַּשׁ	נִגַּשׁ	נִהְיֶה	נִהְיֶה	נִתֵּן
IMPER.	2 m.	גַּשׁ	הִנְגַּשׁ	הִגִּישׁ		תֵּן
	2 f.	גַּשִׁי	הִנְגַּשִׁי	הִגִּישִׁי	wanting	תֵּנִי
	Plur. 2 m.	גַּשׁוּ	הִנְגַּשׁוּ	הִגִּישׁוּ		תֵּנוּ
	2 f.	גַּשְׁנָה	הִנְגַּשְׁנָה	הִגִּישְׁנָה		(תֵּנָה)
PART. Act.		נִגֹּשׁ		מִגִּישׁ		נִתֵּן
Pass.		נִגְּשׁ	נִגַּשׁ		מִגַּשׁ	נִתָּן

1. to to  
2. to to  
to give

# VIII. PARADIGM OF AYIN

*to surround*

		KAL.	NIPHAL.	PIEL.
PRET.	3 m.	סָבַב	סָב	סָבַב
(PERF.)	3 f.	סָבְבָה	סָבְּהָ	סָבְבָה
	2 m.	(סָבְבָתָּהּ)	סָבְּוֹתָּ	סָבְבָתָּהּ
	2 f.	(סָבְבָתָּהּ)	סָבְּוֹתָּ	סָבְבָתָּהּ
	1 c.	סָבְבָתִּי	סָבְּוֹתִי	סָבְבָתִּי
Plur.	3 c.	סָבְּבוּ	נָסְבוּ	סָבְּבוּ
	2 m.	(סָבְבָתֶּם)	נָסְבוּתֶּם	סָבְבָתֶּם
	2 f.	(סָבְבָתֶּן)	נָסְבוּתֶּן	סָבְבָתֶּן
	1 c.	סָבְּבוּנִי	נָסְבוּנִי	סָבְּבוּנִי
INFIN.	Absol.	סָבֹב	סָב	סָבֹב
	Constr.	סָבֵב	סָב	סָבֵב
FUT.	3 m.	יָסֵב	יָסֵב	יָסֵב
(IMPF.)	3 f.	תָּסֵב	תָּסֵב	תָּסֵב
	2 m.	תָּסֵב	תָּסֵב	תָּסֵב
	2 f.	תָּסֵבִי	תָּסֵבִי	תָּסֵבִי
	1 c.	אָסֵב	אָסֵב	אָסֵב
Plur.	3 m.	יָסְבוּ	יָסְבוּ	יָסְבוּ
	3 f.	תָּסֵבְנָה	תָּסֵבְנָה	תָּסֵבְנָה
	2 m.	תָּסֵבוּ	תָּסֵבוּ	תָּסֵבוּ
	2 f.	תָּסֵבְנָה	תָּסֵבְנָה	תָּסֵבְנָה
	1 c.	נָסֵב	נָסֵב	נָסֵב
IMPER.	2 m.	סָב	הָסֵב	סָבֵב
	2 f.	סָבִי	הָסֵבִי	סָבֵבִי
Plur.	2 m.	סָבוּ	הָסָבוּ	סָבֵבוּ
	2 f.	סָבִינָה	הָסָבִינָה	סָבֵבְנָה
PART.	Act.	סָבֵב		מְסָבֵב
	Pass.	סָבִיב	נָסֵב	

DOUBLED VERBS, § 133.

HIPHAL.	HOPHAL.	HITHPAEL.	PIEL.
הִסָּב	הוֹסֵב	הִסְתַּוֵּב	סָכַסְךָ
הִסְבַּח	הוֹסֵבָה	הִסְתַּוְּבָה	סָכַסְכָה
הִסְבִּיחַ		הִסְתַּוְּבִיחַ	סָכַסְכִּיחַ
הִסְבִּיחַ		הִסְתַּוְּבִיחַ	סָכַסְכִּיחַ
הִסְבִּיחִי		הִסְתַּוְּבִיחִי	סָכַסְכִּיחִי
הִסְבִּיחַ	הוֹסֵבִי	הִסְתַּוְּבִיחַ	סָכַסְכִּיחִי
הִסְבִּיחוּם		הִסְתַּוְּבִיחוּם	סָכַסְכִּיחִם
הִסְבִּיחוּן		הִסְתַּוְּבִיחוּן	סָכַסְכִּיחִן
הִסְבִּיחוּ		הִסְתַּוְּבִיחוּ	סָכַסְכִּיחוּ
הִסָּב			סָכַסְךָ
הִסָּב		הִסְתַּוֵּב	סָכַסְךָ
יָסָב	יֹוֵסֵב	יִסְתַּוֵּב	יִסְכַּסְךָ
תָּסָב	תוֹסֵב	תִּסְתַּוֵּב	תִּסְכַּסְךָ
תָּסָב	תוֹסֵב	תִּסְתַּוֵּב	תִּסְכַּסְךָ
תָּסָבִי	תוֹסֵבִי	תִּסְתַּוְּבִי	תִּסְכַּסְכִּי
אָסָב	אוֹסֵב	אִסְתַּוֵּב	אִסְכַּסְךָ
יָסָבוּ	יֹוֹסְבוּ	יִסְתַּוְּבוּ	יִסְכַּסְכוּ
תָּסָבִינָה		תִּסְתַּוְּבִינָה	תִּסְכַּסְכִּינָה
תָּסָבוּ	תוֹסְבוּ	תִּסְתַּוְּבוּ	תִּסְכַּסְכוּ
תָּסָבִינָה		תִּסְתַּוְּבִינָה	תִּסְכַּסְכִּינָה
נָסָב	נוֹסֵב	נִסְתַּוֵּב	נִסְכַּסְךָ
הִסָּב		הִסְתַּוֵּב	סָכַסְךָ
הִסְבִּי	wanting	הִסְתַּוְּבִי	סָכַסְכִּי
הִסְבִּי		הִסְתַּוְּבִי	סָכַסְכִּי
הִסְבִּינָה		הִסְתַּוְּבִינָה	סָכַסְכִּינָה
מָסָב		מִסְתַּוֵּב	מִסְכַּסְךָ
	מוֹסְבִי		

to be

# IX. PARADIGM OF AYIN VAV

<i>to stand, rise</i>		KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 m. (PERF.)	3 f.	קָם	נָקָם	קוּיָם	קוּמָם
	2 m.	קָמָה	נָקָמָה	קוּמָמָה	קוּמָמָה
	2 f.	קָמַת	נָקָמַת	קוּמָמַת	קוּמָמַת
	1 c.	קָמַתִּי	נָקָמַתִּי	קוּמָמַתִּי	קוּמָמַתִּי
	Plur. 3 c.	קָמוּ	נָקָמוּ	קוּמָמוּ	קוּמָמוּ
	2 m.	קָמוּתָם	נָקָמוּתָם	קוּמָמוּתָם	קוּמָמוּתָם
	2 f.	קָמוּתֵן	נָקָמוּתֵן	קוּמָמוּתֵן	קוּמָמוּתֵן
	1 c.	קָמוּנִי	נָקָמוּנִי	קוּמָמוּנִי	קוּמָמוּנִי
INFIN. Absol.		קוּם	הִקָּוִם	קוּיָם	
Constr.		קוּם	הִקָּוִם	קוּיָם	
FUT. 3 m. (IMPF.)	3 f.	יָקוּם	יִקָּוִם	יָקוּיָם	יָקוּמָם
	2 m.	תָּקוּם	תִּקָּוִם	תָּקוּיָם	תָּקוּמָם
	2 f.	תָּקַמִּי	תִּקָּמִי	תָּקוּיָמִי	תָּקוּמָמִי
	1 c.	אָקוּם	אִקָּוִם	אָקוּיָם	אָקוּמָם
	Plur. 3 m.	יָקוּמוּ	יִקָּוּמוּ	יָקוּיָמוּ	יָקוּמָמוּ
	3 f.	תָּקוּיָנָה	תִּקָּוּיָנָה	תָּקוּיָמְנָה	תָּקוּמָמְנָה
	2 m.	תָּקוּיָבִי	תִּקָּוּיָבִי	תָּקוּיָמָמוּ	תָּקוּמָמָמוּ
	2 f.	תָּקוּיָנָה	תִּקָּוּיָנָה	תָּקוּיָמְנָה	תָּקוּמָמְנָה
	1 c.	נָקוּם	נִקָּוִם	נָקוּיָם	נָקוּמָם
IMPER. 2 m.	2 f.	קוּם	הִקָּוִם	קוּיָם	
	2 f.	קוּמִי	הִקָּוּמִי	קוּיָמִי	wanting
	Plur. 2 m.	קוּמוּ	הִקָּוּמוּ	קוּיָמוּ	
	2 f.	קוּמְנָה	הִקָּוּמְנָה	קוּיָמְנָה	
PART. Act.		קָם		מִקוּיָם	
	Pass.	קוּם	נָקָם		מִקוּמָם

AND AYIN YODH VERBS, § 154.

HIPHIL.	HOPHAL.	HITHPAEL.	KAL. <i>continued</i>	
הָקִים	הוֹקֵם	הִתְקוֹמֵם	קָם	
הִקְיָמָה	הוֹקְמָה	הִתְקוֹמְמָה	קָמָה	
הִקְיִמוּת	(הוֹקְמִית)	הִתְקוֹמְמִית	קָמִית	רִיבֹות
הִקְיִמוּת	(הוֹקְמִית)	הִתְקוֹמְמִית	קָמִית	
הִקְיִמוּתִי	(הוֹקְמִיתִי)	הִתְקוֹמְמִיתִי	קָמִיתִי	רִיבֹותִי
הִקְיִמוּ	הוֹקְמוּ	הִתְקוֹמְמוּ	קָמוּ	רִיבֹו
הִקְיִמוּתָם	(הוֹקְמִיתָם)	הִתְקוֹמְמִיתָם	קָמִיתָם	
הִקְיִמוּתָן	(הוֹקְמִיתָן)	הִתְקוֹמְמִיתָן	קָמִיתָן	
הִקְיִמוּנֹו	(הוֹקְמִינוּ)	הִתְקוֹמְמִינוּ	קָמִינוּ	
הָקִים		הִתְקוֹמֵם	רֹב	רִיב
הָקִים		הִתְקוֹמֵם	רִיב	
הָקִים	יֹוֹקֵם	יִתְקוֹמֵם	יָרִיב	
תָּקִים	תוֹקֵם	תִּתְקוֹמֵם	תָּרִיב	
תָּקִים	תוֹקֵם	תִּתְקוֹמֵם	תָּרִיב	
תָּקִימִי	תוֹקְמִי	תִּתְקוֹמְמִי	תָּרִיבִי	
אָקִים	אוֹקֵם	אִתְקוֹמֵם	אָרִיב	
יִקְיִמוּ	יֹוֹקְמוּ	יִתְקוֹמְמוּ	יָרִיבוּ	
תָּקִימְנָה	(תוֹקְמִנָה)	תִּתְקוֹמְמִנָה	תָּרִיבְנָה	
תָּקִימוּ	תוֹקְמוּ	תִּתְקוֹמְמוּ	תָּרִיבוּ	
תָּקִימְנָה	(תוֹקְמִנָה)	תִּתְקוֹמְמִנָה	תָּרִיבְנָה	
נָקִים	נוֹקֵם	נִתְקוֹמֵם	נָרִיב	
הָקִים		הִתְקוֹמֵם	רִיב	
הִקְיִמִי	wanting	הִתְקוֹמְמִי	רִיבִי	
הִקְיִמוּ		הִתְקוֹמְמוּ	רִיבוּ	
הִקְיִמְנָה		הִתְקוֹמְמִנָה	(לְרִיבָה)	
מָקִים		מִתְקוֹמֵם	קָם	
	מוֹקֵם		רֹב	



# X. PARADIGM OF PE YODH VERBS, § 144.

<i>Sit dwell</i>		KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.
PRET. (PERF.)	3 m.	יָשַׁב	נָשַׁב	הוֹשִׁיב	הוֹשִׁב	יָבֵשׁ
	3 f.	יָשְׁבָה	נָשְׁבָה	הוֹשִׁיבָה	הוֹשִׁבָה	יָבֵשָׁה
	2 m.	יָשַׁבְתָּ	נָשַׁבְתָּ	הוֹשַׁבְתָּ	הוֹשַׁבְתָּ	יָבֵשְׁתָּ
	2 f.	יָשַׁבְתְּ	נָשַׁבְתְּ	הוֹשַׁבְתְּ	הוֹשַׁבְתְּ	יָבֵשְׁתְּ
	1 c.	יָשַׁבְתִּי	נָשַׁבְתִּי	הוֹשַׁבְתִּי	הוֹשַׁבְתִּי	יָבֵשְׁתִּי
	Plur. 3 c.	יָשְׁבוּ	נָשְׁבוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ	יָבֵשׁוּ
	2 m.	יָשַׁבְתֶּם	נָשַׁבְתֶּם	הוֹשַׁבְתֶּם	הוֹשַׁבְתֶּם	יָבֵשְׁתֶּם
	2 f.	יָשַׁבְתֶּן	נָשַׁבְתֶּן	הוֹשַׁבְתֶּן	הוֹשַׁבְתֶּן	יָבֵשְׁתֶּן
	1 c.	יָשַׁבְנוּ	נָשַׁבְנוּ	הוֹשַׁבְנוּ	הוֹשַׁבְנוּ	יָבֵשְׁנוּ
INFIN. Absol.		יָשׁוּב		הוֹשִׁיב		יָבֵשׁ
Constr.		שָׁבַת	הוֹשִׁיב	הוֹשִׁיב	הוֹשִׁיב	יָבֵשׁ
FUT. (IMPF.)	3 m.	יָשֹׁב	יָשֹׁב	יִהְיֶיב	יִהְיֶיב	יִיבֵשׁ
	3 f.	תָּשֹׁב	תָּשֹׁב	תִּהְיֶיב	תִּהְיֶיב	תִּיבֵשׁ
	2 m.	תָּשֹׁב	תָּשֹׁב	תִּהְיֶיב	תִּהְיֶיב	תִּיבֵשׁ
	2 f.	תִּשְׁבִּי	תִּשְׁבִּי	תִּהְיֶיבִי	תִּהְיֶיבִי	תִּיבֵשִׁי
	1 c.	אָשֹׁב	אָשֹׁב	אִהְיֶיב	אִהְיֶיב	אִיבֵשׁ
	Plur. 3 m.	יָשֻׁבוּ	יָשֻׁבוּ	יִהְיֶיבוּ	יִהְיֶיבוּ	יִיבֵשׁוּ
	3 f.	תִּשְׁבְּנָה	תִּשְׁבְּנָה	תִּהְיֶיבְנָה	תִּהְיֶיבְנָה	תִּיבֵשְׁנָה
	2 m.	תִּשְׁבּוּ	תִּשְׁבּוּ	תִּהְיֶיבוּ	תִּהְיֶיבוּ	תִּיבֵשׁוּ
	2 f.	תִּשְׁבְּנָה	תִּשְׁבְּנָה	תִּהְיֶיבְנָה	תִּהְיֶיבְנָה	תִּיבֵשְׁנָה
	1 c.	נִשְׁבֵּי	נִשְׁבֵּי	נִהְיֶיב	נִהְיֶיב	נִיבֵשׁ
IMPER.	2 m.	שֵׁב	הוֹשִׁיב	הוֹשִׁיב		יָבֵשׁ
	2 f.	שְׁבִי	הוֹשִׁיבִי	הוֹשִׁיבִי		יָבֵשִׁי
	Plur. 2 m.	שִׁבוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ	wanting	יָבֵשׁוּ
	2 f.	שִׁבְנָה	הוֹשִׁיבְנָה	הוֹשִׁיבְנָה		יָבֵשְׁנָה
PART. Act.		יָשֹׁב		מֹהְיֶיב		יָבֵשׁ
Pass.		יָשׁוּב	נֹשֵׁב		מֹהְיֶיב	יָבֵשׁ

*sit  
dwell  
be dr*

# XI. PARADIGM OF LAMEDH ALEPH VERBS, § 164.

<i>to find</i>	KAL	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 m.	מָצָא	נִמְצָא	מָצָא	הִמְצָא	הִתְמַצָּא
(PERF.) 3 f.	מָצְאָה	נִמְצְאָה	מָצְאָה	הִמְצְאָה	הִתְמַצְּאָה
2 m.	מָצָאתָ	נִמְצָאתָ	מָצָאתָ	הִמְצָאתָ	הִתְמַצָּאתָ
2 f.	מָצָאתְ	נִמְצָאתְ	מָצָאתְ	הִמְצָאתְ	הִתְמַצָּאתְ
1 c.	מָצָאתִי	נִמְצָאתִי	מָצָאתִי	הִמְצָאתִי	הִתְמַצָּאתִי
Plur. 3 c.	מָצְאוּ	נִמְצְאוּ	מָצְאוּ	הִמְצְאוּ	הִתְמַצְּאוּ
2 m.	מָצַאתֶם	נִמְצַאתֶם	מָצַאתֶם	הִמְצַאתֶם	הִתְמַצְּאתֶם
2 f.	מָצַאתְנָה	נִמְצַאתְנָה	מָצַאתְנָה	הִמְצַאתְנָה	הִתְמַצְּאתְנָה
1 c.	מָצַאתִנִּי	נִמְצַאתִנִּי	מָצַאתִנִּי	הִמְצַאתִנִּי	הִתְמַצְּאתִנִּי
INFIN. Absol.	מֵצֵא	נִמְצֵא	מֵצֵא	הִמְצֵא	
Constr.	מֵצֵא	הִמְצֵא	מֵצֵא	הִמְצֵא	הִתְמַצֵּא
FUT. 3 m.	יִמְצָא	יִמְצָא	יִמְצָא	יִמְצָא	יִתְמַצָּא
(IMPF.) 3 f.	תִּמְצָא	תִּמְצָא	תִּמְצָא	תִּמְצָא	תִּתְמַצְּא
2 m.	תִּמְצָאתָ	תִּמְצָאתָ	תִּמְצָאתָ	תִּמְצָאתָ	תִּתְמַצְּאתָ
2 f.	תִּמְצָאתְ	תִּמְצָאתְ	תִּמְצָאתְ	תִּמְצָאתְ	תִּתְמַצְּאתְ
1 c.	אֶמְצָא	אֶמְצָא	אֶמְצָא	אֶמְצָא	אֶתְמַצְּא
Plur. 3 m.	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִתְמַצְּאוּ
3 f.	תִּמְצְאוּהָ	תִּמְצְאוּהָ	תִּמְצְאוּהָ	תִּמְצְאוּהָ	תִּתְמַצְּאוּהָ
2 m.	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּתְמַצְּאוּ
2 f.	תִּמְצְאוּהָ	תִּמְצְאוּהָ	תִּמְצְאוּהָ	תִּמְצְאוּהָ	תִּתְמַצְּאוּהָ
1 c.	נִמְצָא	נִמְצָא	נִמְצָא	נִמְצָא	נִתְמַצָּא
IMPER. 2 m.	מֵצֵא	הִמְצֵא	מֵצֵא	הִמְצֵא	הִתְמַצֵּא
2 f.	מֵצְאִי	הִמְצְאִי	מֵצְאִי	הִמְצְאִי	הִתְמַצְּאִי
Plur. 2 m.	מֵצְאוּ	הִמְצְאוּ	מֵצְאוּ	הִמְצְאוּ	הִתְמַצְּאוּ
2 f.	מֵצְאוּהָ	הִמְצְאוּהָ	מֵצְאוּהָ	הִמְצְאוּהָ	הִתְמַצְּאוּהָ
PART. Act.	מֵצֵא		מִמְצֵא	מִמְצֵא	מִתְמַצֵּא
Pass.	מֵצוּן	נִמְצֵן			

## XII. PARADIGM OF LAMEDH

<i>uncover reveal</i>		KAL.	NIPHAL.	PIEL.
PRET. (PERF.)	3 m.	גָּלָה	נִגְלָה	גָּלָה
	3 f.	גָּלְתָה	נִגְלְתָה	גָּלְתָה
	2 m.	גָּלִיתָ	נִגְלִיתָ	גָּלִיתָ
	2 f.	גָּלִיתְּ	נִגְלִיתְּ	גָּלִיתְּ
	1 c.	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי
	Plur. 3 c.	גָּלוּ	נִגְלוּ	גָּלוּ
	2 m.	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם
	2 f.	גָּלִיתֶן	נִגְלִיתֶן	גָּלִיתֶן
	1 c.	גָּלִינוּ	נִגְלִינוּ	גָּלִינוּ
INFIN. Absol.		גָּלֶה	נִגְלֶה	גָּלֶה
Constr.		גָּלוֹת	הִגְלוֹת	גָּלוֹת
FUT. (IMPF.)	3 m.	יִגְלֶה	יִנְגְּלֶה	יִגְלֶה
	3 f.	תִּגְלֶה	תִּנְגְּלֶה	תִּגְלֶה
	2 m.	תִּגְלֶה	תִּנְגְּלֶה	תִּגְלֶה
	2 f.	תִּגְלִי	תִּנְגְּלִי	תִּגְלִי
	1 c.	אֶגְלֶה	אֶנְגְּלֶה	אֶגְלֶה
	Plur. 3 m.	יִגְלוּ	יִנְגְּלוּ	יִגְלוּ
	3 f.	תִּגְלִינָה	תִּנְגְּלִינָה	תִּגְלִינָה
	2 m.	תִּגְלוּ	תִּנְגְּלוּ	תִּגְלוּ
	2 f.	תִּגְלִינָה	תִּנְגְּלִינָה	תִּגְלִינָה
	1 c.	נִגְלֶה	נִגְלֶה	נִגְלֶה
IMPER.	2 m.	גָּלֶה	הִגְלֶה	גָּלֶה
	2 f.	גָּלִי	הִגְלִי	גָּלִי
	Plur. 2 m.	גָּלוּ	הִגְלוּ	גָּלוּ
	2 f.	גָּלִינָה	הִגְלִינָה	גָּלִינָה
PART.	Act.	גָּלָה		מִגְלָה
	Pass.	גָּלוּי	נִגְלָה	

*to.*  
 A specification of futures <sup>16</sup>. 17. may be cut off in  
 future and shall be supplied

THE VERBS, § 170.

PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
הִתְבַּלֶּה	הִתְבַּלָּה	הִתְבַּלָּה	הִתְבַּלָּה
הִתְבַּלְּתָה	הִתְבַּלְּתָה	הִתְבַּלְּתָה	הִתְבַּלְּתָה
הִתְבַּלִּיתִי	הִתְבַּלִּיתִי	הִתְבַּלִּיתִי	הִתְבַּלִּיתִי
הִתְבַּלִּיתְהוּ	הִתְבַּלִּיתְהוּ	הִתְבַּלִּיתְהוּ	הִתְבַּלִּיתְהוּ
הִתְבַּלֶּהוּ	הִתְבַּלָּהוּ	הִתְבַּלָּהוּ	הִתְבַּלָּהוּ
הִתְבַּלִּיחַם	הִתְבַּלִּיחַם	הִתְבַּלִּיחַם	הִתְבַּלִּיחַם
הִתְבַּלִּיחֻן	הִתְבַּלִּיחֻן	הִתְבַּלִּיחֻן	הִתְבַּלִּיחֻן
הִתְבַּלִּינוּ	הִתְבַּלִּינוּ	הִתְבַּלִּינוּ	הִתְבַּלִּינוּ
(הִתְבַּלָּה)	הִתְבַּלָּה	הִתְבַּלָּה	(הִתְבַּלָּה)
הִתְבַּלֹּת	הִתְבַּלֹּת	(הִתְבַּלֹּת)	הִתְבַּלֹּת
יִתְבַּלֶּה	יִתְבַּלָּה	יִתְבַּלָּה	יִתְבַּלָּה
יִתְבַּלְּתָה	יִתְבַּלְּתָה	יִתְבַּלְּתָה	יִתְבַּלְּתָה
יִתְבַּלִּיתִי	יִתְבַּלִּיתִי	יִתְבַּלִּיתִי	יִתְבַּלִּיתִי
יִתְבַּלִּיתְהוּ	יִתְבַּלִּיתְהוּ	יִתְבַּלִּיתְהוּ	יִתְבַּלִּיתְהוּ
יִתְבַּלֶּהוּ	יִתְבַּלָּהוּ	יִתְבַּלָּהוּ	יִתְבַּלָּהוּ
יִתְבַּלִּינָה	יִתְבַּלִּינָה	יִתְבַּלִּינָה	יִתְבַּלִּינָה
יִתְבַּלֶּנוּ	יִתְבַּלָּנוּ	יִתְבַּלָּנוּ	יִתְבַּלָּנוּ
יִתְבַּלִּינָה	יִתְבַּלִּינָה	יִתְבַּלִּינָה	יִתְבַּלִּינָה
יִתְבַּלֶּנָה	יִתְבַּלָּנָה	יִתְבַּלָּנָה	יִתְבַּלָּנָה
	הִתְבַּלָּה		הִתְבַּלָּה
wanting	הִתְבַּלִּי	wanting	הִתְבַּלִּי
	הִתְבַּלֶּה		הִתְבַּלֶּה
	הִתְבַּלִּינָה		הִתְבַּלִּינָה
	מִתְבַּלָּה		מִתְבַּלָּה
מִתְבַּלָּה		מִתְבַּלָּה	

## CLASS I.

## 1. Monosyllables and Segholates; Abstract Nouns.

Vowel with		Perfect Roots		לָהּ עוֹ & עִי עַץ פֶּן & פִּי			
1st. Radical	2d. Radical	Segholates	Guttural				
בִּיאַ	בָּבֵר	מָלַךְ	נָעַר	}	מֶקֶד	לֵיל	דִּיּוֹ
שָׂא	פָּחַב		לָחַם			תָּנָה	סָחָה
	שָׁלַם	צָדַק	בָּשַׁח	(ר) תָּשַׁח		רָוַח	בָּרַח
חָטָא	רָלַל	עָמַק	שָׁמַע	(ר) עָצָה	תָּן	רִישׁ	אִיר (אִיר)
נָרַךְ	גָּבִיר		אָהַל	(נ) מָיָא		רִיב	פִּי (פִּיר)
קָשַׁט	שָׁכַל	חָמַץ	נָעַר	}	(ר) סוּד	אֶזֶן	
	גָּבִיל		גָּבַהּ		(ר) בּוּל	טוֹב	

א prosthetic: אֶצְבֵּעַ, אֶשְׁלָב, אֶבְיָט, אֶחָבֵד.

א unessential long vowel: אֶזֶר, אֶמֶן, אֶזֶר.

2. Long ultimate with pretonic  $\bar{\text{—}}$  or  $\text{—}$ .

Adjectives:  $\bar{a}$ ,  $\bar{e}$ ,  $\bar{o}$  intrans. קָטָן, קָטָן, קָטָן.

$\bar{e}$ ,  $\bar{u}$  passive בָּחֵר, נָחַשׁ, קָטוּל.

טוֹב, רִישׁ, יוֹד, רֶשֶׁת: עִי and עוֹ. יָמַח, תָּמַח, רָךְ: עַץ.

שָׁלַח, עָנָה, נָקַח, בָּאָה, יָפָה: לָהּ.

$\bar{a}$ ,  $\bar{o}$  qualities existing: גָּדוֹל, חָזַק, קָרוֹב, רָחוֹק.

$\bar{e}$  „ becoming: גָּדַל, חָזַק, קָרַב, רָחַק.

$\bar{o}$  permanent, as figure עָבַד, עָבַד, עָבַד, אָרָה.

colour אָדָם, בָּרָד, יָרוֹק, אָדָם.

character אָיִם, מָחוֹר, קָרוֹשׁ.

$\bar{e}$  variable states of body שָׁבַע, רָעַב, אָמַיָא, רָעַב.

mind אָבַל, חָרַד, חָשַׁךְ.

Concrete Nouns: בָּבִיר, צָנִיף, נִמְשֵׁר, שָׁכַר, (שָׁרִי) שָׁרָה.

Names of seasons: קָצִיר, תְּהִישׁ, זְמִיר, בָּצִיר, אָסִיף, אָבִיב.

3. Long immutable penult,  $\bar{\text{—}}$  or  $\text{—}$  in ultimate.

Agents: קָטַל, שָׁוַעַל, חָרַם, קָטַל.

Occupations: פָּחַח, פָּחַח, חָרַח, חָרַח, חָרַח.



CLASS II. Reduplicated.

Intensive: רָחוּם, חָפֶז, גָּבוּר, צָדִיק, פָּקֵחַ, חָפֵּץ.

Daghesh resolved: קִרְוֹשׁ, קִרְטֹר, קִרְבֹּשׁ.

גִּלְגָּלַת, טִלְטִילָה, חִלְחִילָה, קִדְקִיד, חִתְחִית: עֵץ.

do. vowel inserted אֶלְעֵל, עֲרוּעֵר, אֶלְעָל.

do. consonant softened קִרְקִלֹן, פֹּכֶב, שִׁרְשֻׁה, כֶּפֶר, קִרְקִלֹן, פֹּכֶב.

נֶאֱמָה: לֵאמֹר. (י) אֶאָצֵא, (י) הִבְהָבִים: פִּי.

Occupations: טָבַח, חָרַשׁ, בִּיָּן, בִּיָּג, בָּלָב, אָפֵר.

Defects: קָרַח, פִּסַּח, עָקַשׁ, עִיר, חָרַשׁ, גָּבֶן, אֵנָם.

Abstracts: שִׁשְׁשִׁים, תִּרְרָר: עֵץ. שְׁלוּחִים, כְּפָרִים, שְׁלוֹם.

Reduplicate 3d. Radical: with *a* אֶמֶלֶל, רִעְעָן, פִּרְרָח.

פֶּאֱרֹר, נִצְצִין *u*. נִיחַח, נִהַלֵּל *o*. סִבְרִיר, כְּמִירִיר *i*.

Red. two Radicals: עֲצֹאֵל, הִצְצִירָה, פִּקְחִיקָח.

repetition אֶסְפָּסַס, פִּתְלִילָל, הִלְקִלַּק, הִבְכִּכֵּן.

diminutives of colour יִרְקָרַק, אֲדָמִים.

CLASS III. With Prefixes.

א: superlative אֵתָן, אֶכָד, אֶכָב.

מ: agent מַשְׂבִּיל, מִנְפֵּל, participles with מ.

instrument מִלְמֵד, מִפְתָּח.

place or time מִזְבֵּן, מִרְבֵּץ, מִזְבֵּחַ.

action or condition מִשְׁבֵּר, מִדְוָה, מִסְפֵּר, מִטְבֵּחַ.

object or subject מִרְחֵק, מִצְעָר, מִזְמֹר, מִאֲכָל.

י: names יִצְחָק, יִפְתָּח; appellatives יִלְקִיט.

ח: abstracts חֲתֻמָּה, חֲתֻמָּה; concrete חֲתֻמָּה, חֲתֻמָּה.

CLASS IV. With Affixes. Denominatives.

עֲלִיוֹן, נִחְשָׁתָן, אֲחִירֹן: or ון.

abstracts אֲבִדֹן, גִּרְקֹן, עֲוִרֹן.

augmentative שִׁבְחֹן; diminutive אִישׁוֹן.

כְּרָמִל, חֲרָטִם, סָלָם, גִּרְוֹן: or ל, ם.

י: relation אֶבְרִי, יְבוּסִי, עֲבָרִי.

י: כִּלְיִי, לִילִי, הִוְדִי, הִוְרִי.

# XIV. PARADIGM OF THE

## 1.

	king	covert	drought	boy
SING. <i>abs.</i>	מֶלֶךְ	סֹחַר	חֹרֵב	נֶעַר
<i>const.</i>	מֶלֶךְ	סֹחַר	חֹרֵב	נֶעַר
PLUR. <i>abs.</i>	מְלָכִים	סֹחָרִים	חֹרָבִים	נְעָרִים
<i>const.</i>	מְלָכִי	סֹחָרִי	חֹרָבִי	נְעָרִי
SING. <i>l. suf.</i>	מֶלְכִי	סֹחָרִי	חֹרָבִי	נְעָרִי*
<i>gr. suf.</i>	מִלְכָּם	סֹחָרָם	חֹרָבָם	נְעָרָם
PLUR. <i>l. suf.</i>	מִלְכֵי	סֹחָרֵי	חֹרָבֵי	נְעָרֵי
<i>gr. suf.</i>	מִלְכֵיכֶם	סֹחָרֵיכֶם	חֹרָבֵיכֶם	נְעָרֵיכֶם
				*But נְעָרָה

	feet	knees	loins	shoes
DU. <i>abs.</i>	רַגְלַיִם	בְּרַפְּיִם	מִתְּלַיִם	נַעֲלָיִם
<i>const.</i>	רַגְלִי	בְּרַפִּי	מִתְּלִי	נַעֲלִי

## 2.

	lord	vengeance	cloud	old man	heart
SING. <i>abs.</i>	אֲדוֹן	נָקָם	עָנָן	זָקֵן	לֵבָב
<i>const.</i>	אֲדוֹן	נָקָם	עָנָן	זָקֵן	לֵבָב
PLUR. <i>abs.</i>	אֲדוֹנִים	נִקְמָיִם	עֲנָנִים	זָקֵנִים	לִבְבָיִם
<i>const.</i>	אֲדוֹנִי	נִקְמָמִי	עֲנָנִי	זָקֵנִי	לִבְבִי
SING. <i>l. suf.</i>	אֲדוֹנִי	נִקְמָמִי		זָקֵנִי	לִבְבִי
<i>gr. suf.</i>	אֲדוֹנָם	נִקְמָמָם			לִבְבָם
PLUR. <i>l. suf.</i>	אֲדוֹנֵי	נִקְמָמֵי		זָקֵנֵי	לִבְבֵי
<i>gr. suf.</i>	אֲדוֹנֵיכֶם	נִקְמָמֵיכֶם		זָקֵנֵיכֶם	לִבְבֵיכֶם

	great	strong	dry	עַל Hiph. part
SING. <i>masc.</i>	גָּדוֹל	חָזָק	יָבֵשׁ	מִמָּקָם
<i>fem.</i>	גְּדוּלָּה	חֲזָקָה	יְבֹשָׁה	מִמִּיקְמָה
PLUR. <i>masc.</i>	גְּדוֹלִים	חֲזָקִים	יְבֹשִׁים	מִמִּיקְמָיִם
<i>fem.</i>	גְּדוּלוֹת	חֲזָקוֹת	יְבֹשׁוֹת	מִמִּיקְמוֹת

## 1.

perpetuity	deed	death	olive	sickness
נֶצַח	פֶּעַל	מָוֶת	זֵית	חֲלִי
נֶצַח	פֶּעַל	מוֹת	זֵית	חֲלִי
נֶצְחִים	פִּעָלִים	מוֹתִים	זֵיתִים	חֲלָיִים
נֶצְחִי	פִּעְלִי	מוֹתִי	זֵיתִי	חֲלָיִי
נֶצְחִי	פִּעְלִי*	מוֹתִי	זֵיתִי	חֲלָיִי
נֶצְחֵכֶם	פִּעְלֵכֶם	מוֹתֵכֶם	זֵיתֵכֶם	חֲלָיֵכֶם
נֶצְחִי	פִּעְלִי	מוֹתִי	זֵיתִי	חֲלָיִי
נֶצְחֵיכֶם	פִּעְלֵיכֶם	מוֹתֵיכֶם	זֵיתֵיכֶם	חֲלָיֵיכֶם

\*But נֶצְחֵךְ

noon

צָהָרִים

eyes

עֵינַיִם

עֵינִי

cheeks

לְחָיִים

לְחִי

## 3.

tree	name	potter	seal
עֵץ	שֵׁם	יֹצֵר	חוֹתֵם
עֵץ		יֹצֵר	חוֹתֵם
עֵצִים		יֹצְרִים	חֹתְמִים
עֵצִי		יֹצְרִי	חֹתְמִי
עֵצִי	שְׁמִי*	יֹצְרִי*	חֹתְמִי
עֵצֵיכֶם	שְׁמֵיכֶם	יֹצְרֵיכֶם	חֹתְמֵיכֶם
עֵצִי		יֹצְרִי	חֹתְמִי
עֵצֵיכֶם		יֹצְרֵיכֶם	חֹתְמֵיכֶם

\*But שְׁמֵךְ

\*יֹצְרֵךְ

## 4. (ל"ה)

work	field
מַעֲשֵׂה	שָׂדֶה
מַעֲשֵׂה	שָׂדֶה
מַעֲשִׂים	שָׂדִים
מַעֲשִׂי	שָׂדִי
מַעֲשִׂי	שָׂדִי
—	—
מַעֲשִׂי	שָׂדִי
מַעֲשֵׂיכֶם	שָׂדֵיכֶם

dead

מָוֶת

Kal act. part. Niph. part.

קָטַל

נִקְטַל

ל"ה part.

גָּלָה

fair

יָפָה

מָתָה

קָטַלָּה

נִקְטַלָּה

גָּלָה

יָפָה

קָטַלְתָּ

נִקְטַלְתָּ

מָתִים

קָטַלִּים

נִקְטַלִּים

גָּלִים

יָפִים

מָתוֹת

קָטַלּוֹת

נִקְטַלּוֹת

גָּלוֹת

יָפוֹת

# XV. PARADIGM OF MASCULINE NOUNS (continued).

## 5 (ע" and the like).

	camel	garden	goat	statute
SING. <i>abs.</i>	בָּמֶלֶךְ	בָּרֶן	עֵז	חֹק
<i>const.</i>	בָּמֶלֶךְ	בָּרֶן	עֵז	חֹק
PLUR. <i>abs.</i>	בָּמֶלֶכִּים	בָּרִים	עֵזִים	חֻקִּים
<i>const.</i>	בָּמֶלֶכִּי	בָּרִי	עֵזִי	חֻקִּי
SING. <i>l. suf.</i>	בָּמֶלֶכִּי	בָּרִי	עֵזִי	חֻקִּי
<i>gr. suf.</i>	בָּמֶלֶכְכֶּם	בָּרֵכֶם	עֵזְכֶם	חֻקְכֶם
PLUR. <i>l. suf.</i>	בָּמֶלֶכִּי	בָּרִי	עֵזִי	חֻקִּי
<i>gr. suf.</i>	בָּמֶלֶכְכֶּם	בָּרֵכֶם	עֵזְכֶם	חֻקְכֶם

	small	much or many	deep	fresh
SING. <i>masc.</i>	קָטָן	רַב	עֲמִיק	טָרִי
<i>fem.</i>	קָטָנָה	רַבָּה	עֲמִיקָה	טָרִיָּה
PLUR. <i>masc.</i>	קָטָנִים	רַבִּים	עֲמִיקִים	טָרִיִּים
<i>fem.</i>	קָטָנוֹת	רַבּוֹת	עֲמִיקוֹת	טָרִיּוֹת

## NOUNS WITH SUFFIXES.

	horse	horses	mare	mares
<i>Abs.</i>	Sg. סוּס	Pl. סוּסִים	Sg. סוּסָה	Pl. סוּסוֹת
<i>Const.</i>	סוּס	סוּסִי	סוּסָת	סוּסוֹת
SING. 1 c. my	סוּסִי	סוּסִי	סוּסָתִי	סוּסוֹתִי
2 m. thy	סוּסְךָ	סוּסֶיךָ	סוּסָתְךָ	סוּסוֹתֶיךָ
2 f. thy	סוּסֶיךָ	סוּסֶיךָ	סוּסָתְךָ	סוּסוֹתֶיךָ
3 m. his	סוּסָו	סוּסֵיו	סוּסָתּוֹ	סוּסוֹתָיו
3 f. her	סוּסָהּ	סוּסֶיהָ	סוּסָתָהּ	סוּסוֹתֶיהָ
PLUR. 1 c. our	סוּסֵינוּ	סוּסֵינוּ	סוּסָתֵנוּ	סוּסוֹתֵינוּ
2 m. your	סוּסֵיכֶם	סוּסֵיכֶם	סוּסָתְכֶם	סוּסוֹתֵיכֶם
2 f. your	סוּסֵיכֶן	סוּסֵיכֶן	סוּסָתְכֶן	סוּסוֹתֵיכֶן
3 m. their	סוּסָהֶם	סוּסֵיהֶם	סוּסָתָהֶם	סוּסוֹתֵיהֶם
3 f. their	סוּסָנָן	סוּסֵיהֶן	סוּסָתָן	סוּסוֹתֵיהֶן

# XVI. PARADIGM OF FEMININE NOUNS, § 221 B.

1.				
	queen	covert	desert	girl
SING. <i>abs.</i>	מִלְכָּה	סְתָרָה	הַרְבָּה	נַעֲרָה
<i>const.</i>	מִלְכָּת	סְתָרַת	הַרְבַּת	נַעֲרַת
PLUR. <i>abs.</i>	מִלְכוֹת	סְתָרוֹת	הַרְבוֹת	נַעֲרוֹת
<i>const.</i>	מִלְכוֹת	סְתָרוֹת	הַרְבוֹת	נַעֲרוֹת
SING. <i>l. suf.</i>	מִלְכָּתִי	סְתָרָתִי	הַרְבָּתִי	נַעֲרָתִי
<i>gr. suf.</i>	מִלְכָּתְכֶם	סְתָרָתְכֶם	הַרְבָּתְכֶם	נַעֲרָתְכֶם
PLUR. <i>l. suf.</i>	מִלְכוֹתִי	סְתָרוֹתִי	הַרְבוֹתִי	נַעֲרוֹתִי
<i>gr. suf.</i>	מִלְכָּתֵיכֶם	סְתָרָתֵיכֶם	הַרְבָּתֵיכֶם	נַעֲרָתֵיכֶם

	sides	double embroidery
Du. <i>abs.</i>	יְרֵכָיִם	רִקְצָתִים
<i>const.</i>	יְרֵכָתִי	

	2.			3.
	counsel	vengeance	cry	sucker
SING. <i>abs.</i>	עֲצָה	נִקְמָה	זַעֲקָה	יוֹנָקָה
<i>const.</i>	עֲצָת	נִקְמַת	זַעֲקַת	יוֹנָקַת
PLUR. <i>abs.</i>	עֲצוֹת	נִקְמוֹת	זַעֲקוֹת	יוֹנָקוֹת
<i>const.</i>	עֲצוֹת	נִקְמוֹת	זַעֲקוֹת	יוֹנָקוֹת
SING. <i>l. suf.</i>	עֲצָתִי	נִקְמָתִי	זַעֲקָתִי	יוֹנָקָתִי
<i>gr. suf.</i>	עֲצָתְכֶם	נִקְמָתְכֶם	זַעֲקָתְכֶם	יוֹנָקָתְכֶם
PLUR. <i>l. suf.</i>	עֲצוֹתִי	נִקְמוֹתִי	זַעֲקוֹתִי	יוֹנָקוֹתִי
<i>gr. suf.</i>	עֲצָתֵיכֶם	נִקְמָתֵיכֶם	זַעֲקָתֵיכֶם	יוֹנָקָתֵיכֶם
	lips			twofold sloth
Du. <i>abs.</i>	שְׁפָתִים			עֲצָלָתִים
<i>const.</i>	שְׁפָתִי			











## Date Due

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